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Annex
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PROPHECIES.

A Warning to the Whole World,

FROM THE

SEALED PROPHECIES

OF

Joanna Southcott,

AND OTHER

Communications given since the Writings were opened on the 12th of January, 1803.

I Shall now lay before the public some parts of the sealed Writings, which were given into the hands of three Ministers and four other Gentlemen, that came from different parts of the kingdom to Exeter, on December 28th, 1801, to examine into the truth of what they had heard; and as the Clergy of Exeter *refused* to join them *to search* out the truth, I was ordered, by the Spirit, to give into the hands of these gentlemen my sealed writings, on the 5th of January, 1802, who had acted with Solomon's wisdom — as it is "the wisdom of a king to search out a matter." This advice was given to him who asked wisdom from the Lord, and the Lord granted his request: — but, as *some* say, there are wiser men *now* in the world than Solomon was, let them produce a *wiser*. Solomon had his wisdom from the LORD; but now "every man's ways are clean in his own eyes;" and, like Babel's builders, so divided in their faith and belief of the Scriptures, that one pulls down what another builds up, and they have thrown Religion into confusion; but GOD is a GOD of order, not of confusion — and his command is, that every thing shall be done "*decently and in order.*" Therefore he hath commanded my writings to go forth to convince mankind of the folly of this age, which is now come, as is foretold in the Scriptures. Men are departed from the faith once delivered to them by the prophets, apostles, and from the LORD of life and glory, bringing in false doctrine, heresy, and schism. I must call to your remembrance what erroneous doctrines and blasphemy have been published against the Bible within these few years past, denying the LORD that bought them, and how full our land is of Deists and Atheists. Numbers I am well informed have burnt their Bibles in so shocking a manner, that I tremble to relate it. So all that is foretold in holy writ is now fulfilling by the different classes of men in this age. And as Satan has worked in the hearts of the people to fulfil one part, so the LORD, according to his promise, has sent his Spirit to fulfil the other — that he may not destroy the whole race of mankind in his anger,

and burn them up in his sore displeasure. But know first, he will make up his jewels; and these are his jewels, who shall say one to another, "*What hath the LORD said? And what hath he spoken concerning us?*" *These are the People who shall tread down the wicked as ashes under their feet:* as you will see in the following book, who is the wicked one, and how he is to be trodden down. For now the Lord is coming like Jehu — "who is on my side? Who?" For Jezebel is a type of the Devil; and Satan will be cast down as Jezebel was, and no more left of him than was of her. Therefore I must entreat my readers to weigh deep my books with the Bible, as the fulfilment of both is even at the door.

Survey your land, see how all stands,
And how all men appear;
Then you must know, a God must go
For to reclaim all here.
For there's no man on earth can stand,
If he in fury break;
They've burnt the Bible in this land;
Where must the ashes sink?
If Abel's blood for vengeance stood,
And CHRIST's doth stand the same,
A day of vengeance in his heart;
Then tremble at the flames.
When men begin the whole to burn,
Shall not the LORD awake?
His vengeance on the tempter turn,
Or, our Land stands at stake,
To suffer men for to go on
And burn the WORD OF GOD:
Against our Land, their guilt must stand,
And fear HIS flaming rod.
The world by water once was drown'd,
But fire it now must come;
The way the Bible men destroy'd,
Must all turn back again.
So all weigh deep, the LORD doth speak—
For all's before his throne:
And for to know, that it is so,
His Spirit is come down.
So I'll end here, and say no more;
Let Solomon be found,
For to appear and try all here —
It is the law of God;
And if you now refuse to hear,
Then tremble at his rod.

JOANNA SOUTHCOTT.

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THE

FIRST BOOK

OF THE

SEALED PROPHECIES.

THIS is the Beginning of JOANNA's Book, after the Proving the Truth of her Writings, which commenced on the 12th, and finished on the 19th of January, 1803, being Seven Days, having THE UNANIMOUS DECISION *of Twenty-three Persons, appointed by Divine Command, as well as Thirty-five others that were then present, and who all signed their Names, that her Calling was of God.*

WHEREAS the learned, and self-righteous, have condemned me for an impostor, for saying, "THE LORD SAITH," when they affirm he has not spoken; now let them bring forth their arguments, and shew their strong reasons, why they pretend to judge of a thing they know nothing about, and why they judge in the dark, when they were invited to judge in the day-light, and have the perfect truth laid before them. Such judgment is throwing aside both the Law and the Gospel. Let men capable of reason attend to reeson. Should a man condemn the Bible who never read it through? forming his judgment upon a few pages of it, and condemning the whole? Would you not be ready to condemn such a one? You would answer, yes: you was in duty bound to blame him; and I answer I am in duty bound to blame all men, that condemn my writings, without coming to the clear light, truth, and knowledge of them. Ye have judged the Lord another such as yourselves: and was your judgment true, all men must perish for ever: and your Bibles must be denied, if you

deny the promise of God made at the creation. In the 3d chapter of Genesis, there is the promise of man's redemption: and our Saviour said, "Lo, I COME TO DO THY WILL, O GOD." Now let them tell what was *the will of God* when he created the man and the woman; and then I will answer all men. Now let it be known to all men, that near twenty pounds were expended in advertising in the public papers, to invite the Clergy to come and judge for themselves and their flocks; but this invitation was refused, and no one came forward but such who wished for CHRIST'S KINGDOM to be established, and Satan's to be destroyed, and his power to be taken from the face of the earth, and receive the curse pronounced against him in the fall. This was the truth of my writings in 1796 and 1797. And in 1794, the promise given to me was, that Satan should be cast, but that he must first receive his sentence from men; and that the woman must first BE MADE FREE FROM THE FALL BY MAN, before man's redemption could take place, or the promise made to me be fulfilled; for men must be workers with God, and God with men. And the promise of the Lord was then made to me that he would work in the hearts of his people to do it,—as you will see in this book. Every page was written according to the dates therein mentioned. Now, tell me, O ye worldly-wise men, how this came to pass, that no man appeared to condemn me? and the fifty eight persons who were then present all joined with me in hand and heart, to claim the promise for Satan's destruction? As I was foretold, in 1794, he would not have one person present, when my writings were proved, who would befriend him as Pilate did our Saviour; for PILATE sought to release the SON of GOD; but here was not one present, who wished to release the devil by keeping silence, or refused signing their names for his destruction. Now will any

man, endowed with a grain of reason, say, that Satan is come, as Judas did, to hang himself? Then I am happy to say, there was not one present who would cut him down, and thereby attempt to save him. Here I may seem to be jesting with those who are so simple as to imagine that Satan has brought on his trial, for his own destruction. But some may say, if Satan's sentence is past, and this calling is of God, he must be immediately cut off from the face of the earth. I answer, no.—Read the 12th Chapter of Revelation: after he is cast, who is the great accuser of mankind, he is there described to come down in great wrath against the woman; because he knoweth he hath but a short space to gather in those who will not turn to and unite with God, but have the image of the beast in their foreheads. It is in the 20th Chapter of Revelation he is mentioned to be chained down.—And now I shall give you the meaning of our dear Redeemer's words, Luke xxiii. 31 "*If this be done in the green tree, what shall be done in the dry?*"—beginning from a parable of a child being left in a house by his parents and forbid to open the door to any; but a thief prevailed over the unsuspecting innocence of the child to open the door; so he entered and robbed the house. Perfectly so was it with our first parents: for, like the child, they were betrayed—and like the child they acted; and thus they were robbed of all true happiness: but help was laid upon one that was mighty, to bind the thief, and free the child.

June 6th, 1797: the GREEN AND DRY TREE.

" Now here's the type, for it is great;
This was the state of Man:
There nothing was, I did create,
But I gave to his hand.
The Woman free I gave to he,
As perfect as a child:
Because that she did come from he;

Which way was she beguil'd?
Till Satan there did her ensnare,
For to unbolt the door,
To pluck the fruit, she simply took,
And gave to Adam there.
The Child he blam'd, and ME he sham'd,
When he saw all was gone:
I said no more I'd trust him there;
But to the purpose come:
I'd turn the key another way,
As my estate was there;
No Child I'd trust, till paid the Cost—
And Manhood must appear.
So Manhood see, and wedded be;
For I've not lost the whole;
The Child shall gain the victory—
The Foe shall stand the poll.
Let Men appear, as fathers here,
And now behold their Child.
The mystery now I mean to clear;
For I did Man beguile;
Till wonders here do so appear,
As it in Heaven begun.
Then wonders see, for so'twill be—
The Mother and the Son.
Then Cain must come in Abel's form,
And Satan come in Cain's,
And then relent, like Cain repent;
The mysteries lie behind.
If he will not; now see the stroke—
Close to the Woe there's three; *
The wonders were in Heaven wrought,
And down to Earth must be.
For this I say must pass away,
And a new earth begin:
'Tis time for men like Fathers stand,
And paradise you'll win.
Your Daughters see your Wives to be,
The partners of your souls;
The woman see—now stand like she,
Then you may sure stand all.
Like you I'll blame, like you I'll shame
The simple sons of men;
Until you say another way,
'Twas Satan laid the gin.
Then he that laid may be dismay'd—
And draw the Circle there;

* The Woes produced are, 1st. the Deluge; 2d. the Destruction of Jerusalem and the Dispersion of the Jews, which followed the Death of Christ; and the last Woe is for the Powers of Darkness and their Adherents on earth.

And then look back to what was wrote,
When it did so appear.
Now thou dost see the destiny,
Satan must stand in fear—
From types and shadows you may see
How close thy coming's here.
If from thy head thou this hadst done,
As ignorant men might think,
Then Satan he would act like thee,
And pull thee on the brink.

Now here's the dart shall pierce the heart
Of Satan to relent;
Or else, I say, another way
He never will repent,
Until his Crown do tumble down;
Now see the Sceptre there;
Upon his head it must be found—
The dart hangs hovering here.
His head is down, he'll lose his crown,—
The Branch is from the Tree,—
The Woman must him sure cut down,
When men thy writings see:
Like the French land doth Satan stand,
He shall arise no more.
Can he get free? the Circle see,
I'll sway the Sceptre there.
To act like man I'll now begin,
My Parents' honour due;
But now the victories I shall win;
The Brides are in my view;
Like David here I'll now appear,
And bid the Brides to come:
My hand is freely offer'd here;
I'll have more Brides than man—
I'll none refuse, for all I'll choose,
That give their hands to ME:
'Tis time to publish now the bans,
Or licence bring to ME,
That may abound, and make the sound—
THE MARRIAGE OF THE LAMB.
His hand and heart may now be found
To wed all that will come.
The Harlots here may now appear,
For I shall all embrace:
The Jews and Gentiles both I'll clear,
They both came from one race:

And one they'll be, you all shall see
My royal palace near;
My Brides may come and wear the crown;
For I shall triumph here.
So don't delay, and do not stay;
For dangerous it might prove—
Fast as you'll be wedded to ME,
So fast you'll see my love.
My Crown shall be, you all shall see,
Deck'd with such beauties here;
When Satan's crown does tumble down,
Then mine shall sure stand fair.
He drew the dart, to pierce the heart
Of those who were his friends:
Because the sinner he'll make smart;
For there his vengeance ends,
Till he'll fall down the second time—
The war must end in hell;
For man shall be as strong as he—
My mercies none can tell,
Though judgments here must now appear,
My strange works to go on:
But all my attributes I'll clear,
And MERCY sure shall come.
Now draw the circle as 'tis found —
The woes around the head;
From types and shadows I'll go on,
Like man I now shall lead,
Who said the * Flag it was hung out,
In token man to try;
And now like man I am surely come —
The black flag let him see,
Is now put here, as doth appear,†
For Satan I shall try;
His casting down I mean to clear —
He's sent'nc'd every day:
As Pomeroy said, I now will plead,
And man the judge must be:
Now all thy writings call to mind —
Man surely must appear:
The Saints must judge the earth, you'll find,
And judge if I am not clear,
To justify now from on high,
To chain the rebel down;
As every sin from him is found;
Then now let men appear;
For to men's judgment I did submit,

* For the Trial of Parker for Mutiny on board the Fleet.
† A Black Flag hung out is drawn in Joanna's writings.

And did their sentence bear,
Until they nail'd my hands and feet,
And pierced me with a spear.
Now Satan here must so appear,
To have his sentence pass'd.
The mysteries all I mean to clear,
From every age that's past:
Pharaoh you see a type of he,
A type of Satan there,
Until he came to the Red Sea,
And closely followed there.
Now as a man to him I'll come;
His heart I harden'd there;
But why 'twas so you all shall know,
I'll make the mysteries clear.
Pharaoh had been a man of sin;
No pity in him lay;
With cruelty he did go on,
And all my words gainsay.
Therefore that man I harden'd on,
To bring the same on he,
As he before had surely done:
But here's the mystery —
He was a type, and it was great,
Satan I placed as man;
Then the green tree let all men see,
And to the dry tree come;
For the green tree, you all shall see,
Man's likeness it doth bear;
And still doth grow, you all do know —
Some fruit you'll gather there;
For good or bad it will be had, —
Some fruit is on the tree;
And to some use do all produce,
While life in it you see.
I'll make it clear, now to appear:
Though puzzling thou dost write,
I know the man that is so near,
Whom thou brought'st to thy sight,
Who lies in bed, and life seems fled,
But yet he is not gone.
Some fruit from he you all will see;*
And to the purpose come;
If he be there a prisoner,
Some fruit it doth afford,
To try the hearts of other men,
And make them like their Lord:

* Joe Cox, who was bed-ridden five years, a labouring [illegible] near Exeter—Joanna was puzzled in her mind to find out what use [illegible] could of be to society.

Mercy to shew, as I did do;
Then sure some fruit is there:
The bitter herbs, you all do know,
Good fruit do often bear:
Because the use it doth produce,
Is useful unto man.
Now when the sinner runs his course,
(To reason I'll begin)
You have a law you all do know,
The murderer must die;
And he that steals does seldom fail,
But law for justice cries.
Then sure the tree still green must be,
And feel the fatal blow:
You lay the axe unto the tree;
He's green you all will know:
His blood will run in every vein,
When dangers do appear:
Once more I say the tree is green,
Whatever fruit he bears.
A warning take, behold the stake,
And see the end of sin:
The sinner's heart doth often shake,
And grieve for what he'th done.
Now here's the tree, you all may see,
Where vengeance close doth come;
Now to the dry must vengeance fly,
And see what is in him.
The natural branches I've not spar'd,
That do my Image bear;
And the wild olive, that is green,
Doth surely stand in fear.
So now if man the victim come,
And sorrow doth deject,
The dry tree now is hastening on
To meet his awful fate.
For he is dry, I'll tell thee why,
He hath no heart to feel;
He loves to hear the sinners cry,
His heart's a perfect hell;
It is so dry, the fire doth fly,
His heart does always burn;
The sinners' hearts he warms thereby,
When he at a distance comes;
But when that near he doth appear,
He'll scorch them in the flame,
Until he heats the hearts of men,
To burn them with the same.
So in this hell do sinners dwell;

One part you may see here:
The sinner doth his master shew;
His image he doth bear:
Where Satan strong you see in man,
All cruelty you see;
The murderer in him is seen;
There's no sin frightens he;
He starts at none, but still goes on,
And dead to every cry,
Till vengeance doth unto him come;
Then here the tree seems dry.
Because that here he doth appear
A picture sure of hell:
The master and the servant, sure,
Do in one likeness dwell.
So now you see the mystery,
How I did paint them here.
Their hearts do burn like the dry tree;
For every fuel's here.
Then now I'll come to make it burn,
And shew the reason why:
The Green Tree was not spar'd by man;
Then I'll not spare the Dry.
If I came here, their trial bore,
And did to it submit,
I bid the dry tree now come near,
And tremble at your feet.
For every sin by him was done,
Ever since Adam's fall:
When Satan's chain I did let free,
Earth did resemble hell.
The martyrs here let them appear,
Or call them to your view:
Let every murder'd man appear,
And now be judg'd by you.
What they did feel your hearts can't tell;
Yet you may judges be:
And every murderer came from hell;
And now the end he'll see:
His sentence come, 'tmust be from man,
Before I'll cast him down.
Did I submit at Pilate's seat,
And stoop to bear his sound?
From whence it came to ME was known;
But this I did conceal;
For Satan must that way unthrone—
The mysteries I'll reveal:
I felt the dart, that pierc'd my heart,
When I the trial bore;

But vengeance then was in my heart,
To turn on him the spear.
The sinner free can never be
Till Satan he has cast:
He'll stand the trial now like ME—
Man must his sentence pass,
That blasphemy was spoke by he,
And judge thy written hand.
Therefore, I say, at Plymtree,
I did let go his chain:
Thy writings there the men must see,
And judge from whence they came.
Such words to pen thou trembled'st then,
And man shall tremble too:
Why do I let the rebel reign?
These words are spoke by you;
And so by them the same must come;
Did Satan laugh at ME,
When I did submit at Pilate's seat?
I'll make him stoop that way.
Was it for man that I came down
To die upon the tree?
The clamourous tongues of men were found—
It was for blasphemy;
For blasphemy they nailed ME;
Then blasphemy is here:
For Satan hath blasphem'd ME strong
In thy writings here.
And let them see the mystery,
What thou hast penn'd before:
And see if thou no judge can'st be,
What different spirit's here.
Therefore his words I made thee pen;
For I well-know the day
That Satan's boasting it must end:
Men's hearts I mean to try.
I shall appear and try them here;
And let them stand for ME,
Prove Satan is a murderer here,
And full of blasphemy;
Then murderers here I mean to clear,
Like Pilate I'll begin:
Will Satan find he hath a friend
To prove him a just man?
No fault in ME did Pilate see:
Will Satan find such friend?
The Judge and Jury let him see,
On whom he doth depend.
I tell him plain, he'th not a man

That will support his cause:
The jury do the sentence bring,
'Tis granted by your laws.
So 'tis with man do all contend,
Of spirits good and bad;
And man the sufferer hath been
Ever since Noah's flood.
I swept away, that fatal day,
The world was full of sin;
And now I'll act another way;
For to the root I'll come.
As he is dry the fire must fly,
For what shall I do here?
What will be done, will soon be known:
Now like the Jews begin
To clamour hard for Satan's blood,
As they did then for MINE,
To cast him down be every found:
"His blood be on our head:
"We do not fear what shall come here,
But strike the rebel dead,
CHRIST'S KINGDOM COME, be every sound"—
I hear thee say Amen:
Then first this Nation I shall clear,
If they like thee go on.
What I shall clear I'll tell thee here,
Their loads I'll take away:
My yoke is easy they shall bear;
My goodness they shall see;
My burden's light, I'll clear the fight,
And make all foes to fly;
Bring my Disciples to thy sight,
Satan shall act like them."*

In the year 1796, I dreamt that I went into a shop to buy some gowns, with a lady who had left her money at home. I said I would engage to pay the money for what she bought, if they would trust her; if not, we would leave the shop. To this they consented; as they said they knew me.

Simple as this dream may appear, the following answer, given by the Spirit, is deep and weighty.

"How hasty dost thou write thy dreams?
For patience thou hast none;

* When the Disciples fled from the Garden of Gethsemane.

To know the meaning is thy view,
And leave one part alone.
But as impatient thou art grown.
I'll instant answer thee:
Unto the world thou art unknown;
But not unknown to ME;
And thee, men say they do not know;
But ME they don't deny;
And to men's conscience let them go—
Their Saviour is their cry.
Now as to men thou art unknown,
Thy Bondsman I will be;
And every debt I'll surely pay,
If men will now trust thee.
The letter put in Pomeroy's hand,
It was a debt of trust;
But when the debt he did demand,
The grave hath paid the first.*
Then as the grave hath paid the one
That to my friend was given,
Let all the seals come to his hand,
I'll surely pay the Seven.†
But if he say he knows my name,
Then on my words rely;
I'll never put my friends to shame;
But every debt I'll pay.
But thee, I say, he doth not know,
Thou art a stranger there;
But keep my memory in view;
Will he deny ME here?
Then all the goods I'll surely leave,
If credit I have none;
And to another house I'll cleave;
The gold is still my own.
So perfect like thy dream I'll do,
Thou art unknown to man,
But not to me; it can never be—
Thy nature, nor thy name;
The woman's honour thou'lt defend,
To give my perfect word;
And so can I rely on thee—
Thou wilt not cheat thy Lord;
And in my name thou'st forg'd no bond,
But I was present there:

* Alluding to Bishop Buller's death, which came to pass at the end of that year, according to Joanna's prediction.
† The book sealed with seven seals, put into Mr. Pomeroy's hands.

So now of ME let all demand
The bonds they wish to clear.
For let the debts be e'er so great,
I did them all approve;
In ME they'll find there's no deceit,
They are but debts of love.
So now the debts let man demand,
And arrest ME by their prayer;
Then they shall see the promis'd land;
I'll make them sons and heirs.
So like the serpent now be wise,
And hold me to my word;
I will no longer now disguise,
If they'll constrain their Lord.
So perfect, as the days of old,
I'll now to all appear:
I know their doubting hearts are cold,
Nor know that I am here.
For idle tales they have believ'd
Did from the woman come;
But Mary, and Joanna too,
Must unto all be known;
Though other women there were there,
Whose names they are not penn'd.
Let Jews and Gentiles both appear—
The Bride must crown the end.
For if like man I do go on,
As very man to be;
I sure shall to the purpose come,
And strongly cleave to thee.
So wonder now and stand amaz'd,
Ye fools and slow of heart;
For on the Woman you may gaze,
But I shall take her part.
For all her friends she surely left,
To follow my command;
Then to her now I'll strongly cleave: —
She'th chose the better part.
Last night did they enjoy their play,
Which was a pleasing dream;
But mark what Woolland said to thee —
This very night is thine,
For to enjoy thy holiday;
And it thou shalt enjoy;
I'll wipe the tears from off thy eyes,
And all thy foes destroy.
And can it be (is said by thee)
Such bliss for to obtain?

I tell thee still, like Mary sit,
And thou shalt see the end.
But Minifie would have cheated thee,
As she this night began:
She said the fire was below;
But mark, when thou didst come
The truth to know, thou there didst go,
No heat could there be found.
And every man would have found it so,
If thou'dst obey'd their sound.
So now thy friends thou'st not obey'd,
Nor was it in thy power;
And thou shalt find thou'st not misled,
But see the glorious hour."

The following communication was given to Joanna, on old Twelfth Day, January 17, 1797, from a parable of a man, who boiled his eggs and put them into the hen-nest again, with a private mark upon them, thinking to discover the thief who robbed them.

Simple as this may appear to the world, I was ordered to write from it; as the Lord would spiritualize it to me. When I went up stairs I had but little ink left, and was obliged to wring the silk in the ink-stand to get the ink out—and was answered in the following manner:

Now I'll begin from what thou'st done,
And make the mystery clear;
I'll surely wring the dregs of men,
As thou hast wrung it here.
Thou know'st the ink-stand it seem'd dry,
And thou no ink could'st gain;
Till thou didst wring the silk therein;
And so will I wring men.
For ink I'll have, my flock I'll save,
That will obey my call;
And now I'll come to act like man,
And so I'll try them all.

I'll put the mark, though in the dark,
As men shall not discern;
And prove, to see their honesty,
I'm acting just like man.
Deep was the thing that he had done
To try his servant there;
And can't I act as deep as he,
To prove the matter clear?
For though he boil'd his eggs to spoil,
The thing was curious done;
And if I boil mankind to spoil,
I've put the mark on them.
Therefore the thief I will find out,
And know where he doth lie;
I'll watch my brood, and make them good,
Though some I'll boil them dry.
But yet the shell I'll never spoil,
For there thy pen goes deep;
There's none shall see they boiled be,
The shell I'll never break.
So if the thief should come and steal,
He'll have no better lot
Than he that stole thy master's eggs—
'Tis deep what thou hast wrote.
To tell my name it is high time,
I see my nests decay;
Therefore I say I shall begin,
As man began this day.
I'll mind no cost, nor fear no loss,
But to the purpose come;
I am resolv'd to catch the thief,
As man hath now begun.
Now trifling as these lines appear,
There's weight in every word;
'Tis come to my appointed time,
That men must know their Lord.
But will they say they do know ME?
Then let them all appear
And tell ME how they can explain
That man e'er knew ME here.
But if they say they this can do,
My Bible they deny;
And bring the leaves all to their view,
Then man must surely die,
The day he eat forbidden fruit;
But did he die *that day*?—
Then let the sons of men be mute,
I'll take their guilt away.

By Adam's fall, 'tis known to all,
That death was fix'd for man;
The serpent was to lick the dust,—
The curse was fix'd on him;
And of the dust the man was made,
And so that dust did die;
He felt the dart come to his heart,
That took his life away;
And dead in sin he did begin
To moulder into dust;
For he no longer liv'd in ME,
As I made him at first.
So here the man was truly dead
To all perfection here:
But can you say his life was fled?
Then make the mystery clear.
If you deny it was not so,
As thou these lines hast penn'd;
Then tell me how they'll make it true,
And bring it to the end.
He liv'd in ME, let all men see,
Till tainted by thē fall;
Then, dead in sin, he did begin
To bring the guilt on all.
And this was by the woman's hand,
As every man declar'd;
And all the blame was cast on ME,
To give the woman there.
Then she and I the cause will try,
And cast the blame on man;
For who hath copied after her?
Or does as she hath done?
Is not my word upon record?
Whoe'er doth come to ME,
In no ways will I cast them out;
Ah, how do all men see!
The gates of hell shall not prevail
Against my children here,
That do rely and trust in ME,
Whom I have bought so dear.
Firm as the heavenly pillars stand,
So firm are my decrees;
For to fulfil thy written hand,
All men do now obey.
Then stand or fall, to hear your call,
Like Adam now begin;
And her obey, like him that day,
And Paradise you'll win.

So now regain, ye sons of men,
I'll make your mountains strong;
The sword I left in Paradise
Shall bring you back again.
For there's the tree, let all men see,
Preserved for your sake;
The flaming sword it is MY WORD,
Shall make the serpent shake:
And to the root the axe must come;
Then let the root appear:
For Satan he the root must be,
That did beguile her there;
And for her he did dig the pit,
But in it he shall fall;
For now I'll stand the woman's friend,
She ne'er blam'd ME at all;
But on the serpent cast the blame,
And so I'll cast it there.
So as to man, he stands alone
To plead his trial here;
Then now what trial can they plead?
What arguments appear?
The simple woman is misled,
Or man doth greatly err,
To say 'tis she; how can this be?
Then I can nothing know:
Nor no man, by divinity,
Can prove my Bible true.
The heavens must a curtain be,
To screen things from my eye;
My Spirit it must sleep, like men,
And have no wings to fly;
And all my honour must be gone,
To leave mankind alone;
And like thy pen they must fall down—
Their ransom cannot come.
For if 'tis done by thy own head,
Let all their heads appear
And judge if I, as well as thee,
Don't know thy writings here.
Then David's words can ne'er be true—
"I see your private ways;
"And know what from your hearts will go,
"Before it comes t' your eyes.
"Your yet unutter'd words I know,
"Your private footsteps see;
"Then to what mountains will you go,
"To screen yourselves from ME?"

If this is by the woman done,
For to assume the Bride;
Then I must be not more than man,
And still the harlot hide;
As many men have often done,
Her honour to maintain,
And said, like she, they married be;
This hath been done by men;
But when the writings they demand,
The truth cannot appear;
The children all must bastards stand,
And others be the heirs.
Then now awake, ye sons of men,
And see your bibles clear:
For bastards ye must surely be,
If an impostor's here.
For now to reason I'll begin:
As I am God and Man;
The Woman I will never screen,
That dares assume my name,
Unless I did it thus command;
My honour is too high.
Bring me the Woman this shall do,
And she shall surely die;
For while her senses I do spare,
And do her life prolong;
I sure must be as bad as she,
To let my honour down.
If in her head, or in her heart,
Did these vain thoughts arise;
And from herself these things impart,
Such words to make men wise;
When I did never them command,
Or inspir'd her so to do;
I'd give her to the tempter's hand,
For she must be his due.
For in the heavens I'd cease to be,
Ere I would let her breathe,
And still to say she writes by ME,
Mankind for to deceive.
How many men have her obey'd,
As she did them command?
Because she told them 'twas from ME,
Requir'd it from their hands.
Then now I bid them to look deep,
And see who they obey'd;
And if they'll prove that it is ME,
I'll break the serpent's head.

And so the ransom'd of the Lord,
May now in triumph turn;
And you shall find with one accord,
The tears of joy shall come."

The RIDER and HORSE, forming a body of STARS.

A Dream of JOANNA's, October 17, 1802.

I dreamed I was looking at the sky towards the South, and saw a number of stars collected together in the perfect form of a horse. There was another collection of stars in the perfect form of a man, riding the horse.—The horse and rider a complete body of stars, that were passing swiftly through the air. Just behind them there appeared fire working in the element; at which I greatly marvelled, and desired others to look, who were equally astonished as well as myself.

Here is the Answer of the SPIRIT to the above Dream.

"Now I will answer thee this dream:
The horse and rider thou saw'st plain,
Riding together through the air,
And nought to thee but stars appear'd,
Then now they'll see my starry crown;
The horse is men, that will abound,
Until together they will come,
In perfect form, to join as one;
And like the horse they'll be complete:
But I am the Man thereon to sit,
Because my heart shall sit on all;
And strong my Spirit now shall fall
On all that join me in the throng:
And, like the horse, they will become
Their Master's burden now to bear:
The mock of fools they first must hear;
But then the rider all will see
Fulfil the words I've spoken by thee.
The horse and rider both as ONE;
Because as stars they both were seen;
Then sure the end you all will see,
That man is made joint heir with ME;

Because my Spirit shall descend
On every man that stands my friend.
And now as stars arise and shine,
To lighten the benighted mind:
And, like the horse, they'll now appear,
To plough my ground with prudent care;
And so to draw my chariot wheels,
That now are close to all your heels:
Because the rider sat thereon,
And stars alike they all did shine.
Then sure as stars must men appear;
Though with the horse I man compare:
Because men's mockery I bore first,
And so on men it now must burst,
That wish to bear the Cross with ME;
But soon the Crown they all shall see,
That wish to shine in Jesu's Crown,
The Horse and Rider shall be found,
In perfect union for to join;
And God and Man alike combine.
Then man the burden now must bear:
But all shall know my Spirit's here,
On all that do together join,
To bring my glorious kingdom down.
Then God and Man alike they'll see,
Shine bright in heavenly harmony.
And soon my fire it will burn:
For on the others I'll return,
That will not now obey their call,—
Proclaim my kingdom, one and all.
For now the boughs I'll all cut down;
Hozanna now must be your sound,
That wish for ME in perfect peace,
To make your jarring passions cease.
So now thy dream I'll end it here,
And let another to appear;
Where thou the serpent so did'st kill;
And man would eat that poison still."

December 12, 1796.

SEVEN STARS coming to FOURTEEN.

I dreamed I was floating through the air, and at last came to a strange city. Just as I came there, I thought I saw the sun either rising or setting; it being a little above the horizon, with sparks like

stars descending from it. I then thought I went up the street, and heard a woman complaining of the fatal times; and I was then caught up again into the air, and saw the moon in a strange manner. I then looked at the stars, and saw them close together in a small compass. I said, you talk of waiting till seven stars come to fourteen—and now they are come to that number.

The Answer to the Dream, by the SPIRIT.

"Now stop thy hand, I'll answer here.
The Spirit's surely in the air,
That with thee doth converse:
But I shall make the mystery clear,
And bring it so to pass.
Out of the sun the stars shall come,
And shortly fly abroad:
Their brightness surely will appear,
For men shall know their God.
As to the moon, it must be known,
It strangely will be seen:
But that I'll tell another day,
For thou can'st mind no form.
The seven stars are past before;
Now 'tis to fourteen come;
This is a hidden mystery,
That surely will be known.
And all together they will meet:
My Jury must appear,
To judge of things that are so great,
For fearing *one* should err.
If one man's wisdom should shine bright,
And he should see it clear;
Can one man bring the truth to light?
They'd say, that he did err.
As all my prophets were denied,
And ME they did betray;
Now though the field is open'd wide,
They'd stumble in the way.
But when the stars together come,
And they do all agree;
I say the mystery will be known,
Why I have stumbled thee.
Then every mystery will be known,
When to the purpose 't comes;

Unhidden stars will then appear,
Will surely make fourteen.
For though they are in heaven plac'd,
There are seven more behind,
That now are hid from every eye,
And that mankind will find."

A Communication given to JOANNA, May 27th, 1796, concerning the chosen men who were to prove her Writings.

" Arise, and write, my Spirit's here,
And I will answer all thy prayers;
Mark thou thy fan, see how it stands,
And how the seals appear.
The cross is put on men's weak hands;
But I shall bring it here,
And every seal is put between;
And mark what is within.
Black are the seals to guard it there—
To reason I'll begin:
And now the floors I'll surely purge,
(Whose fan is in his hand;)
Thy writings true I'll make them know,
And let them understand,
That perfect as thy fan appears,
So perfect all was done,
When on the cross at Calvary,
I gave my life for man.
The cross was red, all stain'd with blood,
While in the midst I stood;
The spear did then my side so pierce,
And stain'd it with my blood.
I was took down; now mark the crown,
With black 'tis sealed there:
And now, unto the sons of men,
I'll make it black appear.
And to the other side thou go,—
Like seals both ranks do stand;
A simple thing when this was done,
Now by the woman's hand.
The seals, the same, it must be known,
Do perfect so appear;
And perfect so it all shall stand,
Before I've ended here.
Another day I'll tell thee more,
And deeper things explain:

But for the present I'll end here—
And think upon thy dream;
For down thou'st fall'n, to man thou'st call'd;
Assistance he refus'd;
Then thou jump'st off,* 'tis known to all,
And stood upon thy shoes.
On thy own feet, the mystery's great,
And there thou'lt surely stand.
Wilt thou go back? Am I now slack?
And trust to men's weak hand?
They'll surely come, as he hath done:
Thy Jury cannot stay;
When to the purpose all do come,
Thou'lt surely go that way.
Thy journey through I bid thee go:
Thou can'st not tarry here:†
The rest not come, it shall be known,
I'll make the mystery clear.
The feast preparing is at hand—
The garden door unbolt:
For in they'll rush, by my command,
But on thee none take hold.
'Tis not with thee as 'twas with ME—
No enemy is there:
One look'd, thy dangers for to see—
I'll make the mystery clear."

JOANNA'S Prayer on the morning of the Fast Day, February 28, 1795.

I was in earnest prayer for the fulfilment of the Prophecies made to me; and praying, that I might know the will of God and obey it; that his word might be a light to my feet, and a lanthorn to my paths; that the God of truth would lead me into all truths; that I might be guided by his Spirit, directed by his wisdom, kept by his power, and in all things know the will of God, and do it; that I might drink deeper and deeper into his Spirit, be made perfect in righteousness, perfect in holiness, and perfect in obedience, and in every good word and work. In this manner I was entreating the

* Alluding to a dream of Joanna's. † At Exeter.

Lord for his grace and assistance, both for myself and the nation, and concluded with our dear Redeemer's Prayer. As I was saying it, the clock began to strike, and as I said the last word, Amen, the clock struck the last stroke of twelve. I know not why I am to write out particulars, but I was commanded to do it. In the morning when I was in prayer, the clock struck seven soon after I began; I went to church without tasting any thing, as I was commanded; it being the command of God and the king to fast on such occasions. I was pressed to eat, as I had staid up, and they were afraid it would hurt my health; but I refused, as I knew I was forbid. I was very faint in church, for want of something; and the thoughts of the famine afflicted me greatly. This made me the more earnest in prayer in the church, that the Lord would have pity on the people, and accept their humble petitions before him; when these words came to me: "My ear is not heavy, that I cannot hear, nor my eye darkened that I cannot see; but your iniquities have separated between you and your God: your sins have caused him to separate from you: for your hands are defiled with blood, your fingers with iniquity, your tongues have spoken lies, your lips have uttered perverseness; none called for judgment, and none pleaded for truth." These words coming so strongly upon me, threw me into a flood of tears; and I kept my prayer-book before my eyes, that none might see my sorrow. I cannot describe the feelings of my heart: I was affected to see the sanctuary filled with soldiers and volunteers. When I came out of St. Peter's, Exeter, I went to the church of Mr. * * *, and sat in his porch, and heard the sermon there. Both ministers exhorted the people to repentance, and shewed them their danger, as they said the enemy had got ground. This I thought right; but did not

think that either of them shewed it in such lively colours as it appeared to me. I was low spirited all the day: but was ordered to eat meat when I came to Mr. Woolland's of Heavitree. In the evening Mr. Woolland called us out to see a circle round the moon, at a great distance from it—

With three stars on one side of the moon, and one star on the other. Mr. Woolland said, we must observe times and seasons, and now it is a fast day, and the moon is circled like the globe of the world. The four stars are the four quarters, and three of the four were like a compass to compass in the world.

"But in it there's a double mystery.
For like a compass did the stars appear,
And in the Seal the four stars they are.
These things together, every one must see,
Could never be contriv'd, nor made by thee.
Now make the circle round the moon appear;
Now make the four stars so placed there;
This is the way I'll circle all,
That in my compass come;
Just as the moon was circled round,
Just so I'll circle man."

JOANNA'S PRAYER,
On the 16th of January, 1803.

O my God, for thy own honour and great name, and for the sake of thy dear Son, I pray thee, look down in pity on man, whom thou hast created in thy likeness, and now avenge thy innocent blood on the serpent's head, which is the devil, that betrayed the innocence of the woman at first, and

next entered into Judas to betray thy dearly beloved Son. Pity man, I pray thee, whose broken heart could not bear the remorse of his guilty conscience, but went out and hanged himself; saying, he had sinned, in that he had betrayed the innocent blood.

Here I was stopped and answered—

" Now Joanna stop thy hand,
I'll answer now thy prayer:
For Satan must the trial stand;
And see my crown stands fair.*
From types and shadows all is plac'd;
From types at first I spoke;
And they shall see my saving grace,
That now thy prayer don't mock.
For to it every one must sign,
That wish ME to appear;
I further on shall tell my mind;
For Satan's casting's here.
The bill is found, now judge the sound;
For friends and foes do stand;
As they that judged it came from thee
Do blame thy written hand.
Such Blasphemy, they say, to pen,
Condemn thy writings there;
I'll answer now the sons of men—
Let Judases take care;
Because yourselves you all will hang
Upon the cursed tree,
If you the serpent don't condemn,
And bring the guilt on he.
For Judas's blood the victim stood;
And now look to the man;
If you like Judas now proceed,
Your awful fate will come;
I say, like his your end must be,
If you the woman cast;
Then on your heads must ruin be,
A Judas' fate must burst.
But if you say another way,
And like the thief appear—
" 'Twas Satan did the whole betray,
" And innocence is here,
" In robes of white—we see the sight,
" How it was first betray'd;

* Alluding to the crown in this book.

"We see the women all in white"—
When Christ the Spirit leads,
By my command they so do stand,
And so they must appear;
The Sun of Righteousness is come
Their every guilt to clear.
And when the woman's guilt is freed,
And on the serpent cast;
Then I like man will next proceed,
And Paradise shall burst.
I say again, ye sons of men,
Now weigh the matter deep;
Your Maker must the woman free,
Before your joy can break.
But I'll end here, and say no more,
But to the purpose come;
And now I'll fully answer here,
From all that thou hast done."

A communication given to Joanna in 1797. "Let them weigh deep the whole together. It was in this year (1797) that thou didst write, by my command, the casting down of Satan; and there were *Two Sevens* in the date—the one seven for the Creation, the other seven for Man's Redemption, and to be done in seven days, in the third year of the new century. And all men shall find the Three-One-God will now go on conquering and to conquer, till he hath put down all principalities and powers, and the workers of darkness in high places—and the workers of darkness are the devil, and all his hellish host.

But now I'll rid him off the coast,
And bring a glorious day for man;
And Paradise they may command.
But shall I make them drunk with wine,
Before my full appointed time?
My labour they could never do,
To bring the mysteries to men's view.
Therefore the best wine I keep back,
Till Satan hath receiv'd the stroke,
And by the Judge and Jury cast.
They'll find my Spirit after burst;
But joy would sooner kill than woe,
If I should let my Spirit go

Unguarded, like the sons of men,
To know that Paradise you've won.
No, no, like thee I do appear;
And in the house I tell them here;
But at the table thou'lt not sit;
Because this day thy work is great;
And great the work it must appear;
Because the seventh day draws near,
That thou the trial then must stand,
To be condemn'd or freed by man.
And every man is plac'd by ME:
And let the Jury all agree
To speak with an united voice—
" *To save the woman is our choice,*
" And let the devil to be cast;"
And then the mysteries all shall burst.
For every victory they shall gain;
And soon they'll find I'll shame all men;
Because my footsteps are behind—
A Cana's wonder fast they'll find.
So now for battle all prepare;
My breast-plate is before you here,
And all my armour put you on;
And soon the water shall become,
I tell you all, more strong than wine:
That every water-pot shall find.
The water-pots I'll place as men—
The weakest words at first must come,
Wherewith I first have fill'd their minds;
But deeper mysteries are behind;
And then the wine it will appear—
The Governor will see it clear,
That I preserv'd it for the last;
And all shall know the marriage feast
Doth daily in this house appear;
And every mystery soon I'll clear;
For here's the house that I shall bless,
And here's the love that men express,
To one, the other, and the Lord,
And fast my words will fly abroad,
That every nation soon will see;
And they are workers now with ME,
To bring my glorious Kingdom down;
For like the Psalm will all be found;
And every land will bless these men,
When I have made the mysteries plain."

Here I must introduce the following Letters.

A Letter to the Reverend Archdeacon MOORE, *March* 11, 1796.

REVEREND SIR,

I must beg pardon with troubling your honour with a letter; but conscience commands me, and it is of the greatest importance; and I trust to your good sense to forgive my weakness, if you judge me harshly, in relying on spirits invisible; but I have strong grounds for it. In 1792, I was told what was coming upon this nation, and upon the whole earth; but was judged by all, at that time, to be out of my senses to believe it; as there was no appearance of its coming true. I was ordered to write and seal it up in 1792, and I obeyed the voice. The strange dreams and visions that I had by night, and the manner they were explained to me by day, astonished me; as it was beyond all human reason to fathom the depth. My friends feared a strange infusion had seized my spirits, and had told me what was not true, as it was so unlikely; but when the truth came on, some believed, and others did not; though every thing hath come perfect to my writings in this nation, and in all other nations; and I have been told ever since what would happen the ensuing years, and was ordered to seal it up at Christmas, and not to keep the seals in my own possession, but leave them with creditable witnesses: as my near relations were against my making it public, as they thought the storm would soon be blown over. But I was told by the Spirit they had prophesied out of their own hearts, and had seen nothing, and their wisdom would perish.—Unbelief would not prevent the truth of my writings. I have found it true. And now I may say with the prophet of old, "My "heart is broken, and all my bones shake, because

" of the Lord, and because of his holiness;" as I am told we have lifted up our hands against him, and are bringing destruction on ourselves; for, who is he, who fighteth against the will of the Lord, and prospereth? As I am told the antichrist must fall, and all the gods which they have set up; for, the Lord hath whetted his sword, and will bathe it deep in the blood of his enemies, for he is now treading the wine-press of his Father's wrath: and will ye tread it against ME, saith the Lord? Therefore have we fasted, and the Lord regarded us not. His ear is not heavy that he cannot hear, nor his eye darkened, that he cannot see: but we stumble at the noon-day sun, and if we go on we shall roar like bears, and mourn sore like doves, and be in desolate places like dead men; and we shall bring the sword, the plague, or the famine, upon our land. I was ordered to write unto you and five more worthy divines of God's word, to lay before you how every thing had been revealed to me, and how the Bible is explained to me from the beginning of the fall of man to the last chapter in the Revelations, by a Spirit invisible; and these are the words spoken to me:

I have sent my angel unto thee,
To warn all men before;
That of the blood of every soul,
That I may now be clear."

And it is said to me, If I any longer keep silence, the blood of the nation will be upon my head, and my end will be fatal. Now, sir, if you will give yourself the trouble to hear on what foundation I I build my faith and fear, I shall be happy to wait upon your honour; but cannot take that liberty without your approbation. I trust to your goodness to answer my letter. Please to direct to Miss Bird's, Mantua-maker, Strip-coat Hill.

I remain, with the greatest respect,
Your very humble Servant,
JOANNA SOUTHCOTT.

A Letter to the Reverend Chancellor NUTCOMBE,
March 20, 1798.

REVEREND SIR,

I beg pardon for troubling your honour with another letter, after troubling you with one before. I was told that your silence to it proceeded from judging me out of my senses. At this I do not marvel.—I was jealous for myself, in 1792, being foretold what was coming on the earth, and how it should come on.—I wrote it; but might say, with St. Paul, whether in my senses or out of them, I could not tell what Spirit came so powerfully to visit me by day and by night. I well knew time would make mention whether it was from the Lord, or from Satan in disguise; but time hath removed all doubts from me. The end of all things is at hand, that the scriptures foretell. I was told, sir, that you judged Prophecies had ceased ever since our SAVIOUR was upon the earth; how then will the Bible be fulfilled to bring all men to the knowledge of the LORD? It hath been concealed from man ever since the Fall. How will ye explain the 12th chapter of the Revelation? The wonders John saw in the heaven were but a type of what was to come upon the earth. Therefore I do not marvel, ye all wonder at me. The 19th chap. hath the same meaning—no man could ever explain it, that no imposter might ever arise. The SPIRIT and the BRIDE have the same meaning. You may think me vain, sir, to believe these things should be explained to me. They are but types and shadows, for men to know the Bible is fulfilling; and the end is at hand, and men's hearts will fail them for very troubles, that do not know the visitation of the LORD. I do not wish you, sir, to give credit on a sandy foundation, or rely barely on my written words; but judge for yourself, as you are chosen, not of me, but of the LORD. If

HE hath not spoken by me, I must be the greatest impostor that ever came into the world. But I trust to your goodness not to judge me so harshly, nor condemn me unheard; for that is more cruel than the Jews. Paul was permitted to speak for himself before he was condemned; and shall I say in a Christian land, I am condemned for the blackest crimes unheard? I shall be happy to answer for myself, if you will permit me to wait on your honour. Please to send an answer by the bearer.

I am, Rev. Sir,
With the greatest respect,
Your humble Servant,
JOANNA SOUTHCOTT.

March 12, 1800.

The following words were spoken to me, in answer to the ministers mocking my writings:

"If they go on as they've begun,
The nations all may weep;
Out of MY mouth the word is gone,
And I shall it fulfil.
Unless the priests they do awake,
Your nation I shall chill
With sore distress, to wound your breast,
When *harvest* doth appear,
By sun or rain to hurt your grain,
And bring a famine near,
By scarcity you all will see;
But if they do awake,
And now repent, like Nineveh,
Their cause I'll undertake."

I must beg my readers to observe this was in March 12th, 1800, after I had sent the letters of the Harvests of 1799 and 1800 to the Rev. Archdeacon Moore and the Rev. Mr. Pomeroy; and though the truth followed in the year 1799, yet they did not believe it would in 1800, so continued mocking till the harvest came on; and I must beg to call to the remembrance of the public, how many hundred thousands of bushels were had from abroad

that year to save us from a famine. All the farmers in Devonshire said there was not corn enough to last till Lady-Day, if we had not a supply from abroad.—So I must leave the readers to judge for themselves; and now I shall come to a copy of a letter I sent to the Rev Mr. Tucker, Heavitree, in answer to his saying that a former letter of mine was composed and written by methodist parsons.

To the Rev Mr. TUCKER, Heavitree.

REV. SIR,

I must beg the liberty to answer for myself, as I heard you have said, that my letters, which I sent to you, were from a parcel of methodist parsons, composed by them to impose on the church ministers, and teach them how to preach the Gospel. If this is your belief of my letters, I must take the liberty to answer you as our Saviour did his Disciples—"Ye Fools and slow of heart this to believe." Ought not such woman to be put to silence, and all her accomplices to shame and confusion, if the methodists and I had agreed together to put the Bible in such a manner as no one ever heard or thought of before; to explain the mysteries of the Bible, as I have written to you and other ministers, and said I wrote them from the Inspiration of God, as it was explained to me from on high, being visited from the Lord? Now if this is done by the heads of men, as you say, we must be full of mischief, children of the devil, perverting all true righteousness, mocking of God, and deceiving of man; and I may add, deceiving and being deceived, bringing on ourselves swift destruction; and our crimes are enough to bring down the vengeance of God on our land, as there are no Pauls full of the Holy Ghost to put us to silence. But now to come to the purpose—"Judge not, that ye may not be judged; condemn not, that ye may not be condemned." As high as the heavens are from the

earth, so high are my writings from the thoughts, knowledge, and understandings of the methodists, and as far as the East is from the West, so far are my writings from your thoughts, if you judge them from any cunningly-devised fable of men. I now speak boldly and affirm, if my writings do not come from God, there never was any person wrote by the Spirit of the Lord since earth's foundation was placed. The same Spirit that first inspired men to write the Bible, hath inspired me in these last days to fulfil it, beyond the reach of human learning. The letter which I sent you on the 12th chap. of the Revelation, was explained to me from the thoughts and private conversation of the Rev. Chancellor Nutcombe and the Rev. Archdeacon Moore; for I was told by the same Spirit I wrote by, what they had said concerning the letter I sent to them, and they had judged the Man-child to be Christ; but could not tell how to make it clear of the Woman travailing in heaven to be delivered. This, I was told, was their private conversation together, though I never heard any one say it. But I may say as Elijah said to Gehazi, when he went after Naaman: "went not my spirit with thine?" The truth of this you may easily find out from them; as I do not think they will deny the truth, if it be so. But I believe it from the Spirit I wrote by; which is invisible. I was surprised to hear in what manner Mrs. C—— spoke of me. Doth she think I am another such as herself? I can assure her, I feared sin from a child, and I cannot mock God, nor trifle with eternity; neither am I jesting with the ministers of the Lord. The letter I sent to the Rev. Archdeacon Moore last spring foretold the harvest perfectly as it came; and it was written within the letter, that the first would be mockers, and such harvest should follow. I was ordered to put it in

my own hand-writing, to prevent his reading it before the time was expired. You may marvel how a woman that professed to say she is called of God to write such deep prophecies, and have the mysteries of the Bible explained to her, should write such a hand as no one can read. But this must be to fulfil the Bible. Every vision John saw in heaven must take place upon earth; and here is the sealed book that no one can read. For what is sealed in heaven, is sealed on earth; what is loosed in heaven, must be loosed on earth. I write to you, sir, as a friend, to judge for yourself. If unbelief do still abound, the next harvest will be worse than the last; and your repentance may come too late. I am ready to answer for myself in all I have said and done. I have written no cunningly-devised fable to any man, but written to make known unto all men the SECOND COMING OF THE LORD JESUS CHRIST; and am, with the greatest respect,

Your most humble Servant,

JOANNA SOUTHCOTT

Now I must beg my readers to observe, this letter was written the 2d of March, in the year 1800; and the harvest that followed was worse, as foretold, than the former of 1799.

A Communication given to Joanna, Jan. 30, 1797, in answer to people's saying, the fall of man came *only from eating of an Apple.*

The Answer of the SPIRIT.

" From trifling things I did begin;
The Apple was the first:
Then was it not a trifling thing
That man was surely cast?
'Tis not the Apple I regard,
But disobedience there;

That brought on man my just reward,
Which he with shame did bear.
Now as he did not ME forsake,
But owned his sentence just,
I gave MY WORD, upon record,
To save him at the last.
For here is love I then did prove,
And well I knew his fall;
Therefore MY Spirit high did move,
To die and ransom all,
That will obey what I did say;
My Yoke is easy here:
If Men will now rely on ME,
Then every bond I'll clear.
As Satan held ME to my word;
My word I did fulfil:
Now let men be as wise as he,
Then Satan's heart I'll chill.
I was the author of men's faith,
Their finisher will be:
So Abel's blood for vengeance cried,
Yet mine shall set them free.
I am not man, it shall be known;
I know what Cain did feel;
When Satan gave the fatal blow,
I was near his heel.
His brother's keeper he was not,
And that I well did know;
The words of Cain were not forgot—
The mysteries I shall shew.
As men do say it is from thee,
Can's't thou these things explain?
Thou answerest no: then let it go
To thy weak foolish brain.
If men do say it is by thee,
The heavens sure must smile:
To see the simple sons of men
Stand silent all the while.
To hear a woman's head's so deep,
To puzzle mortals here;
The Shepherd cannot keep his sheep
If he be murder'd here;
And murder'd here he sure must be,
His life and senses gone;
If ye believe such simple sheep,
Hath all these wonders done;
At such a time to write my mind,
Was e'er such thing before?

Bring ME the likeness, and the time,
Then an impostor's here.
But if the likeness never was,
That any man can prove;
Then know the Bride must sure be here—
Hath she denied my love?
Is she asham'd to own my name?
I'll take her shame away:
Because she knows, she is too low—
Doth blush the truth to say.
But now, I say, with modesty,
I'll surely make her bold;
For if her head be covered then,
The TRUTH she shall unfold.
o now of Cain I shall explain—
He surely fled away;
Because the sheep he did not keep—
Think on that fatal day;
His brother dead, and he was fled,
And shepherd there was none;
His brother's keeper he was not,
He dreaded his brother's groans.
So now with men 'tis just the same,
For Satan strikes them dead;
Or else they'd see the mystery,
That they were all misled,
For to believe another Eve
Should lead mankind astray;
The woman then might make them grieve,
And cast the blame on ME.
For on ME all the blame shall fall,
If thou dost man deceive;
My PROMISE is forgot by all—
Oh, how do men believe!
I made her to complete man's bliss,
So he was not alone.
I knew the serpent would molest;
I made her of man's bone,
That at the end it might become
To strike the rebel dead.
So now from Cain, it must be known,
He sure must die, or flee:
Because my sheep he shall not keep,
As he hath murder'd here:
For I myself will watch my sheep,
And take them from his care.
So let him fly, like Cain, that day;
He brought that curse on man:

And he must fly, I say, like Cain,
Or else go to his den.
And now unto Isaiah come;
He prophesied of ME:
But said a bone should not be broke—
And deep's the mystery.
As perfect Man I then did come,
Born of the Virgin there;
But now 'tis in the Woman's form,
I'll make the mysteries clear.
So here's the Bone, that stands alone,
A stumbling-block to man:
Close by your side behold the Bride,
And marvel what you've done.
For just like he, I say, you be,
And every man's asleep:
But with surprise lift up your eyes,
And tears of joy now weep.
My love's unknown to every man—
The bliss I have in store;
For in your hearts it never came,
The golden days are near.
Your standing's stronger, 't must be known,
Than 'twas before you fell:
The sword that pierc'd my Mother's soul,
Shall shake the powers of hell.
So death and hell they both may swell,
And rage against the Bride;
But they shall know, and tremble too,
That I am by her side."

Here I ended, January 30, 1797.

In the night there were hard winds, like thunder, with heavy rains, so that I could not sleep, but lay restless all the night; and fearing to believe the glorious promises which had been made to me, thinking they were too great, tears drowned my eyes, to think that I had lived no more to the glory of GOD; and tears of joy to think of his loving-kindness to man, and the happy days that were approaching, when Christ should be all in all, and Satan chained down. I had many strong promises made to me to banish my fears. I then went to sleep, and thought Satan came to me,

and put his hand in my mouth. I thought I bit off his fingers, and fought and overcame him.—I had many other strange dreams, which I could not call to mind.

The Answer of the SPIRIT to the Weather, and to my Dream.

" Now what thou'st written I will answer;
As the thirty days were gone,
In the night came windy weather—
Fast the storms are hastening on.
But if ENGLAND does awake,
And come to perfect day,
'Tis *other Nations* I shall shake—
The sunshine here you'll see.
For as the clouds this day dismiss,
The sunshine at the end;
Then shining days I'll bring to pass,
And stand your every friend.
So now 'tis time for to awake,
And restless be like thee;
But will they wish to fall asleep,
And say these things must be
Too great for any to believe,
And let it die away?
Then 't must be known Satan will come,
And meet them with surprise;
Into their mouths he'll put his hand;
But let them now be wise—
His fingers bite, his offers slight,
And then they must come off:
For though he watch'd them in the night,
I'll bring his schemes to nought:
His hands I'll clear, thou'st nought to fear,
And bite his thumbs away.
But now to thee I'll answer here,
It is too much for thee
To feel, and know, how things do go,
And have thy senses clear;
Therefore I always stumbled thee,
That thou may'st stand with fear.
Because a child, that's never foil'd,
Will careless go alone;
He'll headlong run, and down he'll come,
And dash against a stone.

When this is done, his father's hand
He will hereafter crave;
Though stumbling then he goes along,
His father's hand doth save,
As many children partly fall,
When in their father's hand;
The father takes them in his arms,
He finds they cannot stand.
When tir'd they grow, thou well dost know,
The child doth then complain;
The father takes them in his arms,
And carries them along;
If sleepy in his arms they grow,
He safely carries them home.
So here's the FATHER and the CHILD,
The SPIRIT and the BRIDE.
She leans upon her HUSBAND's arms,
The truth can't be denied;
If she's assaulted in the way,
The husband doth protect;
And if the rebel boldly grows,
The sword hath often fought;
For what have men of valour done,
Their honour to maintain?
Sooner than see their Bride become
A victim unto men,
A challenge send, mark what thou'st penn'd,
(For I shall challenge here;)
Sooner than thee the victim be,
My sword shall surely clear.
Thy name and nature well I know;
What shall I answer here?
If I should let my Spirit go,
Thy eyes thou drown'st in tears;
Therefore asleep thou still must keep,
Until *the challenge* come.*
Have I no second in the pit,
To bear my armour then,
To draw a sword (I mean the WORD,)
And prove I'm injur'd here?
To say my Bride hath been misled,
And an adulterer?
The words are high, the cause I'll try,
My glittering sword shall come;
I'll never stoop so low to look,
And let my honour down.

* The challenge in the hand-bills in January, 1803.

I have begun, I will go on
To vindicate the Bride;
And if a second I have none,
(The field is open'd wide,
The challenge bold,) the fight I'll hold,
And no man will I fear;
For conquering I will conquer now—
I'll surely kill or cure.
As I've begun I'll now go on,
And prove the Bride is free;
For an impostor she is none,
And that you all shall see.
A wife may often be mistook,
In what her husband meant;
Part of his words discern'd them not,
To fathom his designs;
For often this is done by man,
He tells not all his mind.
Now to that purpose I shall come,
And fully answer here;
This is a perfect type for man,
Which in the end I'll clear."

From the Sealed Writings, opened on the 12th of January, 1803.

Old Christmas-day, 1795, I was commanded to write and seal up the King, with half the nation that was loyal to him, and seal it before twelve o'clock, and then go out and look at the moon. I sealed it up at eleven, and went out to look at the moon, and saw a great mist over the earth and in the heavens; so that the earth was covered with the mist, and there was not a star to be seen; but only a halo round the moon. I saw something remarkable in the moon, and the clouds round it. I called to Mrs. Minifie and Mrs. Woolland: they said it was too cold to stay out. I saw an appearance of a man dart through the moon, and I said,

I wished they had seen it ; for if I told them the truth they would not believe me. I went in and staid some time, and at last rose up to go out again, and was answered in going out, "*this is the last time.*" Soon after I came out, the clock struck twelve. I went in dissatisfied, as I saw nothing more extraordinary at that time than I did at eleven ; and being ordered to look at the moon for ends which I should know hereafter, I expected to see something remarkable ; and my friends said it was common to see the mist over the earth, and in the heavens. In the night I dreamt I was in a room where men were dying of clothes in a furnace, so that the mist covered the room. At last I saw them take out something that was smoking, tied up by the middle, and hung upon a pole. I went into another room, and two men came in after me with a pole over their shoulders, and a pig tied to it. They then let it down and untied the pig; I perceived life in it, and asked why they put it into the furnace alive? They said they must, but the pig would not die then. The pig came towards me with the steam issuing out of his mouth and nostrils, as though he would devour me ; but the men said, he should not hurt me. The dream was answered in the following manner :

" All these mysteries I'll make clear to thee.
The men were dying ; thou the smoke did'st see ;
The furnace at a distance then was seen,
And after that thou saw'st the pig brought in,
Tied in the middle by two single men.
Thou saw'st the pole, and then the pig put down,
Untied the cord, and then it stood alone ;
But life was in him, and the smoke appear'd ;
Thou gaz'd upon him, and thou wast afraid.
Now what thou'st written I well know is true ;
'Twas I that brought this vision to thy view ;
And with the furnace first, I say, begin—
It is already on the sons of men

The smoke ascending upwards will appear,
There's coming on, I say, some awful years.
Satan already, I say, is fast bound,
And by the Gospel's pole he must come down.
The anger of the LORD it now will rise,
And Satan's fury, that is in the skies.
Where he came from, I say, thou didst not see,
Until the pig he was brought in to thee;
So now, I say, his dye's already cast,
But on the earth he'll for a season last;
Because thou sawest he certain was alive,
And to believe it thou wast first deceiv'd;
Because that smoking he was then brought in;
And now I'll make it unto thee more plain;
For on the earth he will with fury reign,
Because he knows his time will not be long—
He will not bear to leave my sealed ones.
And with thy dream thou now hast ended there;
And from the mist I tell thee to be clear.
They simply say, it is a common thing:
But times and seasons you must sure observe,
If from the Lord you'll any knowledge have.
The wars are coming, discords are the same.
But now observe, all these together come;
So now remember, at that very time
That I had told thee for to seal up mine,
And then I told thee to the moon to go,
For ends hereafter thou should'st better know.
Had a strange vision then to thee appear'd,
Thou'st say the end already was declar'd.
But now unto the purpose I shall come:
Thou know'st that night I sealed up the King;
With half his kingdom I did seal him up;
Remember then thou saw'st the mist to smoke;
Then to the heavens thou surely didst look there,
And then thou saw'st I'd seal'd up every star.
I say again, I"ll surely seal them up;
Come what there will, not one of them shall drop.
Those that I said I'd surely seal them mine;
For thou must seal their names a *second time*.
For by their Christian Names they all must stand
In perfect order now is my command.
For in the Resurrection they are first,
And now I'll tell thee why I seal them last;
For death no power then on them can have;
I do not say they shall not see the grave;
But then the sting of death I'll take away.—
This is a thing to all a mystery;

But yet the mystery I will make more clear;
Death is a message they with joy shall hear;
The string of conscience, and the sting of sin,
The pains of death from them shall sure be gone;
For like thy mother they shall fall asleep.
Remember when she thought to thee to speak,
Her life then in an instant it was gone;
Remember what she said unto her friend:
" Her children she must leave unto the Lord;
" She did not wish to live"—her dying words.
And when thou ask'd if she did feel no pain,
Write thou her words, I'll answer thee again.
She said, " no, my dearest child,"—
" Jesus can make a dying bed
" As soft as downy pillows are;
" While on his Breast I lean my head,
" And breathe my life out sweetly th re.'
So tears of joy I say will surely go
With those; for I will surely seal them so.
For what I bind on earth, I'll bind in heaven;
And by the seals the lump it shall be leaven'd;
For at that time the stars were all seal'd up—
I say again, not one of them shall drop,
That give to thee their perfect Christian names.
Before the year does end, all must be done;
For as the moon * divided was this night;
So will the hearts of men, you'll find, to fight;
Because that one part Satan will proclaim
To work with power, and think they are his own.
But here his kingdom shall not long endure—
I said I'd bind in bundles every tare;
And a quick harvest Satan he will make;
Into my garners I the wheat will take;
And those that will the devil now obey,
I say, on earth they have not long to stay;
But of my sealed ones let him beware—
He'll take his own, but he shall take no more.
But whosoever will, may to ME come;
I say, that I will never cast out one
That doth for refuge ever come to ME;
I am that CITY to which they all may flee;
The Man-slayer is surely now at hand;
The moon is parted, and the mist come down;
Unto MY WORD, I say, I'll ever stand.
And now awake, O thou, enlightened land—
But to thy Father's dream I bid thee go;

* There was a black cloud like a streak across the moon.

The perfect dream, I say, thou dost not know;
But unto thee, I say, it is a sign,
I am the very FATHER of mankind;
And now my Sons I'll surely come and cure—
I know that Satan cannot them endure;
Therefore, I said I'd surely bind him there;
For well I know he'll never give them up,
Till in my anger I do make him drop.
The strong man arm'd, I tell thee he is here—
A stronger man to conquer shall appear.
Give o'er thy writing, I no more shall say,
But I shall talk with thee another day."

I dreamed I was in an orchard, in 1796. Some of the trees were full of leaves without any fruit, and withered; others with fruit that fell into the mud; and other trees had fruit very thick and very high, so that no pole could reach nor shake it down.

" The trees that had no fruit thereon,
The leaves were wither'd there,
Thou didst not gaze so long upon,
But mark what did appear;
The apples high thou didst espy,
But they did never fall;
And now I'll shew the reason why,
The mysteries I shall tell.
Because that fruit I shall not shake,
That stedfast now do stand;
They'll find my promises are great,
Out of the reach of man.
Under the trees the fruit was fall'n;
With dirt it did appear;
And thou may'st easy know it all,
The perfect substance here.
Under the trees the fruit was found,
And damag'd by the dirt;
Upon the trees the fruit is plac'd,
That I shall never hurt.
Out of thy reach the apples stood;
Out of the reach of man;
Because the truth they'll all allow,
The ark will there be found.

So now alike you three may be,
And peaceably sit down;
Wait till you see the mystery,
And how the end I'll crown.
I said like Woolland * I would do,
And he did threaten long:
I've brought the mysteries to thy view,
And to the purpose come.
Because the voice † thou heard'st aloud,
And loudly I shall call;
My wind shall blow, they all shall know,
And down the fruit shall fall.
Because my anger it shall burn,
And they shall know the call;
But first the truth I will make clear,
And all men I will try.
Therefore my promise I keep back,
And here's a mystery;
If I my wonders had begun,
How could I any try?
Or shew how all men now would act,
In this great mystery?
I'll shew the mystery at the last,
And make the lines now clear;
'Tis I that strengthens now thy hand,
And that a fool may see;
Or like thy pen thou must fall down;
And here's the mystery:
For like the mistress thou hast been—
Thy heart is wounded deep;
And now unto the sons of men,
My fury soon will break.
If like the servant they begin,
As warning she did give;
I tell thee now what is my mind,
Another jury have.
Now from this day, to thee I say,
I'll trifle here no more;
For on the *third*, it was my word,
I'll open now the door;
For Leech's coming was the *first*,
But none did then believe;
It came not as he did expect,
And therefore was deceiv'd.

* Mr. Woolland had a set of troublesome servants, and threatened them for a twelve-month, and at last suddenly discharged them.
† Joanna heard herself called three times.

So perfect with the Jews of old,
So perfect this hath been;
Another jury I shall choose,
If these do not agree.
Now from the former who could judge,
If thou had'st ended there?
From these two lines could any see,
How things could now appear?

Zechariah 11th and 12th Chapters—Explained in part. 1796.

" Now from these chapters I'll begin;
The mysteries there are deep;
From types and shadows now't comes on—
The law and gospel keep.
Thou know'st the price was valued there,
That I was after sold;
But now the mysteries I shall clear,
And all the lines unfold.
The staff was BEAUTY that was broke,
And valued at that time;
My Covenant from them was broke
In my appointed time.
* So by the Seals 'tis just the same;
Thou know'st 'twas broken there;
And round thy seals I bid thee cut—
Let all men now beware.
'Tis but the Church alone doth stand,
And stedfast it will be;
When I've awaken'd every land
'Tis there they all must flee.
So here the chapters do go deep—
Mark what was seal'd before;
I told thee plain that they would weep,
To see how they did err.
The types do in the ALTAR stand;
And stedfast shall endure;
I said the ARK was in MY HAND,
And there must 'bide secure.

* Joanna was ordered to take out from one part of her sealed writings in the presence of witnesses, and to cut round her seals, as no seal was ever broke (from the first, until the 12th of January 1803. See the first page in this Book) except by the six men who met in 1795 to examine part of the writings; they were dissenters from the church, who contrary to the agreement broke the seals of about three sheets, which they carried away. (See page 10 of the first part of Prophecies published in 1801.)

Blame on themselves they all will cast;
But who can blame thee there?
I said that Covenant would not last?
And now the truth I'll clear.
Thou told'st them not to break the seals;
Then how can they blame thee,
If to their wisdom they will trust,
In such a mystery
As far surpassed all their heads?
Not one could it explain;
How could they say thou wast misled?
The folly there of men!
Out of their mouths condemn'd they be;
Their folly don't discern;
But I'll explain the mystery,
And show how they did warn;
Because that good men were deceiv'd,
Was all they could assign;
Then why not they as well as thee?
'Twas pride puff'd up their minds;
But then they thought they must be right,
As all were of one mind,
And I shall bring the Truth to light,
And shew what lies behind;
All of one mind they did agree,
The priests must appear;
So now my shepherd he is come,
I'll fix the standard there.*
If they were right in all they'd done,
Then let them all agree;
And to the standard let them come;
For that's the mind of ME.
Because their covenant is broke—
I said it was not good;
None mark'd the words that I had spoke;
Nor were they understood.
So in the end they will be right;
Because it was my mind
To fix the standard to the Church,
And there I shall resign."

* A Minister of the established Church who called to advise Joanna.

Explanation of the 33d Chapter of Numbers, given to Joanna in 1796.

" Now this chapter doth thee puzzle,
As I said before to thee;
And as thou canst not explain it,
I shall shew the mystery.
Moses my command had written;
To the Jews he did it give;
But thou know'st how they were smitten;
For by it they would not live.
See the judgments there did happen;
If that this you will prevent,
Let them do as I have spoken;
Or they surely shall repent.
Thou'st devis'd no cunning fables;
And that every soul shall know
Where's the man that now is able
All such writings for to shew?
In thy heart thou answerest, no one;
And the truth thou answerest here;
And the truth's in all thy writings,
I will make them to appear.
Now to thy ribbon thou must look,
And see how't doth appear.
No perfect likeness in it be;
But see the mystery clear.
The stars on both sides they do stand;
The parting is between;
So Jews and Gentiles both may come,
And I shall both redeem.
Therefore this thing I did ordain,
That different you should wear;
The four stars are at the top;
And see the crown is clear.
The four stars were seen at first,
I told thee, in the seal;
The four stars in heaven were plac'd—
The mystery I'll reveal.
The four stars do now appear,
That thou must wear that day;
Then now my jury all must come—
I bid them all obey,
To judge as men they must begin;
And thy accusers come;
No greater trial e'er was found,
Than now is coming on.
Since on the Cross I did expire,
To die for sinful man.

I'll own the trial then was high;
But to the purpose come;
For thou art equally now condemn'd,
A mad-woman to be;
And if the truth they thus deny,
Their folly let them see.
Thou know'st thou art already cast.*
And by one jury tried;
But now the mystery's at the last;
For twelve must be applied.
Now let them for my Church appear,
And let my chosen come.
It was the Church that first believ'd;
Then who must I condemn?
But here thy trial will be great,
As I have said before;
And they will find there's no deceit
In all thy writings there.
To judge as men they must begin,
If they will stop my hand;
Or else my vengeance fast will come,
For to destroy your land.
But thou hast promis'd to obey,
And I well know 'tis true;
'Tis I that holds thee by the hand,
And will not let thee go.
The power and word are from the LORD;
But those that do thee blame,
Will surely know, with one accord,
I'll put them all to shame.
If they against ME still will fight,
They shall not stop thy hand;
For I shall bring the truth to light,
And shew it in the land.
But on condition I have said,
Like Nineveh I'll do;
And will ye wish it to appear,
And wish to see it true?
To this petition I shall answer,
Let priests and bishops now awake;
Then the King's heart I'll make tender,
Ere MY Sceptre I will shake.
He that doth obey ME now,
Preserv'd will surely be;
And he that doth refuse MY WORD,
My power shall surely see."

* By the Six first at Exeter, who broke themselves off through disobedience.

JOANNA, in 1796, put her pen into the bible with her eyes shut; and she found it in the Second Book of Chronicles, chap. xxix. v. 1. She was ordered to read it over: and was answered in the following manner by the SPIRIT:

" Now this chapter thou hast read it,
And a mystery 'tis to thee;
But the mystery I'll explain it,
And shew these chapters do agree.*
By the law I did ordain it,
That burnt-offerings they should shew;
By the Gospel I command it,
As a token of the law;
Both together I have join'd them;
All alike, I say, must stand:
I am God and nothing vary —
Wrong inventions come from man;
Wrong inventions they're pursuing;
Is my altar cleansing here?
Do they know what they are doing?
Let the priests then now appear;
Every altar they must cleanse it;
Nor support the Romish bands.
They shall know what I'm pursuing,
In short time, in every land.
'Tis the altars I am cleansing,
And that every soul shall know;
If my priests do awaken,
They'll prevent the fatal blow.
For this land I will defend it —
Peace and plenty they shall see;†
For this thing I did intend it,
That the earth may all know ME.
But if I am now denied,
Fatal shall the ruin fall;
Therefore thou must make it public;
Let men know that I do call.
For my Name shall now be known
Amongst the sons of men;
And to thy other chapter go,
And I will it explain."

* Isaiah liv.—Numbers xxxiii.—2 Chron. xxix.

† In the Summer of 1801, three ministers of the established church wrote to Joanna and inquired into the truth of these things —The preliminaries of Peace followed in October 1801, and plentiful Harvests since.

The 30th Day of January, 1803.

The following communication was given to JOANNA, in answer to three ladies, and four gentlemen, who came to persuade her that no prophecies could be given to a woman for the fulfilment of the bible.—And they said, they thought that the happiness of man would never be completed here on earth. These words were given to me —

" Let them answer the following questions —

The earth was formed, and man was made in the likeness of his Maker, to be lord of the creation; the woman was taken from the man to complete his happiness; as I said, it was not good for the man to be alone, and made the woman for his helpmate; and by her casting the fault on the serpent, his curse was pronounced to be above every living creature. Now let the learned answer this question, How is this to be done? The tree of knowledge was of good and evil,— The knowledge of God, and the knowledge of the Devil. Now, if they say the woman brought them to the knowledge of the devil, which is the evil, and never brings them to the knowledge of the GOOD, which is the Lord; let them tell, how it was not good for the man to be alone? or how I came to do the will of GOD, if I do not make the woman what my Father designed her for? Will they answer, it was done by my Mother's bringing ME into the world? Then tell me how that happiness was completed, and prove it is done? Let them tell what the prophet meant by the barren womb being made a joyful mother of chil-

dren; and what I meant by saying, the time should come, that they should say, "Blessed is the barren womb that never bore, and the paps which never gave suck?". Or what the apostle meant by saying, "that the married woman is in bondage to her husband; but the single woman is to the Lord?" And what he meant by saying "when the fulness of the time was come, GOD sent forth his SON, made of a woman, made under the law, to redeem them that were under the law?" Now, if they answer, it meant my being born of a woman, at my coming in the body; let them tell me, who is redeemed that was under the law? For the Jews were under the law of GOD; and will they prove they are redeemed?" What fulness of time was then come? What woman hath ever appeared clothed with the Sun of Righteousness, that hath been a wonder to mankind? Who ever professed to man, that she was to claim a promise of GOD to tread down Satan under her feet? Or, where is the woman that they can bring, who is ready to declare unto all men, her LORD is preparing to return, and visit the world in power and splendour, to fulfil all that the prophets prophesied of him; and that she is ready to bear the testimony of him by the truths which the SPIRIT hath told her—that the Spirit of JESUS is come to visit her, to enlighten all men and reconcile the world unto GOD; and that she is to invite them in my stead; as my SPIRIT is come to the Bride; so whosoever will may take of the water of life freely? Let them tell what the water of life means; and what the tree of life means, that the leaves thereof are for the healing of the nations; and whether the nations were ever yet healed? Let them tell what Spirit informed thee, in 1792, of all the things which have already come to pass? viz. The war, the dearth, the distresses of

nations, the fever in America, the rebellion in Ireland, the deceit of Holland, the conquest of Italy by the French, every bad harvest foretold the year before they came, and every leading event which has happened for eleven years past; the conduct of the shepherds (or clergy) foretold, and the threatenings pronounced against them. If I had not known what was in them, how could I say, I well might weep, to see my sheep such careless shepherds have, if I had not known they would be weighed in the balance, and would be found wanting? Now, let them tell, who knoweth the heart of man, but he that made and formed it?"

The Methodists. and all the self-righteous, I was foretold, would act perfectly like the self-righteous Jews; and they have acted exactly as foretold.

"The Jews said they were the seed of Abraham, and there they trusted for their salvation; the self-righteous say they are saved by being in CHRIST, without having my Spirit. This I foretold thee; and this is now fulfilled. Therefore, I said I wonld choose *their reprobates*, to judge thy written hand; and that sentence is now passed by them on the Jury. So let them that boast of wisdom no shew their wisdom, and answer all these scriptures, which I have mentioned; and tell what Spirit foretold thee all the truths in thy writings, which have already come to pass; and the others they will find are hastening on. Let this be answered by the learned, and I will answer thee again: and let them tell what death Adam did when he eat the forbidden fruit. For now they shall find I have a controversy with my people, and I will plead with them, in the SPIRIT, by THEE.

A communication given to Joanna, June 13th, 1797, in answer to Mr. Woolland (at whose house Joanna lodged) and a Mrs. Minifie, disputing about having a peace at the end of that month; Mr. Woolland saying it would be so.

" Now Joanna this I'll clear:
Wondrous news may sure come here,
When that ——— does return.
On the seas, I say, I am;
Seas of sorrow do abound;
Every nation compass'd round,
Full of sorrow and of sin.
Now to reason I'll begin.
I have dipt my sword in blood;
Where's the man that knows his God?
Or these fatal days discern?
Judge if I should alter one?
In thy heart thou answerest, no;
Then what swords shall I let go,
If the Spirit's sword don't fight,
For to make you sons of light?
Still my glittering sword must fly,
Till the rebels do comply.
Have I draw the sword in vain?
Shall I sheath it up again,
And my work left now half done?
No! I say, I will go on:
I to conquer have begun:
The Pope his pardon bought of man,
If his life that he would save:
Sure his money he did give.*
Lewis he hath lost his crown;
Holland in that state is found;
Every Nation is perplex'd.
Now, I'll tell thee what comes next:
If I stop the raging war,
See my bible and be clear;
From the Gospel draw your sword;
Sound the coming of your LORD;
Let my thunder sound that way;
For my wheels shall not delay;
Perfect as the crown doth stand,
Now's the sceptre in my hand.

* This alludes to a bargain between the Pope and the French at their entry into Rome about this time.

Drawn the circle on both sides:
Let the Cause be fairly tried:
There the Olive Branch you'll see;
In thy Seals the same you'll see:
Every Seal you must compare:
'Tis time for Shepherds to be clear —

That my CROWN may surely stand;
And my BIBLE now command.
Let his forehead be like thine,
See the truth and make it shine.
I will make his face like brass:
Who shall now the man disgrace,
That so wisely did appear
To judge from whence thy writings were?
Then now to challenge he may come;
His armour-bearer must be known;
For when Taylor doth appear,
I'll prove his armour-bearer's here.
In the balance they were weigh'd.
Over-balanc'd by thy head;
And they were not wanting there:
Soon thy mysteries I shall clear."

I was ordered to stop the printing of thisbook, of the Sealed Prophecies, at the fifty-eight page; and I must inform my readers, that there were fifty-eight persons, whose faith was clear that my calling was of God; and who signed their names to this truth, on the 19th day of January, being the last of the seven days when my writings were proved.

Now I must draw the attention of my readers, and desire them to weigh deeply what is written in each separate page. Let the two first be answered by those who say the Calling is not of God. And let it be answered how fifty-eight met together of one mind—and let the fourth and fifth page be weighed deeply, and answered with judgment; and not like children, who blame a thing because they do not understand it. Now I shall call you to the sixth page and the sixth day of the creation and answer, why the LORD should not finish that happiness for man at last, which he created him for at first? Weigh the seventh day in the creation with the seventh page. Who will disannul that seventh day of rest for man? And one day is with the Lord as a thousand years, and a thousand years as one day. Here Christ has promised according to his Gospel, to bring in that one thousand years of rest to man; and here he has promised to triumph over Death, Hell, and the Grave; as you will see in the eighth page. And now I shall call you to the ninth page. Let the leprous men return, unless they wish to abide in their spots, and perish with their Leader; as you see it is continued on in the tenth page. Now weigh deeply the eleventh. Quit yourselves like men and be strong; that Satan may be cast and man be freed. Mark deeply the twelfth page; and see how strongly CHRIST hath promised to pay the debt of man's transgression, if we now

trust wholly in him, as a child trusts to his father. And now go on to the thirteenth, and see the threatenings pronounced against those whose faith will not be to believe, to rely upon his words. For now, see in 14 page the LORD will do as he did in the days of old, when HE saved Noah in the ark, and destroyed the world through unbelief. And consider deeply the 15th, 16th, and 17th pages; and see if men are not become as dry as the eggs that were boiled: and deeply weigh the 19th and 20th pages, and mark the 20th; particularly, what a body of stars was collected together when my writings were proved; and who all joined together as the heart of one man. Weigh deeply the 22d and the 23d pages. Remember this was in 1796; and now I am come to the City, according to my dream; and the seven stars, were joined with seven more, making fourteen; one seven went down to Exeter to inquire into the Truth; and now seven more have joined them: And I must beg every one to join with me in my prayer, in the 27th page, if *you* wish to bring the day of vengeance on Satan, and not on yourselves. Then see what is continued on to the 30th page; and there see the beginning of the letters sent to ministers; which is continued to the 37th page; and seven years I have been warning them without any effect: and must compare them to the boiled eggs. Here I shall begin from the 26th page, and give the explanation given to me by the Spirit.—"As the 26th page has the circle in it, so will I encircle all that come within my compas: for there is the mystery of the circle that was seen in the heavens. The three stars on one side in the form of a compass denote the Three-One-God, that placed it and commanded it to be drawn—and so will I encircle the names of those that believe; that I may know every name which signs for Satan's de-

struction, and for the coming of my Kingdom, when I come to take possession of the earth. But let no one sign it, who does not wish it, or does not believe that I have commanded it by thee, who art the single star, standing alone to accomplish my Will, with three Shepherds, in my stead. Therefore I chose three, and no more, to begin and carry on my work with thee; and my Sheep are joined with my Shepherds, and so am I joined to them all, that join with thee in prayer for Satan's destruction; as thou prayest for it in the 27th page. There is a prayer for all to copy after: and I will encircle such; as the four stars are encircled within the compass. Now let the learned world answer how there came to be three ministers, or three shepherds, and no more; and they of the established church, to whom my promise was made. Let this question be answered by man, and I will answer thee again. But let it be known unto all men, I have compared these three shepherds as a Shadow of the Three-One-God, and invited the ministers both privately and publicly to taste of my supper; but all refused: and this I foretold would happen at my second Coming; and let all men know it is now fulfilled. Now let them answer how the women came all with wedding garments, in robes of white, as tokens of innocence. —Two came without and went away. This is close to my bible, as I shewed thee in the 28th page; but men have placed their bibles wrong, and so they continue to do; but now they must call back all to their remembrance that I compared the shepherds to—Dumb dogs that cannot bark: and there was not one that appeared to condemn thee. I was in the house, as thou wast the day thou didst not appear (see 29th page) and that every soul shall know. Now let no one blame my shepherds who were present; for I tell thee and all

mankind, great is my promise, and great shall be their reward, if they follow on to know the LORD, as they have begun: but severe would be their punishment in time and eternity, if either of them should fall back, for fear of the anger of men: as my word is gone out against the carelessness of my shepherds, who I told thee in the beginning would be careless for their flocks. Therefore, I said, weep ye ministers, mourn ye priests; let the ministers weep between the porch and the altar, when the destroying angel goes through the land. But how could they weep, if they had been faithful shepherds to a faithless flock? Then the flock might weep and the shepherds rejoice, to think they were clear from the blood of all men, as they had obeyed their LORD's command; and the blood of the sheep must be on their own heads. And now let the call to the ministers be marked by all men, from the 30th page to the 37th. Seven years thou hast been warning them: But who hath believed the report? or to whom is the arm of the Lord revealed? I was found of them that I sought not after: but was rejected of them whom I had called; for like Adam they hid themselves from my Presence: and now let all men weigh their letters deeply. And now I tell thee, if there had not been found these three shepherds, to be as a Moses in the gap, as a Joseph in Egypt, and a Noah to build the Ark of the NEW COVENANT for man, your land must be destroyed by fire, as the world of old was by water: for I would not spare horse nor rider; but would have brought the day of vengeance on all flesh, for nailing ME to the wood; that wood should kindle a fire in my anger, and wrath in my fury, that should burn to the nethermost hell if I had not found men to bring the Woman's guilt on Saan's head, as man brought his guilt on ME." So now, O men, judge for your-

selves, and tell me on whom the day of vengeance shall fall. Will you say on sinners? Then he that is without sin let him cast the first stone. But here must every tongue be silent, and every mouth be stopped. I am a swift witness against mankind. If I tell you the truth why not believe me? If I tell you lies, why not reprove me? Weigh my letter to the Rev. Mr. Tucker? and let it be known he was a Curate to the Rev. Archdeacon Moore, and often came to the house where I resided: yet no man reproved me; but privately said they could not believe the LORD would reveal his secrets to a woman. Then, ye should never have believed the fall came by a woman. "So now man stands to plead his trial alone; why he refuses the good, and chooses the evil; why he hath turned the past judgments into gall, and righteounes into hemlock. Or how can he run upon these rocks? Or how will he plough there with oxen? How will he break this ground, that is made as firm as the pillars of heaven? Is it good for the man to be alone? For as the woman hath borne the pains of hell, to bring in her natural children, so now she shall bear the joys of heaven to bring in her spiritual children. And as she hath borne pain ever since the fall, that was never cast on man, to bring forth the fruits of the womb, so she shall have that light given her, which never shall be given to man, but through the woman, to bring in the spiritual children.

Then now I tell you one and all,
When you the race of man can call
Without the woman to appear,
Then say you do not want her here.
If you without her can be born,
I need not visit in her form,

To bring a SPIRITUAL race to man;
Because the woman was my PLAN,
To have mankind be born anew.
Now bring my Gospel to your view;
I said, ye must be born again.
Look deep, ye simple sons of men;
And tell me how that man was born,
You say, " from Adam 't might be known;
" Without the woman he did appear;
" He was the dust that perish'd there.
" And so the dust doth still go on;
" And putrefaction's still in man."
But of the woman I was born,
(A mystery deep no man discerns)
To putrefaction did not come:
Then now like ME be born again,
And from the woman all appear;
And then I'll make you sons and heirs;
For heirs of GOD you now shall be,
And, as I said, joint-heirs with ME;
And of the SPIRIT now be born.
You know 'tis written, in her form,
That GOD would surely send HIS SON,
When the FULL TIME was surely come;
That as in Adam all men died,
Even in ME, it is applied,
That all I'd make ALIVE to be—
Appear vain men and answer ME,
How you my Bible so deny?
The HOLY GHOST, I then did say,
My Father would send in my Name,
And all to your remembrance bring;
And all together is brought here,
What men by learning cannot clear,
No more than they can make a race:
The Sodomites must men disgrace.
I ask what children there did come?
For men's inventions all are wrong;
And so 't went on from Adam's fall:
I came as man unto you all—
As man I lived, as man I died:
As very man by you applied;
And yet you say I'm VERY GOD;
Then sure the woman must be know'd
To stand before you like my Bone;
For GOD and MAN alike to join.
The SECOND ADAM must appear,
As in my Gospel you see clear,

For to redeem you from the first;
And there the serpent must be cast;
Because he came to tempt the bride,
As he did Eve, it is applied;
But she like Eve did *not* submit;
And him I'll chain beneath her feet;
And she shall surely tread him down;
And all men's wisdom I'll confound,
That do like Adam now appear,
Condemn ME for the woman here,
As Adam cast the blame at first;
But man shall find I'll cast it last;
Because no more I'll bear the blame,
But put the sons of men to shame.
My SECOND COMING is begun,
I tell you, in the WOMAN's form;
And I'll go on and make an end;
I died to be the woman's friend,
And as her friend I'll now appear,
In every page that's written here.
And so I'll end it with the CROWN;
As fifty-eight their names were found,
To sign their names, as doth appear—
Satan is cast, the Woman's clear'd.
And I'll go on to clear the whole;
And now's your time to stand or fall.
So here's the Bone shall not be broke;
The SECOND ADAM is your lot,
For to redeem you from the fall—
Appear vain men, and answer all,
How Adam's likeness can appear,
Without the Woman? Who can clear?
Or how you'll cast the blame on hell,
Without the Woman? mortals tell.
Let all my Bible to appear;
More blind now than the Jews you are:
Yet they of wisdom did proudly boast;
And by their wisdom they were lost.
And all men's wisdom is the same;
For dead to knowledge man I'll name—
He was pronounced by the fall,
And now I'll prove you are dead all,
To every knowledge of your GOD;
Confirm the lie which Satan said,
That a true knowledge you should gain;
But soon I'll make you know you're men;
And no more knowledge have of ME,
Than a dead corpse has eyes to see,

When he is buried in the dust;
So wrong your wisdom you do trust;
And so I 'm come to prove you're dead
To every knowledge, as I've said.
It is by faith that some believe;
But learning doth men all deceive,
Wherein their wisdom they do trust;
The natural branch that way was cast—
And the wild olive is the same,
And so high-minded are become.
Then now 'tis time to stand in fear;
The natural branches perish'd there.
Then sure the olive will the same;
No man by learning knows my Name;
So to your learning do not trust;
I tell you all *there* man is lost;
Because my Bible none discern,
Nor in what manner I do warn;
For how could I pronounce man dead,
If that his knowledge was not fled?
And now I am come to try them all,
And down their wisdom it must fall:
And all as new-born babes become,
Confess that ye have all to learn;
And then I say I'll make you men;
And the GOOD FRUIT to all shall come,
That will like Moses now appear;
Put off your shoes as he did there—
That is your wisdom all put off;
Weigh deep these lines—I've said enough.
And to the SEALED now I'll come,
And tell you how I'll join all men.
For how can man his talents boast,
  And prove his wisdom shines,
When all his wisdom it is lost?
  Another lies behind,
And then condemns what he hath done;
  Then where's the man can boast,
To say his wisdom bright does shine?
  No, every man is lost.
In wisdom here no man can clear,
  To prove his wisdom's good:
Because another does appear
  And say that it is bad.
And so 't went on, I say, by man,
  Ever since Adam's fall;
And every century trace you back;
  Then prove the truth of all.

But now I'll come to rescue man,
And make the blind to see;
That when my Kingdom doth come down,
You of one mind shall be.
As I've begun I'll now go on,
Till all are of one mind.
And to the sealed letters come—
My Kingdom there I'll bind.
So now ye see the mystery,
How I shall draw you all;
Ye that don't come, it shall be known,
Must die in Adam's fall.
For there's not one I will redeem
From Adam's fallen race,
That do not come with ME to join,
And plead my SAVING GRACE.
So by the SEALS, I'll now reveal,
'Tis there your Names must stand,
If you will be wedded to ME,
And gain the promis'd land;
For there's no man that is not found
For to be seal'd below,
That shall possess this earthly ground,
When I my Kingdom shew,
For to come down, and rescue man
From Satan and from sin,
And give you all the promis'd land,
That I for man ordain'd.
"I know them not" shall be their lot,
When I to man appear;
My Kingdom you have all forgot,
And you're forgotten here,
To have your names enroll'd above,
As you 've refus'd below;
You all despise my PERFECT LOVE;
And how will you appear?
I said on earth you must be seal'd,
Before you were in heaven;
And now the mysteries I'll reveal,
And I my Seal have given.
The second Star doth now appear,
And to the Bride is come;
If for the BRIDEGROOM you'll prepare,
Then let your faith be known;
To give your names that I may come,
For to deliver here
From Hell and Sin; my Kingdom win,
And let your namesappear;

Or else your lot, "I know you not,"
You'll find is then my cry;
The BRIDEGROOM you have quite forgot,
And let your lamps grow dry—
That is, your faith is wither'd here,
And all your oil is gone.
I told you I should so appear;
But lamps in every hand
Must then appear, when I come here;
I ask, what lamps must be?
It is a faith for to believe
That I shall rescue ye,
From death, and hell, and Adam's fall—
The promise there was made;
And so I said, I'd rescue all;
Oh, men, be not misled!
What's seal'd on earth, the scripture saith
Is surely seal'd in heaven;
Therefore your names I know them not,
Where you no names have given.
But those that give, and then deceive,
And say their faith was wrong,
They 're loosed here, and shall appear—
For so their lot must come.
So now you see your destiny,
The hours of all went wrong;
And twenty-four, now judge ye,
For so the day is crown'd;
And so 't shall end, 'tis my intent;
The names must all appear;
By my command the names must stand—
And so I have ended here."

This communication was given to Joanna, in 1795, concerning the Sepulchre of our Saviour, and the Sealing up of her Writings.

"When in the Sepulchre I soon was laid,
The stone was roll'd and the seals were made,
To guard my Body, it might not arise,
Or my Disciples e'er deceived their eyes.
This was the wisdom first begun by man;
Now change the lines, and to the other come.

I said a Bone of HIM should not be broke;
Read o'er the chapter, see how it was spoke,
That all the Bible it might be fulfill'd;
And every thing according to my will.
Without a Seam my garment it was made,
And interwoven; but by man betray'd.
But now the mystery I've explain'd to thee;
Or fatal now for all men it would be.
But as my Coat was interwoven through,
My COVENANT I make with Man is new:
I tell you it shall be without a seam,
When I do come all men for to redeem,
For now the Bone it must to all appear;
It is not broken they may see it clear.
For all my Covenant is sealed up:
Three seals together are in every stamp;
The FATHER SONS, and HOLY GHOST, these three
Combin'd together in the TRINITY.
Bone of the Man the Woman first was made,
And by the tempter she was soon betray'd:
And in the garden I did find the same—
It was the Devil then in Judas came:
So like the Woman I was then betray'd;
Now in the Woman I will break his head.
Thou know'st how Judas did himself condemn:
Therefore I pity now will have on man.
'Tis well for Satan had he ne'er been born;
Or the proud waves confin'd him to his doom;
Because on Satan doth my anger burn—
I'll save all souls, that now to me will turn.
My arms are open all men to receive;
The water flowing will the fountain give:
And let my GOSPEL sound from pole to pole;
And free salvation must be preach'd to all;
Whoever will I bid them now to come—
My Promise is, I'll never cast out one,
That doth my favour now begin to seek:
The time draws nigh that it will be too late.
I spar'd the fig-tree but one single year;
'Tis in my Gospel, let all men beware.
My feast's preparing, and my servants go,
To know if they will sup with ME or no.
The BRIDEGROOM's coming, let them oil prepare—
It is too late when I have shut the door:
For when the axe is laid unto the Tree,
The Root cut down, the Branches dead must be.

Now glorious days, I say, are coming on
To such as don't my favours proudly scorn;
But they that do my favours now despise,
Go with their masters, whom they do more prize;
Because this earth I've chose it for my own;
And in my chariot I am coming down."

In December 14th, 1795, Mr. Kidner dreamed that the corn was ripe unto harvest, in some fields; but one was green, and could not ripen for want of sun. All on a sudden he thought the sun burnt so much, that he felt the heat, and was warmed thereby. The field of corn was ripened at once by the burning sun. There was some corn, however, green, and they were forced to cut it down, and carry it into another field to ripen; as the eaves of the trees shaded the field, so that the sun could not come to ripen it.—

The Answer of the Spirit.

" And now these lines thou hast read o'er to ME,
I'll answer every single line to thee.
The corn in other fields did ripen'd stand—
Why art thou puzzl'd? *it is in this land.*
This is the field he dream'd it was so green:
In all thy writings plain it might be seen;
For by the leaves the corn was shaded so;
I say, the leaves do shadow all the corn,
It was not ripe, nor fit for any barn,
Until the burning sun did there appear;
And now the mystery I will make more clear:
The leaves that shaded it is men's wisdom so;
Do not thy writings tell thee how to go?
For now I tell thee 'tis the leaves of men
They sew together and do shade the corn.
Therefore no fig-leaves let them sew at all;
But cry we're guilty, we are guilty all;
And let your fig-leaves all be thrown away;
And all shall burn to the most perfect day.
For unto harvest must the corn now come;
Because the tares I surely now shall burn;

But to the purpose I do bid thee come.
The field he dream'd of it is Westley's room—
The corn is green I'll make it to appear:
Because, I say, themselves they so do trust,
Thinking they are so wise, so good, and just—
And as they're cleansed, now they want no more;
But go the very way they went before:
And 'tis their righteousness they do commend;
And on their wisdom they do all depend.
But here thou'rt puzzl'd, and thy pen's put down;
And by their prayers they do thy senses drown:
As in my merits thou sayest they do plead;
And what thou'st written I well know is true.
And now I'll make it plainer to thy view:
To make it plainer and to make it clear,
They do not act according to their prayers;
For if they did, they would inquire to know,
Whether the things thou speak'st of, they are so.
Therefore, I say, the corn will still be green,
Until men's wisdom it is all cut down;
And in another field to ripen there.
Why art thou puzzled? I shall answer here:
The burning sun did ripen soon the corn,
And bring it fit to put into the barn;
The burning sun it surely will appear—
But for the present thou hast ended here.
For what he dreamt he did not understand—
'Twas I permitted it to come to thy hand:
And they will better know another day,
When I shall shew the true and perfect way."

February 22d, 1803. I dreamt that I was on an amazing large Tree, with such large branches and trunk as never was seen. There was a great number of people on it, like a flock of birds. I thought I stood on one of the large branches, and held by an UPPER BRANCH.. When I came to the end of the branch I stood on, I left my footing, and held fast by the UPPER one; and that branch lengthened out like the water from

an engine, and carried me over many dangerous and difficult places. At last I was over a gate, where two horses were talking together; and I was carried beyond them, and landed upon an high, and beautiful, and clean bank; and then I awoke.

The Answer of the SPIRIT to the dream.

" Now I will answer thee this dream;
The TREE of KNOWLEDGE thou saw'st plain.
And on the branches many came;
And the true knowledge they will gain.
The branch thou stood'st on is my WORD,
To prove thy writings come from GOD;
By all the truths that are past and gone,
But when the Learned do appear,
To prove the truth is not all clear;
Then thou wilt hang upon my word,
That is to come, and say, thy LORD
Hath promis'd all for to fulfil;
And they may judge it as they will.
If they say Satan told thee first,
No more on it thou'lt say thou'lt trust;
But if thy calling is of GOD,
He will fulfil the words he said;
And on my words thou'lt trust to come,
And leave the truths are past and gone;
And then my arm shall strong appear,
And from all dangers thee I'll clear;
Because my arm will lengthen on,
And all my words I shall perform;
And then my Bible all may see,
Just like thy writings all to be;
That in like manner I'll fulfil:
Then let the learned try their skill;
And deeply weigh how all was spoke,
And then discern how all did drop.
No enemy appear'd at first;
But in the end thy foes will burst;
And then the mysteries all will see—
So perfect true the end will be,
That every truth I shall perform,
And thou shalt find my out-stretch'd arm,
Safely to land thee on the bank—
Of Jordan's river all may drink.

For in thy dream thou'st not discern'd,
How it like thy father's yard did come;
Because the gate was at the first,
And at the end the river burst,
And on the rising ground appear'd,
And perfectly so I'll land thee there.
So when the ice begins to break,
Perhaps thy footing it will slip;
And then thy dangers will appear,
And then my arm thou'lt find is near,
As thou didst find thy father's hand.*
I said thou 'dst broke the ice for man;
And soon their frozen hearts thou'lt see
Begin to break, for to drown thee;
And say "the calling is to high;"
And Satan's malice fast will fly,
And say "thou swell'st them up with pride;"
And all the truth will be denied.
But then their letters at the first
Must free them all—no pride could burst
When they thy writings first believ'd,
And therefore men must be deceiv'd,
To say their hearts were swell'd with pride,
When every truth is here applied.
But men must give their GOD the lie,
If they my words will now deny:
I said, that they who honour'd ME
I'd surely honour, they should see;
And now I'll honour all these men
That did awake to see it plain:
But those that did despise ME here,
Lightly esteem'd they shall appear.
So now from ELI all may see
The promise made to man to be,
If he like David don't become,
I say, a Samuel shall be known
To be a prophet in his room;
And from a child it shall be known
That he the man-child must appear,
And all my office *he shall bear*;
Unless that man do humbly turn,
And like a David now do mourn.
But here thy heart is griev'd within—
Thou say'st a child must be too young;
And won't my Kingdom now appear,
Before a CHILD the truth can clear?

* Read page 79, of the Answer of the Lord to the Powers of Darkness.

Then thou dost say, it can't be soon;
And so your sun will cloud at noon.
But from the Bells,* I told thee first,
The calling of all Lands was plac'd.
So here the first bell does begin;
And 'tis the first I shall call in,
And free this Land from every tare;
And you may judge my Kingdom's here;
Then other Nations I shall call;
My warning it must go through all,
Before I make a final end.
And can all Lands so shortly bend,
Before a child he can become
At twelve years old to talk with men?
Or like young Samuel for to be,
And learn my word like Timothy?
No, every Nation first I'll try,
And then my arrows fast shall fly.
But how can I in justice come
To chain the rebel to his den,
And every wither'd branch cut off,
Before I do begin to graft
Some other fruit upon the tree?
Then every root cut down must be;
For when that Satan is chain'd down,
I sure shall shake this earthly ground;
And all his legions he will draw—
It is a day no man does know;
And 'tis a day no man can bear,
But those that know the truth before;
And they with joy will hear the sound
When fast my thunder doth abound:
And 'tis by thunder he will fall—
My lightning flash, my thunder roll;
And every bolt shall fall on he,
Till fast the Rebel he shall flee.
And can these days so hasty come?
Then I must sure destroy all lands.
But now if ENGLAND do awake,
And all my Bible undertake,
To shew them all that it is plain
My SPIRIT's come to warn all men;
Then sure the tempter he shall fly,
I say, like CAIN—the years draw nigh

* See Srrange Effects of Faith, page 127.

That I shall bless this happy Land—
I know, I've thousands that will stand
As valiant soldiers in the fight,
And now shall make them men of might,
And every land before them fall:
My Kingdom's hastening fast for all;
And ENGLAND *will possess it first,*
And wonders fast for all will burst.
You'll find the storms are hastening on,
To wet the ground that's dry become;
And then the clouds I shall dismiss;
Because the rest in me will trust,
That I shall surely leave behind—
You'll find my words are like the wind,
That shall the hearts of thousands shake—
'Tis time for ENGLAND to awake,
And call the *Nations* from afar,
And let them know my SPIRIT's here.
But how the *Nations* shall I call?
Appear, vain men, and answer all,
How you my BIBLE will fulfil?
I tell you, 'tis beyond your skill.
Shall I in person come below?
To call all nations shall I go,
Because on earth I have no friend,
Like my Disciples, for to send?
MY sons and daughters from afar,
Shall I in person call them here?
Because my SPIRIT can't be found
To visit man, or know my sound?
Then Reprobates you all must be—
Appear, vain men, and answer ME
The following Words that I shall name,
Or else I'll put you all to shame.

How am I to reason with man? It is written, "now let us reason together, saith the LORD; for though your sins be as scarlet, I will make them as wool; though they are as crimson, I will make them white as snow." How am I to plead with men, and bring them all together in a low valley, as a body of one people? And how is the

HOLY GHOST to come and comfort you in my Name, and bring all things to your remembrance? Or how is the prince of this world to be judged? or how is Satan to be cast down? or how is he to be chained down? and how is the SECOND ADAM to repair the loss of the First? and how are the Nations to be healed? How is my WILL to be done on earth as it is in heaven? or how will you bring men to the knowledge of the LORD, until they know ME from the greatest to the least? Let those that reprove, answer these questions. And let GOD be TRUE, and every man a liar, that says, I shall not fulfil my BIBLE according to my PROMISE. But how can men judge ME the GOD of TRUTH? When did I come the Mighty Counsellor, the Prince of Peace, the Everlasting Father? When was the throne of David established? or how shall I be the desire of every Nation, without my peaceable Kingdom being made known? and how shall it be made known without the Spirit of Prophecy? or how shall my Testimony be made known to men without my Spirit to warn them?"

The following is the Answer to PETER's drawing his sword contrary to his Lord's command.

"Like Peter all have done—
Against my WORD you've drawn the Sword,
And ME you all deny;
But if like Peter you return,
And look to Calvary,
And see the rock where all is spilt,
And see the ROCK that stands,
On what foundation all is built,
You'll find ME GOD and MAN.
Thou say'st thou dost not understand;
Then I shall speak more plain;

For all are Peters in your land,
And acting so as men.
Is not my BIBLE all denied?
And men are all asleep;
Then now the field is open'd wide;
Like Peter all may weep;
Then tears of grief shall bring relief,
And tears of joy shall come;
And they shall find I am the Rock
That they shall build upon.
So now like Peter all begin,
And all like Peter end;
You'll find that ROCK in every heart,
For I'm the sinner's friend.
So Peters here let men appear,
And launch into the deep;
Then fish by them fast caught may be,
Until the net does break;
Their labours I will surely bless,
If they will me obey,
And humbly come, as these have done,
Then I'll exalt them high.
Thou know'st how they are sealed up—
I'll make the mystery clear;
But every proud and scornful heart
Shall certainly come low;
And that I am the Lord above,
That every soul shall know.
Let nothing stumble nor surprise,
Of what is coming on—
If darkness now does cloud the eyes,
The day-light soon will come.
I'm not such fool, as thou dost say,
To act as men would have;
Their judgment they do all betray,
And did it at MY grave.
Their worldly wisdom then did shine—
I simply gave it up;
And simply from the sons of men
Receiv'd the dreadful stroke.
Simply, I say, all this was done,
To stoop so low to man;
And simply now for to invite
I surely have begun;
And simply I did all men try;
But WISELY I shall end;
And they shall know by PROPHECIES,
My BIBLE first was penn'd.

And now, I say, 'tis going through,
The Revelation's come;
And after that the Psalms* are penn'd;
My BIBLE must be known.
MAN was the first that did appear,
And singly stood alone;
The HELPMATE I for him prepar'd
Did surely pull him down.
Simply the fruit she first did taste,
And gave it unto man;
And simply then their dye was cast;
Their ruin then began.
For Satan's wisdom there did shine,
To hold ME to my WORD:
Now let men be as wise as he,
And all shall know the LORD.
This is the wisdom of a GOD,
To deal with simple man;
But when my wisdom flies abroad,
They must to nothing come.
And all their Babels down shall fall,
That they have built so high:
My simple wisdom shewn to all,
Must make them to comply.
And simply now the date is put
The 29th of May;
And when this letter thou didst write,
The 23d thou say'st.†
Then sure the date it was forgot,
To man it must appear;
But by the old stile this was put,
And man does surely err.
This is a hidden mystery,
That man does not discern,
That thou didst write the date to ME,
And brought it out to man:
And at thy folly men would laugh,
And ask how this could be;
That thou didst write the 23d
What happened in that day?
The 29th, before the time,
They'll say that this was wrote:
From GOD and Man now this is done,
And men discern it not.
So all thy writings are the same;

* Singing Psalms at the end of some Bibles.

† Joanna wrote about a sermon preached on the 29th of May, and by mistake dated the letter the 23d, which was presented on June 4, that is, the 23d of May, old stile.

For every mystery's deep;
And all thy conduct they do blame—
'Tis right and wrong thou speak'st.
So right and wrong thou may'st go on,
For ought that they do care;
But when my sheep I do demand,
How will they all appear?
What! perish in the wilderness?
Will then my shepherds cry—
The wolf to carry off my sheep,
While they were standers by?
And never stirr'd a step to save:
How will they all appear?
The wounded the physician wants—
The whole need not a cure.
So if my judgments do come on,
Let all men own ME just:
For if the wolf do steal the one,
He surely may the rest.
Is this the way my flock is kept,
Left to the shepherd's care?
The wolf to drag them in the pit,
And left to perish there?
Then now my anger who can blame,
If it should heat and burn?
And like the Gospel, say to all,
To ENGLAND I shall turn."

A communication given to JOANNA, in 1797, in answer to men's saying, that the first chosen were not religious enough for so great a calling, if it was of God; for they said the twelve men, mentioned in the 12th chapter of Revelation, ought to be the best men upon the earth.

"With thy remarks I'll first begin,
And answer next the sons of men—
For just like thee they all may wait,
Before they'll find a man complete.
Perfection never was in man;
And now to reason I'll begin.
The fall of man must first be freed,
Before perfection you will see.
Can man that's tainted by the fall
Be FREE and have no sin at all?

Then sure my blood was shed in vain,
If men perfection could obtain,
Till to the fulness they do come:
For your Redeemer must be known.
Till Death and Hell be conquer'd here,
Some spot in man there will appear;
Therefore my blood for man was shed;
If there's no guilt, I've nought to plead,
That for their sins I did atone—
Their frailties to ME are known.
The world I'll answer now like thee;
If upright men they wait to see,
Wherein no spot can e'er be found,
The Marriage never can be crown'd.
For, like thy father, I do say,
These noble men are gone away,
That you can say did never sin;
But now to reason I'll begin:
As men so boldly blam'd my choice,
And think 'tis not their MAKER'S choice;
I bid the sons of men appear,
And bring ME twelve that perfect are,
That no man living will condemn—
I say it can't be done by man.
Therefore these very men I choose,
For to convince the stubborn Jews,
That no self-righteous man is here,
To say his merit this did clear.
How could the race of Adam stand
Guilty before the Lord,
If upright men were in your land,
Nor sinned in a word?"

A communication given to JOANNA, in 1794, concerning the Vials in the Revelation, and taken from the Sealed Writings, opened Jan. 12, 1803.

"Now from the Revelation thou begin:
They say the Vials were poured on the Sun.
This is a mystery to all unknown:
And now the chapter read thou o'er to ME,
And then I'll answer all the mystery.
For men dispute what they don't understand,
Nor can find out what all these plagues do mean;

But now I'll tell thee what thou'lt find is true,
The past and present bring before thy view;
And from the vials thou must now begin;
They are already on the sons of men.
The first on France is greatly poured there;
And now I'll make it plainly to appear:
Have not the plague, and pestilent disease,
The dreadful sword, and all such evil ways,
Been in their city? but they do blaspheme;
And who to seek the LORD does now return?
And now these things thou say'st they are not clear:
That's in thy heart; for surely I am there.
But in what manner dost thou think 'twill be?
In perfect likeness must it be to thee:
The perfect likeness thou dost little know;
But further on thou from the vials must go.
For the first vial was poured on the earth;
In every nation you have heard a dearth;
But yet much dearer things will surely be;
And now comes on the other mystery.
The dearth in France you know did first abound,
Before the other vial was poured down.
So in all lands it sure will be the same;
One vial is poured; another will come on.
The want of Bread it certain will appear,
Before the other plagues they will come here.
That is the reason why the men will rise:
Because that darkness will destroy their eyes,
They will not say, that sin hath this decreed;
But their complaint will be for want of bread.
For when the vials are pour'd upon the earth,
Then every vial will soon bring on itself.
So with the vials thou hast ended here,
And on the sun the vials will soon appear;
But that's a mystery I to thee will show.
No man by learning can these truths find out:
It is of GOD, I say, let no man doubt.
Thy pen's put down, and thou no more canst say:
Till I shall further on direct thy way;
And now thy way I surely will direct.
'Tis on the SUN the vial is poured out;
And fervent heat it shall so strongly burn,
That all the earth shall feel it, and shall mourn;
Because the sun shall burn so very strong
That all the corn it surely will consume.
One vial after another fast shall go,
Till every vial is poured here below.

In no fix'd kingdom have I e'er decreed
The burning sun shall burn up every weed.
For summer fallows I will then make bare,
To burn the weeds, and to destroy the tares;
And a good Husbandman I'll surely be.—
But now comes on the other mystery;
For now I'll surely be a man of war;
And in the Bible thou may'st read it there.
'Tis not the word, the meaning is the same;
I'll be a man of war in every land.
My sword shall glitter, that they all shall know,
My spear is ready, and I've fix'd my bow.
Now what thou'st read thou dost not understand;
But now consider what is in thy hand.
Unto Isaiah thou must now repair;
In Jeremiah thou wilt find it there;
And now these chapters thou'st read o'er to ME,
It doth appear a mystery unto thee;
But yet this mystery I'll to thee reveal,
What I from ages have so long conceal'd.
I said unto Isaiah thou must go:
In Jeremiah thou wilt find it too.
The Pen of Iron it is in thy hand;
And they shall find it so in every land.
And now Isaiah thou hast search'd all through,
And no appearance like it to thy view;
Yet in it thou the Prophetess dost see;
As it was in 'fore times now 't shall surely be—
Great Peace in England after that shall be;
Because the remnant will believe in ME,
'Tis the last plague that ever shall come here,
Before the BRIDEGROOM doth to all appear—
A happy land when all the storms are gone,
The WHEAT preserved, and the weeds I've burn'd."

A communication given to JOANNA, in 1794, concerning the Second Chapter of Joel, and now taken from the Sealed Writings, opened January 12, 1803. It begins from the ministers, in St.

Peter's church, at Exeter, ordering the people to leave the marble corner stones on each side of the altar, and to kneel in the front of it.

" Now leave the Building and the Corner Stone ;
And every one to ZION now must come.
For on the Corner Stone no longer lean ;
But the FULL PROMISES you all must claim,
Whereby your full atonement now is made ;
And the FULL PROMISE quickly shall be paid.
Now sing the song of Moses and the Lamb,
And every one to ZION now must come ;
And my FULL PROMISES they all must plead,
And they shall find ME in the breaking bread.
Now back to Joel I do bid thee turn—
While it was reading it made thee for to mourn ;
Because that they so dreadful did appear ;
And every soul shall find that day is near—
A day of mourning it will surely be
To those that do not put their trust in ME.
My voice most dreadful every soul shall hear—
Saints shall rejoice, while sinners' hearts shall fear,
The earth shall quake, and tremble at my WORD,
The moon be dark'ned, and be turn'd to blood.
The meaning of that word thou dost not know,
Why from the moon such streams of blood do flow.
So I have told thee that the moon is new,
As a sure token all these things are true.
But yet the mystery they can never find,
Till I shall open the benighted mind.
Then why should men pretend for to dispute
What they don't understand, nor can find out ?
'Tis from the wise and prudent men conceal'd
What I to thee intend for to reveal ;
And I their eyes will open for to see
That I alone reveal'd these things to thee.
But Oh ! the mysteries are not yet reveal'd,
What I from ages have so long conceal'd ;
Because the type must from the woman go :
The moon's a type—that every soul shall know ;
And when the moon is turned into blood,
Then all is cleansed by that heavenly flood ;
The sun be darkened at that very time,
It plainly shows, that sin shall have an end.
The stars from heaven they shall surely fall,
Because you will not want their light at all.

Now further on you must from Joel go,
If deeper mysteries you do wish to know.
Your plough-shares into swords you all must turn,
And every weak man say, that he is strong:
Because that persecution will arise;
Darkness and sin will cover many eyes;
And True Religion men will sure pull down,
If they don't firmly stand to keep their ground.
A dreadful slaughter there will surely be;
But let not these things ever trouble thee.
So now remember your baptismal vow;
Which thing is right, as all men do allow;
Under CHRIST'S BANNER you must manful fight;
(This thing's allowed by all men to be right)
Against the world, the flesh, against the devil—
These things were meant when days were coming evil.
Then as CHRIST'S soldiers you must manful stand;
You know your MASTER gave this strict command,
That he which had no sword must go and buy;
The time to use it now is drawing nigh.
For CHRIST affirm'd his servants should have fought,
Had it been then; but surely it was not.
Therefore he did submit their frowns to bear,
And charged Peter to put up his spear;
But then he said his Kingdom was not here.
But when his Kingdom doth come here below,
My saints must fight, and they will find it so.
For JOEL'S prophecies are drawing near;
Unto mankind I'll make them all appear."

A communication given to JOANNA, in 1794, concerning STEPHEN being stoned to death, and taken from her Sealed Writings, opened Jan. 12, 1803.

"Stephen was my disciple then of old;
And now the mysteries I'll to thee unfold;
For his RELIGION he was ston'd to death,
As now the record of the Scripture saith;
And with the zealous people there was PAUL,
When at his feet they laid their clothing all.

And now this mystery I will here unseal,
The meaning of it I'll to thee reveal;
The clothing of mankind I'll strip them all,
And lay their clothing at the feet of PAUL;
For in men's wisdom they do sore abound,
Until from Heaven they'll hear a different sound;
And then like Paul they'll suddenly obey;
Before his face I'll shew the perfect way;
And such a persecution will begin.—
Thy mind is puzzled, and thy pen's put down;
And this shall be a sure and certain sign;
They shall be puzzled, and their swords shall fall;
Or in mine anger I'll consume them all,
As Stephen, by the malice here of men,
Was stoned to death, and did his life lay down.
The Heavens were opened then for to receive
His dying spirit that to GOD he gave.
So now the things shall turn the other way—
Why art thou puzzled, and no more canst say?
Then if 'tis chang'd 'tis Hell must open now,
To such as do my judgments disallow;
For I no longer will submit to man,
Unless it be such that truly fear my Name;
My patience is already wearied out;
My anger's kindled; 'tis too late to doubt—
For to dispute whether these things are true;
The time draws near, and they will find 'tis so.
Now from the GOSPEL* thou begin to write,
What things afore-time were recorded there,
Were for your learning, now it doth appear;
That ye through patience might the Scriptures know;
And God's Salvation to you all I'll shew.
Now be like-minded in this very thing;
To CHRIST together all these glories bring,
That in thy writings I before have said--
Thy SAVIOUR CHRIST was truly circumcis'd;
And now the GOD of hope will give you peace
In this belief, and you must give him praise.
And now the Gospel read thou o'er to ME:
These are the words thy SAVIOUR he did say.
Signs in the heavens thou wilt surely see;
But surely further on thou can'st not say,†
Till I shall further on direct thy way.

* The text of a sermon on the Fast Day—Luke xiii, 2.
† Here the voice stopt speaking to her

For when the fig-trees shoot their leaves most green,
The winter's past, the summer's coming on:
And then great joy may unto you appear;
Because that your salvation now draws near.
For then the Kingdom of Heaven's nigh at hand;
Then sing for joy, O thou enlighten'd land.
Therefore I all these things have spoken in verse,
That you may sing it to your MAKER's praise;
And if your voices cannot reach the tune,
Let it be altered by the sons of men—
And from thy observation now begin:
The Bishop bid the Minister to come,
Or sent his servant—that was just the same;
And soon the minister with blushes came;
And then he charged, that young Timothy
Should in his faith continue for to be;
As he was well assured from whom he'd learn'd,
He bid him to go on, and not return.*
So in like manner it will surely be;
I'll send my Servants as I promis'd thee;
And then with faith and fear they'll hasty come,
And bid thee, like young Timothy, go on."

A communication given to JOANNA, in October 1794, in answer to a dream which she had, wherein she thought she had an engagement with Satan, and had overthrown him into a pit.

The Answer of the SPIRIT.

"So will it happen to the powers of darkness: they will be cut short. Satan, the great accuser of the brethren, will be cast down. Woe to the inhabitants of the land of sinners; for Satan will come down in great power and wrath, because he knows his reign will be short. Sin will abound, grace will

* In Exeter, at St. Peter's Church, the minister continued so long in the vestry after prayers, that the bishop sent his servant for him.—He took his text from 2 Timothy iii. 14.

much more abound. The Power of Christ will be strong in believers; the power of Satan will be strong in sinners. As it was in Heaven; so will it be on earth. Michael and the dragon fought; but could not cast him out of heaven, till the SON of GOD came, and thrust him out. So will it be on earth, when Satan is chained down: persecution must first arise; saints and sinners must first fight. That time will be short and sharp. Then will the pillars of the heavens be shaken, and the foundation of the earth will tremble; the seas will roar and make a great noise; men's hearts failing them for very trouble, because they did not believe these things would be. Now let all men search the scriptures, for they testify of these things.

"The solemn midnight cry—
The BRIDEGROOM's voice you'll hear,
The SPIRIT and the BRIDE affirm,
His coming now draws near.
The heavenly pillars soon will shake,
And earth's foundation mourn;
Therefore 'tis time loudly to cry
To sinners, to return—
While mercy waiteth at the door,
The SAVIOUR doth invite,
For to come in and sup with HIM,
Before the door is shut."

The following communication was given to JOANNA, in February 1798, and now taken from

her Sealed Writings, opened January 12th, 1803, in answer to a Jew, who said, it was presumptuous in her to say, that the Lord would reveal his secrets to her.—His words were answered by the SPIRIT, in the following manner:

"What foundation had they (the Jews) to believe I ever revealed my Will to them? Was it for their goodness, or their merit? Did not Esau seek the life of his brother Jacob? Did not Jacob's sons seek the life of their brother Joseph? First, they conspired to take his life; next, they changed their intentions, and sold him for a bond-slave; and then deceived their father with lies. Was not David guilty of murder and adultery? Trace the life of Solomon, with all his wisdom. The prophets that were good men, they (the Jews) put to death. Let them trace back all the actions of their forefathers, and see, why they should be so presumptuous, to believe I ever told my mind, or will, to such a people. Are there any crimes their forefathers have not done? But did I condemn the innocent with the guilty? or the just with the unjust? If I made the Jews, I ask them, who made the Gentiles? Was I not the Maker of both? Then now let them look to the apostles and martyrs, who suffered death for my sake. Was it not a stronger proof of love, than ever was shewn by any nation, save the Jews? Then now let us reason together. If I conceal nothing from the Jews, why should I from the Gentiles, who owned ME for their Saviour, when the Jews denied ME? If they deny the oath which I sware unto Abraham; then let them deny the oath which I sware unto thee. If they believe the former; let them judge the latter. For my oath is made alike unto both; and I will no more forget the one than the other.

Shall I forget a people that are always with ME, and relying upon my mercies for salvation? not trusting to their own merits, but to my mercies: and mercy in me they shall find. But, on what foundation do you build, that trust to yourselves? Then ye must be perfect men without spot or blemish; and where is the man that can stand before me? Thou sayest no man is perfect—then no man can be justified by the Law. But now let them bring forth their arguments, and shew their strong reasons, on what foundation they build their faith; and why their prophets were put to death; why they deny the Gospel of Christ; why they were scattered over the face of the earth, their houses become desolate, and their holy temple destroyed. Did not the Gospel confirm the Law? The NEW Testament the Old? This being done must make them appear a despised people, and impostors: saying, their fathers were false writers, and affirming what never was; and therefore the curse of God was upon them for their lies, and not for their unbelief. But now the GOSPEL must clear the LAW: and what they lost by their unbelief, they shall now gain by their faith, if they turn unto ME, and believe the GOSPEL. I have thus called them to answer for themselves. Let them bring forth their reasons, and I will bring forth mine: and then let us reason together. The words of Isaiah were sealed up from man: but the end of the Revelation was not to be sealed up; though the words of Isaiah seem more plain to man than the Revelation. But here is the mystery: by the Revelation all the BIBLE will be explained. Mark how close the words are joined together—"I am the ROOT and OFFSPRING of David, and the Bright and Morning Star—The SPIRIT and the BRIDE say come."

Then now in verse I will begin
To answer here the sons of men.
The Root of Jesse doth appear:
The SPIRIT and the BRIDE are here.
Can man this chapter now explain?
The morning star by thee was seen;
And all these tumults were foretold;
And every truth I'll now unfold.
So let the learned men look deep;
And let the Jews awake and weep;
And all thy reasons call to mind,
And pen them here; the end they'll find:
For then I'll answer thee again,
And all thy pondering heart explain."

The following communication was given to Joanna, July 19, 1798, and now taken from her Sealed Writings, opened January 12, 1803.

My mind and heart were torn with different passions. The various opinions of mankind; the doubts and fears of those that believed; the carelessness of ministers who were chosen by the same SPIRIT that directs me; I was at a loss to account for; as the hearts of all men were in the hands of the LORD, and HE turns them as the rivers of waters, why not incline these men to search out the truth? Why are they chosen who keep it back?

To this inquiry I was answered by the Spirit in the following manner.

"Just is thy inquiry, why such men were chosen. How could my BIBLE come true? How could the pride of the great be brought low? How could men become as little children? How could they be born again? Or how could the weak, foolish things of this world confound the great and mighty? How could the wisdom of the wise men perish? How could the understanding of the prudent men be hid? How could the bows of the mighty men be

broken? How could he that stumbleth be girt with strength? How could I ask men if their ways were equal, and mine unequal? Or how could I tell them that my ways were equal, and theirs unequal? How could I demand of them to bring forth their arguments, and shew their strong reasons? Or how could I do marvellous things among them, if I should act according to thy weak understanding? How could I make the blind to see, the deaf to hear, or the leper to be cleansed? Or how could I bring men out of themselves, if I had chosen twelve men to come at their first call; and in seeing, to see; and in hearing, to understand? Then man must be blameless, and all the Prophets' words perish, and thy former writings be false. What blame could I cast on man, as he cast on ME at first? — "*The woman thou gavest me, beguiled me, and I did eat.*" Here was Paradise lost. The man copied after the woman in disobedience, and cast the blame on his Maker. Now here let Paradise be regained. The woman you shall all see stands in perfect obedience to ME, and in her writings hath told you what is MY mind and will. Now bring forth your arguments, shew your strong reasons, *why you refuse to hear her.* Are your ways equal, to cast your blame on your MAKER, for giving you the woman? And are mine unequal, to complete your happiness by her? If I cast down, shall I not raise up? If I wound, shall I not heal? If I kill, shall I not make alive? If I made the woman, and she completed your misery at first, shall I not in the end make her to complete your joy? Then, now let us reason together: though your sins are as scarlet, I will make them as wool; though they are as crimson, I will make them as white as snow, if you will copy after her at last, as Adam did at first. What have I required of thee, O man, but a yoke that is easy,

and a burden that is light? What self-confidence is in you now? What fig-leaves will ye sew together? Or where will ye hide yourselves from my presence? Will ye now say, the woman beguiled you, and ye did eat? Or will you say, ye are wiser than your forefathers, and have hid yourselves from the folly of a woman? Then now let both stand together, and see which is naked, or which hath broken all my Laws. Judge no one unheard; pity the afflicted; pray for those who are tried and tempted; reprove, exhort, with all meekness and patience. If ye love ME, feed my sheep; if ye love ME, feed my lambs. But here ye must stand guilty. Then now let your mouths be stopped, and every tongue be silent, when I come to demand the sheep from your hands. Other sheep I have, that ye know not: whose minds your conduct hath greatly hurt. Therefore, wake ye ministers, mourn ye priests. Let my shepherds now awake, for the day of the Lord is at hand; and I will gather all nations to battle by the SPIRIT, or by the Sword, till ye own my ways are equal, and your's unequal. Now search the Scriptures, for in them ye think ye have eternal life. All must be fulfilled; all must be accomplished; before your redemption can come, or the fulness of the Gentiles be. Then shall the meek inherit the earth; the humble be exalted; the proud abased; honour shall follow humility; the haughty spirit shall fall. But when was this fulfilled? The proud and not the meek inherit the earth; the wise is judged to act wisely; the prudent man thinks he acts prudently; pride goeth down to the grave, and his pomp follows him, while the meek and humble are trodden under foot; the high hills are exalted; and the mountains are not brought low. But now I will weigh the mountains in a balance, and the little

hills in a scale. But how will this be accomplished by the wisdom of the wise and learned? Have I not said heaven and earth shall pass away; but my Words shall not pass away; this generation shall not pass away till all is fulfilled? Where is the man that can explain it? Or where is the man that can tell by his learning, how it will be brought to pass? But the end is at hand. The type of these *Twelve Men* is a mystery which none can find out, why they were chosen, and why *they never saw thee*, to know on what grounds thou buildest. If I speak after the manner of men, they are ungrateful, ungenerous, and unjust. I mean ***** and ********. As thy worldly master pays so much regard to their honour, and so greatly respects them; they ought for his sake, if not for thy sake, to have seen thee, and to have endeavoured to convince thee of what they did not believe. But here they shewed a disregard to thy worldly master, as well as to thee. Would they have liked that one of their servants should have been treated with such disregard? I tell thee no. They would have taken it as an affront offered to themselves. And now I will provoke thee to anger, and make thee full of the fury of the LORD; and my anger shall be kindled in thee, and my SPIRIT shall be upon thee. For my law shall be written in thy heart. Then shall men tremble before thee, and own, with confusion, that they have done wrong. The same Spirit I will put in my shepherds, and will provoke them to anger and to jealousy; for, they shall say as the woman did to Peter, "*Thy speech betrayeth thee*" When thou seest how these men will be brought to stand the trial with the rest, then I will tell thee how thy writings will be accomplished.

For I'll provoke by anger and by love,
Till they the truth of all shall prove.
As he did tremble, at the grave,
Over the dead he could not save;
And tears stood gushing in his eyes;
Just so he'll be when I surprise
Him with another letter here,
That from my shepherds must appear.
I tell thee plain I know the man,
And know where Satan's footsteps come,
And all his arts I know before.
And now to make my BIBLE clear,
I tell thee, I did choose these men,
And let the Power of Darkness reign,
Upon their heads, and in their hearts,
Till in the end for it they'll smart."

The following communication was given to Joanna, on March 11, 1803, in answer to people's saying, "the Lord would never reveal his will to a woman: if he revealed his will at all, it would be to learned men and ministers."

The Answer of the Spirit to the above Words.

"I said, when I was here in the body, I came to fulfil the Law of God, and the Prophets; and heaven and earth shall pass away, but my Words shall not pass away; this generation shall not pass away, till all is fulfilled. And did I not say, I thank Thee, O Father, because thou hast concealed these things from the wise, the learned, and the prudent men, and hast revealed them unto babes? Did not the Prophets say, the wisdom of the wise men should perish, and the understanding of the prudent men should be hid? For in the latter days he would do marvellous things amongst them. Now bring forth my Bible, and shew ME where I promised to reveal my secrets *to a learned man.* I never promised it,

neither will I do it. Every thing shall come to my Bible, and from my Bible I demand every man to answer for themselves: and they shall find that God is true, and every man a liar, who denies the truth of my Bible, and wrests the Scriptures to his own condemnation. I have shewed you on record, that my CHURCH *must* be brought in by a Woman. As the Woman bore ME into the world; so she shall bear the Fruits of the Spirit, and the strongest testimony of ME. But as I and my Disciples went on together, to fulfil the words my mother affirmed were told her by the angels; so will I now go on with my Disciples, who join with the Woman, in faith and belief, conquering and to conquer, till I have established my KINGDOM on earth as it is in heaven. No man could believe my testimony, as being the SON of GOD, without believing the testimony of my MOTHER; and no man can believe the testimony of my coming in the SPIRIT, to bring in my spiritual kingdom, before I have revealed myself to a Woman, as the Bride, by my SPIRIT, that I am coming as the BRIDEGROOM; and all flesh shall know I am *already* come in the Spirit, and never will return till my KINGDOM is established on the earth as it is in heaven. For as I have stooped so low, to submit in words to the simplicity of men, so will I bring men to the similitude of angels. And here I have shewed myself a pattern to mankind. Before honour cometh humility: I have humbled myself, before I am exalted by all men as a PRINCE and SAVIOUR, conquering and to conquer, treading down all my enemies under my feet.

And men must copy now the same,
If they will know my every name.
So now my BIBLE I demand—
It is by it you all must stand:

And as like man I did appear,
I say, like man, I'll answer here.
You say the kings receive their crown,
And 'tis by heirship they are found;
Then tell ME where the heirs do come;
Is it from woman, or from man?
Let all the learned men appear,
And tell ME if they bring the heirs,
From any law that they have got:
The mystery's deep, beyond your thought.
I plac'd MY BIBLE all like man,
That heaven and earth alike might come:
And now like man I do appear,
To prove the Woman brings the Heirs,
That must possess my every Crown;
And so the end shall now be found.
For if I ever join with man,
I said like him, I'd lay my plan:
And so my plan I've shew'd it plain—
Look deep ye learned sons of men,
And tell ME how you'll bring an Heir,
Before the Woman doth appear.
Then I must change my Father's Will,
And say I come for to fulfil
The will of Satan—not of God;
For Satan's will must now be know'd,
Who made the Woman prove your Curse—
My Father's Wisdom all must miss,
If I should act as weak as men,
To bring my KINGDOM in by them,
Without the Woman to appear—
My Father's helpmate perish'd there:
Then Satan, he must win the day,
And on my FATHER all must lay,
I say, at first, the every blame,
To make the Woman as your shame;
And I can ne'er complete his will;
The serpent's heart I cannot chill,
If I don't make him for to wear
The poisonous coat he made for her;
To wrest the dagger from his hand,
And plunge it back on him again,
That he first levell'd at her heart,
Turn back the blow: then he must smart,
Because 'tis blotted out from she—
Thou blott'st the S, and so 't shall be.
So now in print let this appear,
And ask the learned how they'll clear

That I can do my Father's will,
Without his words I do fulfil,
To prove that man's not good alone—
ME and my prophets they've unthron'd;
And my disciples shar'd the same,
And judg'd not good; but bore the blame
In every age was cast by man;
But now your HELPMATE strong is come,
That earth and hell may rage in vain—
Your every victory now I'll gain,
To prove your Helpmate now is good;
And I'll fulfil my FATHER'S WORD:
And Satan's arts are all in vain—
By his own sword he shall be slain.
So let the learned now appear,
And answer what I've spoken here;
And then I'll answer thee again—
Men with their MAKER now contend,
I say, as Adam did at first;
And now's the time for ME to burst,
And cast the every fault on man,
As you reject her written hand,
Which you so soon receiv'd at first,
To have the evil fruit to burst,
ME and my followers for to kill;
And so your guilt hangs hovering still,
Until I do turn back the dart,
And plunge it in the rebel's heart,
By the same hand that he betray'd—
Therefore the Oath to thee was made:
And where's *the man* will blame thy prayer?
MY KINGDOM he shall never share.
So here's the Justice of a GOD:
Embrace my Love, or fear my Rod."

The following communication was given to Joanna, in January, 1798, and now taken from her Sealed Writings, opened January 12th, 1803, in answer to her repeated letters sent to ministers, entreating to know from what Spirit her writings came; and who but a God could foreknow all the events which were coming on the Earth; but as they kept silence, she was answered by the Spirit, in the following manner:

If in thy writings thou dost err,
And dost not write by ME,
To steal my Name, will no one blame?
What forgery is here?
If from her head she this doth spread,
And make my people err;
If it be so, will you let go
Sins of the blackest die?
And other sheep to poison too
Shall this disorder fly
Amongst my flock? I've ordered not;
But judges plac'd below:
Be Law and Gospel both forgot?
Will no man justice do?
Doth she appeal, and man now fail
To bring the trial on?
But judgment clear must now appear,
Before you do condemn.
In things so great let no deceit
In any man be found;
The prisoner here must now appear,
And Man call back the sound—
"The Woman, see, thou gav'st to us
"Hath plac'd into our hands
"For to call back our destiny,
"In Paradise to stand."
By her 'twas lost, and dear the cost,
By GOD and Man 'twas paid;
Then now by her, you all shall see,
I'll break the Serpent's head.
So judges here you must appear,
The weighty trial's come—
All sins and blasphemies I'll clear,
That have been done my man;
But here's a sin, if you begin,
Against the Holy Ghost:
If you condemn before you've seen,
Then you must sure be lost.
Now to condemn I shall explain;
This mystery I'll make clear;
If you do say 'tis her wise brain,
Before you have prov'd it here:
Or if you say, another way,
That wisdom you see none,
When all together you do weigh,
Your senses must be gone;
Or Satan here must strong appear;
A Judas must be found.
But now that man I'll never clear—
No more's atonement found.

The Woman's free, you all shall see;
Will you like Satan come
To foil her here, when she is clear,
And lead her back again?
Though this by man cannot be done—
Her STANDING I've made SURE;
And deeply I have foiled man,
To prove that I am here;
That they may see the mystery,
And judge themselves but men:
Their wisdom cannot equal mine,
And all their power is gone.
For could you lead a simple maid
In by-paths so unknown?
Would you not see her jealousy,
And then turn back again?"

The following communication was given to Joanna, on the 12th of March, 1803, in answer to men's saying, there were Spirits invisible, neither of God or of the Devil, that conversed with mankind; which persons have said in Swedenborg's name, and which Joanna does not believe to be true.

The Answer of the Spirit to the above Words.

"As your faith is, it shall happen unto you; as my words are left on record; and the truth of my Words and Gospel I am now fulfilling. Thy faith is, that the gates of hell cannot prevail against a true believer in me; and my honour is engaged to save all that believe in me, according to my promises. Thou inquirest to know what Spirits there are invisible. I answer, but *Two*—the good and bad. The good are under my power and directions; the bad are under the Power of Darkness. And now I will tell thee why all must come to the standard of the Church; because your prayers are—"to be kept from all false doctrine, heresy, and schism, and all contempt of my words and commandments." And now I tell

thee, they are bringing in heresy and schism, and a full contempt of my words and commands. My command is, to believe in ME, as the THREE-ONE-GOD: GOD the FATHER, who created you; GOD the SON, who died to redeem you; and GOD the HOLY GHOST, who shall sanctify and preserve you from all the Powers of Darkness. This is my promise left on record; and this command is given to man to rely wholly on his GOD. But how can he rely on his GOD, if I do not keep you, as I have promised, as the apple of my eye, as in the hollow of my hand, and to carry the lambs in my bosom, and gently to lead those that are with young? And I have promised they shall have the Witness of GOD, to bear witness with their spirits, that they are the children of GOD, whereby ye cry, "Abba, Father, my LORD, and my GOD." But here they are making a contempt of all my words and promises made to man; and they are now going into all false doctrine, and putting aside all true belief in me. How can I be the True SHEPHERD, if I do not take care of my Sheep, but suffer an enemy to destroy them? How can my Sheep know my voice and follow me wheresoever I go, if there are worlds of spirits to deceive you? O foolish people, and unwise! Who hath bewitched you to depart from the True and Living GOD? Do I not fill heaven with my majesty, earth with my goodness, and hell with my terrors? Who then shall dare to come and deceive you, while you rely upon your GOD? But I said in my gospel, that I should scarce find faith upon the earth at my second coming, and that they would build their houses upon the sand, and great would be the fall thereof. But how could these scriptures be fulfilled, if Satan had not found a way to draw men's hearts and minds from the True and Living

God, hewing out to themselves broken cisterns, that yield no living water?

For every stream is now dried up by man:
They've plac'd my Bible by their every plan;
And if my Spirit did not visit here,
To shew my Bible, and to prove it clear,
I see that all would build upon the sand—
The grossest darkness now is in your land;
And by this darkness you would perish all,
The day of vengeance on your heads must fall,
And by my anger I the world should burn.
Blind leaders of the blind, I see, are come;
And every soul will find the ditch is near.
To meet your God, O Israel, now prepare,
And tell me where your third Spirit must be.
I told you there was Satan; now judge ye.
I said, my Father and Myself were One;
I said, the Holy Ghost from both did come;
And those that with us now would not appear,
I said that of the devil sure they were.
But now my Bible I of all demand;
Where any other power I said did stand,
To gain an influence o'er the human mind?
Now, like the Jews, I see, you're equally blind;
And like the *Roman powers* you all appear—
Like *Popes* to pardon, you a world plac'd there,
That hath a power equal with a God,
For to direct and guide your every word;
And so my Bible all have thrown aside.
Once more, I tell you, let the cause be tried;
And to my Bible I do bid all come;
Or else, I tell you, I'll destroy your land,
The plague and famine, and the sword appear:
I say, my anger, it shall kindle here,
If in this manner England does go on.
I see my Bible every one does burn;
And in my anger I shall burn the whole;
Like Sodom and Gomorrah is your fall.
For where's the man who can believe in me,
If that a world of *Popes* are made by ye?
That is a *world* which hath power to assume
That they are Gods above, and now come down.
But this my Apostles warn'd you of before;
Such hellish doctrine would from man appear;
And so my Gospel it would be denied. —
And now I'll speak concerning of the Bride.

You know the SPIRIT with the BRIDE must come,
To warn all nations what is hastening on:
And if the Church can now the Bride appear,
Then every one must prove my SPIRIT's there,
To warn them all that I am at the door:
For he that's born of GOD must now appear
For to affirm he knows the things of GOD;
And by my Spirit must these things be know'd.
So now in print let all these words appear:
This is the reason I have linger'd here,
The madness of men's folly for to stop;
If they repent, I tell thee, all may hope;
Because in Love to Man I did come down;
For Satan's art in every age was found
To work with power on the sons of men;
And new inventions always did begin
To wrest my BIBLE, as I said before;
And by his arts he made the Jews to err;
And now the Gentiles he would make the same,
Had not my SPIRIT strong unto thee come,
To prove my Bible and my Gospel true:
There's but ONE GOD, that every soul shall know,
That is in power, in the TRINITY—
The FATHER, SON, and HOLY GHOST, these three:
There is a *Devil*, I did say before;
And like a lion he doth daily roar,
For to destroy where he can power gain—
But now the other power let man explain."

The following communication was given to Joanna, on the 13th day of March, 1803, in answer to people's saying her writings were blasphemy, and came from the devil; and they would put a stop to them.

I was answered by the Spirit in the following manner:—

"The land is come into such a situation, that I now tell thee and all mankind, there is nothing but thy writings which will save the nation from utter ruin. Not that they are *thy words;* but because they are my WORDS; and the word is gone out of my mouth—I will preserve to myself all that will obey my commands.

And now I tell thee, was it in the power of men to stop thy hand, or thy writings from going abroad in the world, as they stopped my life on the Cross, saying, My blood be on them and their children; now should this be the presumptuous conduct of this nation; I tell thee and all men, they should perish in their presumption, as the Jews did in theirs; and your houses should be left unto you desolate, and your land utterly destroyed. For, if I spared not the *Natural Branches*, but cut them off, because of their unbelief, and of their presumptuous conduct; I will not spare the *Wild Olive*, that is grafted in, if they act with the same presumption, because of their unbelief. All flesh shall know the sin was not so great, to say, I worked miracles through Beelzebub, the prince of the devils, as it is to say thy prophecies came from the devil. For then they make him the perfect God of heaven and earth. Here thou art lost in wonder, how they make him the God of Heaven as well as the Earth. I answer: the sun and the rain, the fruits of the earth, and the fruits of the spirit, are in the hands of GOD alone. Now, if they say the devil told thee, in 1796, what the harvest should be in 1797, to make the grain as soft as men; if they believe thou hast this foreknowledge of thyself, and when the harvest was near approaching, to tell thee on the 22d of July, 1797, that he (meaning the devil) would be as silent to their prayers, as the ministers were to thy letters, and Satan had the power to command the rain to fulfil his words; they make him the God of all power in heaven and earth. Will they say the devil told thee, in August, 1798, what the harvest should be in 1799, if unbelief should abound? and that unbelief did abound, and the weather came perfectly as thou didst foretel. And again, when the corn was ripe unto har-

vest, and all men judged the harvest would be good; I then shewed thee in a dream, the floods I would bring upon the harvest; and in two days the floods came, and ceased not till the grain was in a great measure destroyed, as I told you. I then told thee, that the land should be burnt up, by the heat of my anger, in the following year; as they had made the devil the God of the rain, to threaten, and have power to fulfil, I tried them another way, by the burning sun; and sent it, as I threatened, because of their unbelief. But when I found men were so wholly blind and ignorant, to make the devil the God of the sun; to say, that he threatened, and accomplished; I tried them another way; seeing they would perish for want of knowledge. I then ordered thee to try the World, at large; and promised to stop my judgments, if I found but five righteous men to search out the truth of these things. I found more than five, and stopped the judgments for their sakes. I commanded thee to put it in print, before it was fulfilled; and then I fulfilled my promise.—Now, if men will be so presumptuous, to say all this came from the devil, they must make him, as I said, the God of heaven and earth, to have power to send blessings or cursings, as men obeyed or disobeyed him; and my name and power must have been forgotten and despised, by every soul that thus believes; and they must have a strong presumptuous faith, worse than the Jews.

And if men thus presume to boast,
I tell them all that they are lost.
A total famine shall appear,
When I've fulfill'd my Promise here,
The three years plenty to abound;
I say, your harvest shall be found
Much worse than any that is past:
For on you shall my fury burst,
If you deny ME for a GOD
Neither to bless, nor send a rod;

But all from Satan did appear—
Then him you both must love and fear;
And treat your Maker with disdain.
I've neither power to rule nor reign,
If that by Satan this is done.
Awake, ye simple sons of men!
I see your wisdom all is lost,
And different doctrines men do boast;
Like Babel's builders all are come
To build to heaven, by your weak hands;
And just like them you all appear—
Your different faith is every where,
That must your building all confound;
For so you differ in the sound:
My Bible's plac'd so many ways,
And all men judge it as they please,
Till true religion all is gone,
And you've no Rock to build upon.
For sects and parties all dispute,
That all are wrong, but they are right;
And so your preaching's for debate;
And every passion men do heat,
I say, to anger—not to love.
Your different judgments now do prove,
That ye no judgment have at all:
Like Babel's builders all must fall;
And I shall take the cause in hand,
And prove my Bible as it stands;
For every weight shall now turn round;
Just like thy dream shall all be found.
The ORGAN is the word of God,
That sounds in thee, it shall be know'd;
The weights were hanging, they were two,
It is the Gospel and the Law,
That both together did appear;
And now the mysteries I shall clear:
As by two irons both were found,
I say, to hang, and to turn round;
And now I'll tell thee, round they'll turn,
Till I've fulfill'd them both for man.
The Law and Gospel both appear;
Now search your Bible, and be clear;
I'll shew the weight was made at first—
The Man and Woman both did burst,
And in one weight they both were found;
But mark, they differ'd in the sound—
The man did cast his blame on ME;
The woman did her ruin see,

That from the Serpent did appear;
And so it hung till I came here
To bear the blame then cast by man.
I and the woman then were one,
That hung together in the weight;
And here's the mystery, for 'tis great:
And though 'tis great I'll make it plain,
And prove it to the sons of men.
I and the woman must appear
My Mother's innocence to clear,
That of the woman I did come
To bring Salvation unto man;
Which at that time they'd not receive,
And so the world *we both did leave.*
Yet in one weight we still appear—
My Mother's spirit must be here,
To take revenge on every foe,
That pierc'd her heart and soul all through;
Because the sword went through her soul—
Awake, vain men, I tell you all,
My Mother's spirit now is here;
And both together do appear,
I tell you, perfect like the first;
And on you shall my fury burst,
If now you draw your swords again,
To pierce her soul—'tis all in vain;
For I shall now turn back the dart,
And plunge the sword in every heart,
That as her foe doth now appear;
For all my Gospel now I'll clear.
Mothers and Sisters I did call;—
Appear, vain men, and answer all,
How I my Bible can fulfil.
I said, all those that did my will
Should in that manner be to ME;
And in the end you all shall see,
That all the righteous blood shall come
To be avenged back on man.
Then sure my Mother must appear;
(The mysteries deep to man I'll clear,)
That is, in Spirit here below;
Or how could I avenge the blow
On men and devils, that betray'd,
To bring it on the Serpent's head,
To free all those that with her join?
But all her foes that now combine,
I say, against her every hand,
Her injuries I'll return on man.

So you may call her what you will—
A BRIDE, or MOTHER; but stand still:
I said, a BRIDEGROOM I'd appear,
When I bring in my every heir;
And by her name you all shall see
That Mary doth with her agree,
To cast all on the Serpent's head;
And like Joanna is her plead.
And if you will not cast it there,
Then of her blood let all take care;
For I'll avenge her every foe.
Now look to Calvary, you may know
What fatal sword went through her soul,
To see her SON to die for all.
I know her grief was more than mine;
And I'll avenge the every crime,
That caus'd my Mother's heart to bleed;
So now take care how you proceed.
But now I ask how 't could be done,
Had not my Spirit to her come,
To have the Woman to appear,
That in my Mother's room is here?
And if her offers you refuse,
I say more fatal than the Jews,
You'll find the every weight to turn,
Till ruin is on every man.—
And now I bid thee write thy dream,
And let the learned see it plain,
How every weight must now come round,
And every spirit now is found,
As when I hung upon the tree.
My Mother's heart then bled for ME;
And here's Joanna in her room,
That early came to see my tomb,
To know if I was risen there;
And now Joanna doth appear,
I tell you plain, to warn you all,
That now's your time to stand or fall.
For I'll avenge my Mother's grief;—
And there, I tell you, came the thief;
After the angel did appear,
Satan came next and found the spear,
I say, to pierce her very soul;
And now's the time I'll turn on all;
The every weight shall so come round.
Without my will could I be found,

I say to come and die below?
But in thy heart, thou answer'st no:
But sure 'twas not my Mother's will
That I the fatal spear should feel;
Then now I will avenge the deed;
Tis for the Woman all must bleed,
Whose hands and hearts do not appear
To cast all on the Serpent there,
As she already hath begun;
For back the sword again must turn,
I tell you all, the other way:
Just like thy dream they all will see
That every weight will so come round;
And now the dream let it be found."

March 7th, 1803.—I dreamed that I was in a large room, and there was an organ-loft in it, with polished stone and marble under it. The loft was supported by two pillars; near to each pillar there hung a large round stone, like a grinding-stone, with two irons through each of them, which came through the gallery and the stones, and were fastened at the bottom. I thought I sat near it, with a large company; and both weights hung steady for some time; at last on a sudden, to my great astonishment, both weights began to run round with amazing swiftness; and I began to fear they would break the irons, and that the weight would fall upon us. They that were with me did not appear so much alarmed; but I arose, and went to the window; where I saw a boat hung up, and fastened to the window; and there was a river, like a canal, under the window. I asked why the boat was hung up? They answered, because the bottom was out. And then I awoke,

THE ANSWER OF THE SPIRIT.

"Now I answer. As the weight turned round, so shall every thing now turn round, as I told thee; and as the boat was hung up, which had no

bottom to abide in the water, so will the end be to every one that has no bottom to swim in the stream of living water; which is near to all your windows. For in a day ye little think of, and in an hour unawares, all will turn round, like thy dream. So now let all men watch, and be ready. And it is happy for those who have signed their names for Christ's kingdom to come, and Satan's to be destroyed, and are sealed before they die; for their labour of love shall not be forgotten by ME."

The following dream was given to Joanna on the 5th of March, 1803. I dreamed that a clergyman took me by the right hand, and said he would cut it off close to the wrist. I answered, will you, sir? Then I shall die. He said, no, you shall not die; for I will heal it again. I thought I answered, warmly, no, you shall not; for I will bleed to death, if you cut it off.

The Answer of the SPIRIT to the above Dream.

" Now, as he said he'd cut it off;
But let him understand,
If this was done, the blood must run,
Till I destroy'd your land.
For I would never heal the wound:
My vengeance should be laid,
I say, on all—the just I'd call
Out of your very land;
And then your judgments fast should fall,
Till England could not stand.
But like the Jews, they'll hear the news,
And all be forc'd to fly:
Jerusalem's ruin all will see—
The time is drawing nigh.
I'll heal no more, if foes appear,
With violence stop thy hand;

It is my blood, for man 'twas shed,
Still runs throughout your land.
What I do mean I'll tell thee plain;
I did die once for all,
To bring your guilt on Satan's head,
That he like ME may fall.
And if this hand they do cut off,
Your ruin must abound,
And bleed to death, as thou didst say,
I'd never heal the wound,
Nor stop the blood, as thou then saidst—
Thy words were spoke by ME.
And there's no man should heal thy hand;
But ruin all should see;
Because thy hand, let all command—
The WOMAN pluckt the fruit;
And 'tis by her you all must stand,
To strike the fatal Root.
Or else you'll see your destiny,
Your sorrows will abound,
If the same hand does not condemn,
To chain the rebel down,
That drew her in by arts to sin;
'Tis her demand must come,
As MAN did cast her blame on ME,
And so they slew her SON.
Then she must say the other way,
Let justice now appear;
I cast the blame on him at first;
Let him his trial bear.
So here's the hand for ME must stand;
And if you cut it off,
I soon to death should bleed your land,
And so bring down my wrath.
I'll die no more, I tell you here—
I died upon the tree;
But had the vengeance in my heart
To bring the guilt on he.
The serpent there he did appear;
The woman must it claim;
And if that hand you do cut off,
I say, ye sons of men
Must bleed to death, the scripture saith,
The day of vengeance's near.
So now let men behold the hand,
And tell which they will clear,
One of the two you all must do;
For if the woman's cast,

You crucify your LORD anew,
And prove my sentence just;
Because that I, who dwell on high,
Did give her to your hand;
And if the fault in her doth lie,
Then I must guilty stand.
To give her there I did appear,
And now her hand you see,
It is her MAKER for to clear,
And find no fault in ME;
But all her blame from Satan came,
And here she strikes the *root;*
And if this hand you do condemn,
Then let mankind be mute,
If I should come and all condemn,
And cut you all away—
And bring a race that's nought but men,
See where your bliss doth lie.
So now weigh deep the words I speak;
For all shall find I'm here;
And 'tis my WORD that's on record,
The WOMAN's guilt must clear
The sons of men, when she demands
To cast your guilt on hell.
No other way, to man I say,
The serpent e'er can fall;
As I for MAN the VICTIM came,
And so for MAN I died;
For he did cast the blame on ME,
And so the cause was tried.
But now I'm come the SECOND TIME,
My SPIRIT doth appear;
And let the WOMAN's cause be tried,
And Satan's trial come.
And by her hand she doth demand
That justice claims his blood;
And 'tis by it you all must stand,
Or perish in the flood.
I'll heal no more, if you appear
To cut this hand away;
For as these writings do appear,
You up and down must lie.*

About the end of 1802, a young lady, about twelve years old, dreamed that she was at a relation's house, and saw a fine bed of strawberries,

* Joanna had written from the opposite ends of her book, and finished these last lines in the middle.

which, while she looked at them, were turned into cherries. She very much desired an explanation from Joanna Southcott; and on the 7th of March, 1803, the following communication was given to Joanna:

THE ANSWER OF THE SPIRIT.

"Strawberries are a fruit that ripens on the earth; cherries upon trees. Now, as this fruit rose to cherries, which are above the earth, so will the joys of my kingdom rise above the earth to heavenly joys, which no man ever yet tasted. They will rise, like the fruit. The earth's fruit is earthly, and dies away; but the trees are above the earth: the one is subject to be devoured by earthly vermin; but that on the trees, none but birds can take or taste—and ye are commanded to mount up with the wings of an eagle, and build your nest on high, to taste the joys which are above the earth. For, as the fruit was raised high, so will I raise all your joys high above the earth; which no worm or vermin, that creep on this mouldering dust, can taste or devour: wings of faith must carry you above the earth, to taste them.

For as the fruit was raised high,
And on the trees the fruit did lie;
So you must rise from things below,
With wings of faith you all must go
To taste the joys that now are come.
I'll change the fruit, as she did dream,
To raise the fruit above the trees;
And men may judge it as they please,
As none but birds can e'er come there:
It is by wings that birds appear,
And 'tis by wings ye then must fly
To taste the joys that now are nigh.
For if I keep them on the ground,
I know the worms will them confound,
That grovel on the dust below.
But here's a mystery none do know.
Why it was rais'd above the earth,
And came to cherries, as she saith:

Because that cherries have a stone—
A shadow deep to men unknown:
For the white stone must now appear,
And all will find a sweetness there.
Now if that men could this discern,
They'd know no earthly worm could harm
All those who change their Faith, to be
Just like the Fruit upon the Tree:
Because 'tis rais'd above the earth—
The fruit was chang'd just like your faith,
That I shall raise you from the dust,
If in ME now you put your trust;
Where earthly worms cannot destroy:
You all shall find I'll raise your joy,
To the NEW NAME, and the WHITE STONE,
The STEM of JESSE shall be known,
MY every promise to fulfil;
And men may judge this as they will,
And to the vision now I'll come."—

A vision seen by Joseph Prescott, March 4, 1803. —An Angel appeared, in size like a grown person, in a loose blue robe, with a star on his head, like a cap, with a square box under his arm, about a foot each way, apparently of gold. He opened the box, in which was a crown; to look at it all together, it looked like one star of diamonds. Four large arches came from the ball in the centre, at the top. Between each of the four arches there was a small crown like the large one. Underneath the ball was another small crown, hanging to the ball. At the top of the ball was another crown. The angel said, the four arches signified the four quarters of the world; and the crowns between the four arches, crowns of wisdom, that the people of the world are to be crowned with; and the crown under the ball, the crown of Light, that was to be in the hearts of the people. The Ball was the World. The crown at the top, the Crown of Glory and Happiness, given them at their going out of the world. The reason the box first ap-

peared shut was, because it was not yet ***. And if any one, that was a believer in God, desired a picture, it should appear again; but not without. The reason the angel appeared in blue was, because he came with TRUTH. At first there was no light in the box, but what came from the crown. After, an eye of superior brightness appeared over the crown, and rendered the whole luminous.

A young lady, who is a believer in these things, and that they come from God, desired a picture. When the crowns were again seen, and drawn by Joseph, the same evening; and the next day the angel appeared, and was drawn by him in a separate picture. Both pictures are very beautiful, and are copied by the youth from pictures set before him in vision.

This boy has had these kinds of visions ever since he was eight years old, in the year 1793. He is now eighteen; but not bigger than a boy of twelve. He was taken, by a gentleman, out of a workhouse, on Sunday, the 27th of February, 1803, and on the Wednesday following, March the 2d, 1803, he had the vision of the ANGEL of JUDGMENT, dressed in a robe of light, ornamented with diamonds and stars. He had in his right hand the Trumpet of Judgment, holding it toward his mouth, as if preparing to sound, BUT DID NOT THEN SOUND IT: but uttered these words, "*Woe to the Earth, and the World; for I, the* Lord, *am with thee, and the Devil is in the midst of thee.*" This youth is very happy in his present situation, as he has now free liberty given him to execute these heavenly visions.

Joanna Southcott saw the pictures on the sixth of March, 1803, and on the seventh the following communication was given to her, concerning the SEVEN CROWNS, from the Spirit.

" And to the vision now I'll come.
In Heaven it was all seen by John:
I told thee all must come below,
Therefore *this Vision* I did show
Unto the youth, at the same time
That I was telling thee my mind.
I said, on earth must all take place—
Awake, ye dark benighted race,
And all together now compare;
You must confess my SPIRIT's here;
And I the child did visit then,
To shew these visions unto men;
Which at that time seem'd of no use;
But now I bid them all produce
The visions unto them were given—
I tell you all, they came from Heaven.
For I these visions all did show:
I told thee all must come below;
And as the Shepherds* did appear,
That pray'd to quench the Spirit there,
Which they then said was not of GOD;
But still, they said, they fear'd the LORD;
And so my word, they said, should stand;
And now their answers I demand,
How both† together did appear?
I said, all visions must come here,
Thou know'st I told thee, down below;
In Tucker's letter I said so;
And unto Hill‡ I did command
That he the visions then should send:
And yet to all it did appear
As *Fruit on Earth*—the worms were there,
That did destroy their every fruit;
But now, I tell them to stand mute:
For on the Tree I've rais'd it high,
Out of their power all do lie,
For to destroy this fruit again—
The feather'd fowls must it explain:
For they alone the fruit can taste;
And mark the tree, how all is plac'd,

* Some years ago some ministers visited Joseph, and agreed that his visions came from an evil Spirit, and prayed that he might be delivered from it.

† The Youth's visitation and Joanna's were nearly at the same time.

‡ By order from the LORD, the boy took a Book of Visions to the Rev. Rowland Hill, who afterwards mentioned it from his pulpit, as coming from some Roman Catholic.

I say, out of the reach of man,
To answer now thy written hand:
Because my eye is every where,
As to the youth it did appear;
And let them see the single eye,
And so your ways I do espy.
And as the JEWELS did appear,
Just so in Heaven they making are;
And as the SEVEN CROWNS were seen,
Just so the Crowns I'll make for man;
Because the *Seventh Day* draws near,
That man the Seven Crowns must wear.
The Crown of Glory I'll place first;
For so the end for man must burst.
The Second Crown, that must appear,
Is Man's Redemption I shall clear;
For now the Third is hastening on,
For to establish DAVID's Throne;
Who as a shepherd did appear,
And to a throne was raised there;
As he from Saul receiv'd the crown,
A Son of Jesse he was found,
When Samuel warn'd him to appear.—
The mystery now of Saul I'll clear,
Whom I anointed to be king,
And then the kingdom rent from him,
As he had disobeyed my word—
A type of Satan, and the LORD.
When Satan's kingdom is destroy'd,
Then I'm the KING by man enjoy'd.
But as a David did appear,
An Absalom was surely there,
Who thought his father to unthrone,
And gain the kingdom for his own;
So I have many sons below,
Like Absalom: you'll find it so,
That will not wish for ME to reign;
But they, like Absalom, shall be slain.
And these are types go deep for man,
That first and last alike will come;
And with your Bibles all compare;
For then your Crowns you'll all see clear.
When I establish DAVID's Throne,
The Absaloms will all be known
To fly and perish, just like he,
Whose hair was hung upon the tree:
Because the Tree, you know was bad—
The branch whereon you evil had.

Unto that evil men will fly;
Their Father's reign they will deny;
And so they'll perish on that tree,
Who now deny the reign of ME.
So let the Absaloms all take care;
Because his fate they all shall share:
For I have shew'd you DAVID's Crown,
And all shall know 'tis coming down;
And every branch that is in ME,
Just like the vision, all shall see,
That they shall all share in the Crown,
As every jewel there is found:
And fast you'll find I'll make them up;
For like the vision all shall drop,
To bring the Fourth Crown now to man,
That he the earth may all command.
When I as David do appear,
Then man with ME must triumph here—
That's over Death and over Hell;
And every furious beast compel
For to be subject to his will:
I'll shake the Earth—the beast I'll fill
With every fear, as well as man;
And all I'll conquer to your hand—
And the proud waves shall then comply;
No more their storms shall swell so high,
That man can't conquer: oft they're lost;
For now the raging seas may boast;
But then, I say, they'll boast no more,
Because that man I'll crown him there,
That he the mastery shall gain,
As on the seas I safely came:
And full as safe 't shall be for man,
When I the Fourth Crown do send.
They'll triumph over Death and Hell,
And furious beasts, and seas that swell:
And now, I say, the furious winds
Do conquer men, they oft do find,
Your stately buildings to throw down;
But when I bring you the Fifth Crown,
Then in subjection they must come;
No more you'll hear the raging storm,
That from the angry wind doth rise;
But Peace and Safety round you lie;
Because I'll crown your every bliss—
And the Sixth Crown shall finish this;
Because I said, that all was good;
And now I'll come and crown my word.

And so your Helpmate doth appear
For to fulfil the Seven here—
That is, I say, the Seventh Crown;
The thousand years of rest are found,
That I at first pronounc'd should be:
I'll rest from labour—so shall he
Rest from all sorrow, and from sin,
Rest from the pains that Nature brings;
Rest from temptation—he'll find none;
But every heart will then become,
I say, like thine, for to hate sin:
They'll see the victories I have won;
And with ME reign one thousand years,
To make your children love and fear
And tell them all what I have done,
To free them all from hell and sin;
For that will be the Seventh Crown;
And so my JEWELS will be found
To shine as sparkling diamonds bright,
And I with men shall then delight;
And men shall then delight with me,
And dwell in heavenly harmony.
For as in Love a few do meet,
That do believe this calling great,
So all the earth will meet the same,
And praise their MAKER's glorious name.
And as these visions do come down,
So will departed friends be found
To visit all their friends below—
From types and shadows all do go:
For as these boys* do things behold,
And faith destroys their fear,
Or else their senses I've confin'd,
To bring all visions near;
So when I come to make an end,
Both Churches to unite,
Just so you'll see departed friends,
In dazzling robes of white:
They'll come below, you all will know,
And with them you'll converse;
From world to world the dead will go,
When none can them molest.
But now be clear, some legions there
Are hovering in the air:
Without my angels guard them there,
They cannot come to you.

* There are two boys in London, and one in America, that have extraordinary spiritual gifts; but all in a different manner.

But mark the Crown, how this was found,
And bring it to thy view:
See it again—I'll tell thee plain
How every branch doth go;
And how 'twill be, the end they'll see,
Like Peter's vision come,
That from the heavens was shewn to him.
Ye simple sons of men,
If this was done when first I came
My followers for to see,
You must expect more wondrous sights,
When I come down to ye,
To dwell with men, in SPIRIT come—
Visions must first appear:
You all do know, I told you so,
And Joel's words are here.
But now I'll come unto the Psalm;
It was of David sung—
"The LORD descended from above;
"The shadow there is found:
"On Cherubim and Seraphim
"Full royally he rode;
"And on the wings of mighty winds
"Came flying all abroad:"—
And on the wings of mighty winds,
Or mighty love, I came,
To shew the vision unto him,
That all may know my Name.
The Vision plain is given to man,
Or else, you'll say, a child,
That all may know, the truth is so—
That Boy can no one foil,
No more than thee—let mortals see
What simple hands appear;
Then you must know 't came all from ME,
For there's no man can clear
The mystery, when all you weigh,
And all together bring;
The Furnace I did show thee there,
Where Satan must fall in:
And there I came to shew the crown
I have for man in store.
Now if your judgment clear is found,
I need to say no more.
Mark how all came, ye sons of men,
And will you say by chance?
Then I with you will this contend,
And your own words advance.

If chance came first, the furnace burst,
And chance made him believe;
The master there by chance appear'd;
Chance Satan may deceive;
When chance again so hastened on,
To see my eye fix'd there,
And bring my starry crown to man,
My Jewels all prepare,
To make them up, for men to hope—
By chance I shall redeem
The fall of man—my chance shall come,
And these fall in the stream,
That judge no God in what is said;
Then they must mock my eye,
Which I have said is every where:
I ask, where chance can fly?
If up to heaven you take your flight,
'Tis there you'll find ME clothed in light;
If down to hell's infernal den,
You'll find that there my vengeance reigns;
And there the shadow I shew'd thee,
Design'd for hell, and so 't shall be:
And there my Glory I did show,
That what I said, I'd surely do:
For so my Glory shall appear—
With wings of Love I'll visit here,
And bring to man my starry Crown,
And all my Jewels seal them mine.
For on that house I fix'd my eye:
I know my Jewels, where they lie;
And the same chance that brought the first,
I tell them, in the end will burst;
As all these visions did appear.
I shew'd thee first the furnace there;—
Then I will come to chain him down:
And so the visions both were found."

A communication taken from Joanna's sealed writings of February 5th, 1796, concerning Job's complaining of the harshness of his friends' judgment with respect to himself.

"Now stop thy hand and read no farther,
Till I fully answer here:
Just like Job's friends, so are thy friends;
And the mystery I will clear.

For my word is gone with fury—
All men's folly I do see:
Call together all my Jury,
Ask them how they can agree
For to prove thou'rt led by Satan,
When the truth doth so appear.
If they will prevent the famine,
Let them own the truth is here.
Here the words I will explain;
For here thy pen goes deep:
As glorious as the sun doth shine
The woman I will keep;
For a good work on ME she wrought,
The woman to redeem:
And indignation in mankind
In most men now is seen.
But from that chapter let them see,
I was by man betray'd:
No woman in the company,
When hands on ME were laid.
My head before she did anoint,
Against the fatal hour;
And now to her my mind I've told;
But man shall feel my power.
I ask them why they trouble thee,
Their indignation raise,
And say to waste thy writings were?
O let mankind be wise!
They say that thou dost waste thy time,
Things of no use to shew;
But now, I say, I'll not resign,
'Till men the use shall know.
For when I from the grave did come,
The woman saw me first;
And now my Spirit is made known,
The Seals must surely burst;
And by the woman 't must be prov'd
That I am come again.
Before my funeral, in my love,
Thou know'st they sang an hymn;
Then now in hymns, or verse, is wrote
What is my just decree;
For spiritual songs I always taught;
And now 'tis come to thee."

The following is copied from Joanna's sealed writings of August 24, 1796.

I was at work at Mr. Swales's, making a hair mattress, picking the hairs. A little child, three years old, came up, and went in among the hair, without shoes on his feet. I told him he would prick his feet. The child asked me if it pricked my hands. I answered, no. He said, then how can it prick my feet? Simple as the words of the child might appear, I was ordered to pen them.

"Now I'll explain this simple thing,
Which from an infant's tongue did spring—
To prick the feet, and not the hand,
The child did wisely understand
That was not easy to be done.
But to the purpose I shall come;
And let the men like children see,
Then prudent men they soon will be;
For what is written by thy hand
Hath oft been given unto man;
And yet thou ne'er received'st harm,
When in my Name thou'st often warn'd.
Then they may stand on it secure,
Unhurt like thee—I'll tell thee more;
And every mystery I'll explain,
And from a babe reprove mankind.
They see that thou dost still go on;
Thy words fulfill'd—no harm doth come
To thee, nor none that thee obey;
Then they may stand as well as thee,
And no more hurt shall they receive;
Wise as the child let man believe;
And then as babes I'll make them men.
Now from the child I shall condemn:
No more the child could'st thou reprove—
Admir'd his wisdom; and didst love
To hear a child so wisely speak—
Reprove thee twice;—are men so deep,
To shew their wisdom? Deep's the thing.
My Spirit in the woman's form
Doth all thy letters now indite,
And men, like thee, know not by sight;
And from a Child, I'll all reprove;
The sight deceives—the truth disclose.
But to thy words—I AM THE MAN
That hath deceived them by thy form;
They know no more from whence it comes
Than thou to call the child a man;

But as the child reproved thee,
Like him believe, and all will see
What thou hast written will be true;
I will bring the mysteries to thy view."

As I am now drawing towards the end of this book, wherein my readers may be disappointed to see it is not all filled from my *sealed writings;* I have this to inform the public, that the prophecies of this book shew the destruction of *Satan*, and the coming of CHRIST's Kingdom; that ye may be looking for, and hastening to, the coming of the LORD JESUS CHRIST. In this book I shall inform my readers how the dates of my sealed prophecies were then spoken in verse, and shewed me in dreams and visions; but in the years 1802 and 1803, which were never sealed, I am to inform you the time is at hand that these wondrous changes will take place. Here my readers may ask me, what ground I have to affirm this belief. I answer: from the truth that is past, I have grounds to believe the other truths will follow. From the former, I judge the latter. The war that I foretold in 1792, we should be engaged in, followed in 1793. The dearth which came upon the land in 1794 and 1795, I foretold in 1792; and if unbelief did abound, that a much greater scarcity would take place, and which too fatally followed. I foretold the bad harvest in 1797. I foretold in letters sent to two ministers of Exeter, what would be the harvests of 1799, and 1800; that the former would be hurt by rain, and the latter by sun—these followed as predicted. The rebellion which took place in Ireland in 1798, I foretold in 1795, when the Irish soldiers rebelled in Exeter against the English officers. It was then told me, as the shadow was begun between the Irish soldiers and the English officers in England; so the substance would drop in Ireland: for

a rebellion would be there. In 1794, when some families went to America from Exeter, to shun the dangers of the war in England, and the dearth that was begun in the land; I was then told by the Spirit, " that their running from dangers was like a man, that did flee from a lion and a bear met him: or went into the house, and leaned his hand on the wall, and a serpent bit him :" for though the sword was not there, some fatal disease would be in that place, and would carry them off like the sword of war; and which soon after followed, and many thousands died of the epidemic fever there: and I was told the same fever would visit them again; which is well known to have happened a few years after. I foretold the secret thoughts and conversation of people in Exeter, which took place in 1792. This was acknowledged to be true by Mr. Eastlake, of Exeter, before the Rev. Stanhope Bruce, the Rev. Thomas Webster, the Rev. Thomas P. Foley, Messrs. Sharp, Turner, Wilson, and Morison, January 2d, 1802, whilst they were at Exeter examining into the truth of my character, and my writings.—See page 8, of my first book. I foretold, that if ministers began to search out the truth of my first books, being published in 1801, the following three harvests were promised to be plentiful. The ministers did begin to search into these things, and the two last harvests have been plentiful.—See page 18, of my first book. I foretold, in 1794, that when England joined the Turks, their arms would be successful. Fulfilled;—witness our victories in Egypt—see page 39 of my first book. I foretold, in 1794, that the Lord would defend this nation from the foreign enemy, and that all their schemes of invasion would prove abortive. See page 52 in my second book. I foretold the French would gain their point; for in the last century we acknowledged the Americans to be a free nation;

and that in this century we should acknowledge the French to be a free nation. See page 141 in my third book. I foretold how the war would end, and the year when peace would take place. See page 143 of my third book. In January, 1797, I put a letter into the hands of a minister, foretelling the French would conquer Italy that year; that the people of that country would be forced to submit—that we should seek for peace that year, but in vain—and large sums of money would be demanded at the end of the year, which happened by the treble taxes being then put on. To another minister, I wrote what would be the harvest that year, and the truth followed, as foretold. It is fruitless to enter into the detail of all the truths of my prophecies which have followed. But few believed that any of these things would come to pass, till they were accomplished. There is nothing of consequence which has happened to this nation, or to any other of the surrounding nations, but was foretold by me, and which I can prove by unquestionable witnesses, as well as by my writings: and now I see them as clear as the noon-day's sun before me. I foretold what the hearts of the people would be towards me: that warm would be the love in the hearts of believers; and warm would be the malice in the hearts of opposers. This truth, which has followed, when I read it to my friends years ago, before it was fulfilled, they could scarce believe; as they said my prophecies tended to the perfect happiness of mankind, the glorious establishment of Christ's peaceable Kingdom, and the destruction of Satan's; which every one must wish for: none could be so hardened as to wish Satan's power to continue any longer, seeing how miserable he makes mankind. But unlikely as these things then appeared to my friends, I now find them true: and if any say these truths came by chance, then by chance all the

other predictions may come the same; for time and chance happen to all men: and time and chance may fulfil the whole; for there is no chance that is not under the direction of the Lord. But as some will say, they do not wish for Satan to reign any longer; yet, they say my dispute with the Powers of Darkness is blasphemy; as they do not believe it came from the devil; it being too bad for him to speak, though not for me to write. They may judge as they please: I only ask my enemies, as King Ahasuerus asked Haman, what ought to be done to the author of the blasphemy in that book? They must pass their judgment; and the Lord is the Judge from whence it came. The language of my heart is—the author of it ought to be hanged as high as Haman; and all my friends join with me in heart and mind the same: as he hath blasphemed God, the King of Kings, and Lord of Lords. Therefore such blasphemer ought to be taken from the face of the earth; and he that refuseth this sentence cannot be faithful to his God, to his King, and to his Country.—

So by that book I now submit to stand;
Because my Judge has given this command,
That man must judge it from the blasphemy,
And 'tis the author now condemn'd must be.
And when men's judgment it doth all appear,
They'll find the righteous Judge stands at the door,
To hear the judgment that is pass'd by man;
And then, like Jehu, after he will come.
So now, I say, I'll stand the fiery task,
And now invite my enemies to burst,
To pass their sentence on the blasphemy;
You all do know some *Author* there must be,
To speak the words which do in print appear;
Bring forth your judgment—and I'll answer here.

Now I have shewn my readers how Satan and myself are to stand the trial from my Disputes; and I call my enemies to be the judges, and to pass their sentence upon the author of the blas-

phemy. Now I shall come to the SEALED people. It is fruitless to sign their names, unless they wish to be free from sin, and the power thereof to be destroyed; that they may live in Christ, for him to be all in all. I shall also inform my readers that I shall remain at the High House, in Paddington, until the latter end of May; and if any learned divine, or gentleman, or any serious person, wish to know what foundation I have to affirm my Calling to be of God; I am ready to answer for myself. But as I am well informed that some gentlemen and ladies have so far let themselves down, and have forfeited the Christian character, by saying, they would give me money, if I would tell their fortunes; to such I answer—They and their money may perish together—my soul shall never come into their secrets. Their gold and principles I abhor and despise; and I further inform such, that when I had an elegant suit of clothes sent me, from one who professed it was done in love to the LORD, to strengthen my hand to carry on his work, but when that faith fell from the giver, I was ordered, by the Spirit, to return her the present back again, and not to receive one pennyworth from her; as the LORD would not suffer me to accept any present that was not given through strong faith in his Name, to carry on his Work; which was sown in weakness, but now the Lord is raising it in power—for when the LORD works none can let. And now I conclude with telling my readers it is but the shadow of my prophecies which is past; for the substance of all is hastening on. Little do you know what is before you; nor how near the Judge stands at the door. I must also inform the public, that I see no one on the sabbath-day but my intimate friends; but on the week-days, if any serious inquirer, or warm opposer, that will bring forth arguments,

founded on the Scriptures, to shew their reasons why they judge my prophecies from the Devil; they are at liberty to come, and bring forth their arguments, and I will bring forth mine. But there are some that I know, who are accustomed to tell lies, whom I have forbid already, and I now forbid them again; for a liar shall not tarry in my sight if I know it. Now I have shewn my upright dealings with men, I hope to find upright dealings from them—to judge as they wish to be judged—with justice, equity, and truth. I am ready to stand a just trial, that I have not written any cunningly-devised fable, but have made known the COMING OF THE LORD JESUS CHRIST. Happy will it be for all men who have their lamps burning, to meet the BRIDEGROOM at his coming.

JOANNA SOUTHCOTT.

High-House, Paddington,
March 21, 1803.

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(Price Two Shillings and Sixpence)

THE

SECOND BOOK

OF THE

Sealed Prophecies.

AN ADDRESS TO THE PUBLIC, WRITTEN IN 1796.

Taken from the Sealed Writings of Joanna Southcott, February 20, the Fast Day, 1805.

GIVE ear, O Heavens! and be astonished, O Earth! the Lord hath a controversy with his people: Have I nourished and brought up children, and they have rebelled against ME? What fault did your fathers find in ME, that ye seek after other gods to your hurt? But to come to the purpose: Wherefore have we fasted, say ye, and the Lord regardeth us not? Have ye not fasted for strife and debate, and to smite with the fist of wickedness? If ye lift up your hands against ME shall ye prosper? Now bring forth your arguments, shew your strong reasons, why ye complain of judgments in your land? Why do ye grope for the wall like the blind, and stumble at the noon-day sun? and will ye still go on till ye roar like bears, and mourn sore like doves, and be in desolate places, as dead men? Where are your Bibles? Is the word of God become as a book that is sealed, that neither learned nor unlearned can read it? Is it not written, when I come from Edom, with dyed garments from Bozrah, treading the wine-press of my Father's wrath, that the day of vengeance was in my heart? And is it not written, that as I once trod it

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for sinners I will tread it against them? *Revelation* xix. Presumptuous men, will ye tread it against ME, when I have said I would destroy Babylon, and all the gods that they set up? for they shall eat the flesh of kings, and the flesh of captains, and I will destroy the work of men's hands: it is I that bound their kings in chains and their nobles in fetters of iron. As they trust in man, let them see if man can deliver them, and flee to their popes to establish their throne; then will I own they have power to pardon; but if not, look unto ME, all ye to the ends of the earth, and be ye saved: he that will not look to the Cross at Calvary for salvation, will surely perish, for the Lord hath spoken it; then let not men be mockers, lest their bands be made strong: for I have heard from the Lord God a consumption, even a determination upon the whole earth.

Judge not these lines to be the wisdom of man, for they are spoken to me by an invisible Spirit, that told me in 1792, what was coming on this nation and all others, and to seal it up; and these seals have not been broken since, as can be proved by reputable witnesses*; and every year I have been told what would happen, and ordered to warn the nation of their dangers in keeping on the war; but was prevented publishing it by unbelievers, who said the war would not last long, and that peace and plenty would soon be in our land; and did not believe the Spirit that told me all things was true. So I deferred till I saw their unbelief prevented nothing, but all came on as I was foretold. And now I say God is true, and I may say in my haste all men are liars, as I see they prophesy out of their own hearts and have seen nothing; and their words are wrong, but the words of the Spirit are true. If any serious divine wishes to know what foundation I build upon, to warn men of dangers that they think I have no groundsfor, I am ready to prove

* This is explained in the book of the Trial.

by my sealed writings, which I can prove were never broken: the one sealed in 1792; the second sealed in 1794; the third in 1795; the last in 1796, with witnesses. Quench not the Spirit, despise not Prophecies, unless you deny the knowledge of the Lord, and make your Bibles of no effect.

The Explanation of the above, given to JOANNA *by the* SPIRIT, *Wednesday, Feb.* 20, 1805.

"Now I shall answer thee the meaning of this letter, why I ordered thee to write it at that time, and concealed from thee why it should not go in print at that time, till after thou hadst written it. But now remember the title*, that I ordered thee to put in print, is like the address to the public that I ordered thee then to write; but writing at that time is to shew from types and shadows how things are spoken, as though they were immediately to be fulfilled. Now remember, when this was written thou thoughtest to have put it immediately in the paper in print, and knew no other till I forbade; then it was sealed up at the end of the year for a time to come; and now the time is come to shew the truth of the letter and the words that were penned. Now I shall go on to shew thee the words of men: from the time these words were written unto this day, how strong did men assure thee all dangers were over, of dearth, scarcity, and the continuation of war! How did they assure you in 1797 there would be a peace! and how many assured thee the harvest would be good! Now I ask thee if either of these came true? In thy heart thou answerest, No: The words of the Spirit came true; but the words of men were false. In 1797 they assured thee again of a good harvest; but did that come true? Thou answerest,

* This alludes to the title of the Fourth Part of the Explanations of the Bible.

No: here the words of men were false, but the words of the Spirit were true. In the 1800, they assured thee again the harvest would be good; but did their words come true? Thou answerest, No: the words of men were false, but the words of the Spirit were true. Now I shall come to the 1801: after thy prophecies were out in the world, of the three good harvests, thou knowest that the beginning of that harvest was with rain; and many told thee the fervent sun that came between the showers would make the corn fall out in the field, and bring a greater dearth than the former; but did their words come true? Thou answerest, No: I stopped the rain in the midst of their dangers, as I promised thee before, *for the sake of those who inquired to know the truth.* Here the words of the Spirit came true, but the words of men were false. Again, in 1802, thou knowest when they were ringing for peace, I told thee the war would break out in the following year: but no man believed thee, unless it was they that believed the word of God was come to thee; for they believed the word of the Lord would be true, and true thou hast found it; but wrong was the judgment of men. So in all things thou canst now say boldly, let God be true, and every man a liar, that denieth the truth of his words: for where is the truth thou canst prove from men? or where is their judgment that thou canst rely on? In thy heart thou answerest none, neither in wisdom nor in truth; but from the Spirit thou seest wisdom and truth before thee. So here is the truth of the words now fulfilled with a double witness; the witness of the Spirit, that thou hast seen before from the truth, and the witness of the Spirit thou hast seen since; so now thou canst boldly affirm thy own words: that men prophesy out of their own hearts and have seen nothing, and their words are wrong: but the Spirit is true. Here I have explained what followeth from thyself, and now I

shall explain what followeth further: This was to be published to the world, to know if any serious divine wished to know what foundation thou hadst for thy prophecies, and to make an inquiry. Now consider this was sealed up, concealed from the world, from 1796 to the 1801; then thy writings went out, to try the divines, and some made serious inquiry; but this advertisement did not stop there; consider the letters that have been sent to warn the clergy; consider the advertisements that have been in the papers, to warn all men; then now discern all men, though this was not put in the paper, nor published at the time I ordered thee to write it; yet it was a shadow of what was to come; and now see what hath followed in the course of years already, after its being so long sealed up from the world. And now I tell thee and all men, as these words were given to thee in 1796, and I ordered them to be put in print, but when thou wast going to obey I forbade it at that time, till the truth was more clear before thee; and now the truth is more clear before thee, the letter with my answer to it must go in print. I do not tell thee in the newspaper, but let it be written in a book, that all men may know that what I say I mean to accomplish, though it is not done immediately. Now as these words, that were written so many years agone, which thou judged must immediately be put in print, but was deferred till this time, and are now ordered to be put in print; perfectly so, I tell thee and all men, the prophecies that men have expected to be hastily fulfilled, and because they were not, think they never will, as thou never thoughtest the words I spoke to thee for the public would ever be made known, as it was then deferred; but I tell thee, deferring of a thing does not mean it shall never be done; and all that is deferred in thy writings shall perfectly be fulfilled, as these words must go in print, that thou didst write by my command to go in print in 1795. And now I shall explain to thee of the Revelation: know when Ba-

bylon is destroyed, and the blood of the martyrs is avenged upon the Romans, it must come by the vengeance of Heaven, and not by the power of man. Now mark what began in France, and how the Romans were seeking their own destruction before other nations began to interfere; then to convince mankind I would not shew my judgments by the power of men; for then they would say no judgments had followed them, but the power of other nations had cruelly destroyed them; so to prevent this judgment of men I raised them up and gave them power when other nations were fighting against them; but my judgments lie still behind; and when they think their troubles are over, their destruction will come on. Now mark the judgments that were in Spain, by the plague, by the famine, by earthquakes, and by every trouble that was upon them; and these judgments would have went on till they were convinced the judgments of God were upon them, *if your land had not interfered with a war.* But if I destroy them with the sword of war, they must say the judgments and the power are of man, and not of God; therefore, I tell thee, ye are but preventing the judgments upon these nations, by your war and contending with them: but judgments are mine, and I shall repay them, and turn the blood of the martyrs back on their heads by my judgments, that they may see my Bible is fulfilled. Therefore it is written in the Revelation, it is I that tread the wine-press of my Father's wrath; but how can this be discerned if I give the power to man? then to man I give the victory; but I tell thee, when I come to fulfil my Bible, I will give no victory to man, unless it be through my commands, that all men may know it is I the Lord have done it, that all nations may fear my Name. Therefore I tell thee, no happiness can be in your land, nor any prosperity, as long as the sword of the war continues; for all nations shall know their visitations, and afflictions, and

judgments came from God, and not from man. Now let them discern what there is in all nations; and what hath followed your nation, ever since ye began in the war. Mark every harvest, how many bad harvests have followed since the war began, and how they were all foretold to come as judgments; and as judgments they have come. Now mark the words that I said to thee, or thou didst write them in my name—I have heard from the Lord God a consumption, even a determination upon the whole earth. A consumption meaneth consuming; and let them see how they have been consumed in all nations with different judgments; and yet these are but shadows of what is to come, as thy writing the words, in 1796, was but a shadow of its now being made public; perfectly so, I tell thee, as this hath been concealed from the world, that was ordered to go out in the world so long and not to appear till now; so will every judgment that is threatened, and the destruction of all nations, appear in a time that at present seemeth concealed. But how can this enlightened nation, that hath my Gospel, convince other nations of the fulfilment of the Bible, the truth of the Gospel, and the judgments of God, all as foretold, if they continue in war against them? Then all must appear to be the judgments of man and not of God: then how can ye fulfil my Gospel, while ye are thus fighting against ME? Now let men of wisdom weigh this together; see in what manner all was spoken, and what hath followed since, and how all is explained; then judge for yourselves, if this nation can be my friends, to convince other nations that these judgments are come upon them, because they are not come to the Gospel; or convince them of their sins: they are for judgments left on record, that if they contend with them in the war, they cannot bring them to my Gospel. Here I shall end the explanation, and leave it for men to draw their judgments."

The following communication was given after I had written the address for the paper in 1796:

"Now this letter thou hast written
In the paper it must go:
For the words I did indite them,
And that every soul shall know.
If thou drawest back unto perdition,
Fatal will thy ruin be;
For I tell thee no physician
E'er can cure the wound of thee.
By perdition I do tell thee
'Tis if thou dost now draw back;
If men say I shall deceive thee,
Say my promise is not slack:
Happy men that run the venture,
In the furnace for to go;
There the flames thou knowest I quench'd them,
And thou'lt find the promise true.
I have stopt the mouth of lions,
And assuag'd the powers of hell;
I have shook the trembling jailors,
And Jerusalem did make fall,
All this I have done already,
But in ignorance men go on;
Then my wonders must go further,
To the purpose I shall come;
Greater wonders I shall shew them,
Prove my Bible all is true;
Heathen nations I shall shake them,
And awake the stubborn Jews.
Now the circle * thou must draw it,
As thou sawest it in the fast;
Write the words by Woolland spoken,
And the end I'll crown at last."

The following was given in 1796; severe and awful threatenings were spoken to me of this land, what should come upon them if unbelief abounded, which made me tremble, and I wrote the following words: Dear and merciful Lord God, thy threatenings are severe; mercy is thy darling attribute, judgments are thy strange works; to which I was answered:

"Now stop thy hand and say no further:
Mercy it is trampled on;
Strange ye say are all my judgments—
To the purpose thou art come:

*This alludes to the circle and stars seen by Woolland on the Fast Day. See First Book of Sealed Prophecies, p. 26.

Strange is all hath been already,
Stranger things will soon be done,
And the way I have reveal'd it
Is a strange mystery unto man;
Then now strange works I have begun them,
Shew my judgments must appear,
As my mercies so are slighted,
Let them know my judgments near;
For my harvest is approaching,
And that every soul shall know;
Let the ploughers and the reapers
In one field together go.
There, I say, break up the fallows,
While the corn they do cut down,
In the barn the one to gather,
While ye all prepare the ground
For the crops that are ensuing—
Hasty must my work be done;
In my vineyard now be doing;
To the purpose all must come.
As the day is nearly ended,
So my Bible is the same;
For thou seest I well went through it,
And unto the Psalms 'tis come *.
There thou knowest I said I'd end it—
Mark the letters how they stand †:
Jah I said should next confirm it—
They shall find ME God and Man:
If as Man, I'll now confess it,
Much like Herod I will do;
If by wise men I am mocked,
Then my fury fast shall go,
And like Herod I'll pursue it—
Bring the child, or kill them all!
In all hearts I bid them bring him,
That he now may worshipp'd be,
Or I will destroy your children:
'Tis the guilty now must flee.
Dark's the night to thee approaching,
Dark the days are coming on:
For my Blood they all did clamour;
Now thou seest 'tis turned on man:
As the spots are on thy paper,
Full as black do men appear:
But I say I will nor leave them
Till I've wash'd them white and fair.
When the daylight is approaching
Thou wilt further know my mind."

* This alludes to the singing Psalms at the end of the Bible that Joanna was then reading in.

† The letters at the head of the sections of the cxix Psalm.

March, 1796.

Dear Lord, in mercy look down upon a sinful nation! open their eyes that they may see, unstop their ears that they may hear! Paul may plant, and Apollos may water, but it is thou, O Lord, must give the increase, or their labour is in vain.

THE ANSWER OF THE LORD.

"Now stop thy hand and say no more,
Till I have fully answered here.
Paul and Apollos both are warned,
And I bid them both appear;
Let them plant as I command it,
And Apollos water too,
I will surely give the increase,
And I'll bring it to thy view;
For my Bible doth affirm it,
Like the trembling jailors be,
And like doves unto the windows,
Will the guilty sinners flee.
Let the truth come all before them
Written by some plainer hand,
As thy writing is my inditing
Weak heads cannot understand;
It is put into great mystery,
And my Bible all is so:
If the ignorant could explain it,
Learning's of no use below.
In your labour all be doing,
And your talents let them shine;
Bring your Bible all together
And compare it with the times;
For I said I would confirm it,
And the truth I'll prove it so;
For the BRIDE I'll prove is ready
All my truth to Man to shew;
Prophecies are now approaching,
Then my Spirit sure must come.
I'll reveal the Revelation
Plainly as 'twas spoken by John:
Now the wine-press I am treading,
And that every soul shall know;
For the stubble I am cleansing,
And my fury fast shall go.
I've made war with other nations;
Why will ye against ME rise?
Deeply weigh the Revelation,
Why my Gospel all despise?

When the learned shew their wisdom,
I will every leaf unfold;
But their talents first I'll try them,
Then the truth shall all be told.
Deeper doors I have to open,
Deeper must my Spirit go;
For the present I shall end it—
Now thy dream I bid thee shew."

I dreamt I was in a garden and saw a large plumb-tree; the plumbs were thick and large, and weighed to the ground; some were green, some were red, and the people gathered them. Two flowers were on the tree that I gathered for plumbs, but found them nothing but poppy leaves, and threw them away.

THE ANSWER OF THE LORD.

" Then now this dream I will explain:
The mysteries here are deep.
The plumbs were green, and some were red,
And them they all did pick;
The flowers thou didst gather there,
But soon did throw away.
Now here's the meaning of thy dream—
I'll bring it to this day:
The plumb-tree will its fruit soon shew,
When men do but awake,
And ripen fast, you all will know;
But here is the mistake:
The flowers on the tree will come
And like the fruit appear,
But to the taste is good for none,
Just like thy flowers there;
Like poppies they will surely be,
That I shall cast away;
But the TRUE FRUIT join'd to the Root
They on the tree may stay.
So ministers now all be wise;
With you I will begin:
My Gospel nor my Flock despise,
And poverty of none;
I made the rich, I made the poor,
And both alike to ME:
In Heaven is hid my children's store:
And here's the mystery;
For heirs above they're of my Love;
With them I first did come,
And now my will for to reveal
I've done it here again."

Here ended in 1796.

A further Explanation, given on Thursday, the 21st of February, 1805.

" Now I shall tell thee further of the dream, and of the fruit and flowers. How would it have disheartened thee, if I had told thee the perfect sense and meaning of the dream at that time! for thou knowest the flowers and the fruit were all on one tree; and the flowers were gathered by thy hand, without discerning they were nothing but poppies and no fruit when thou gatheredst them, but when in thy hand were soon discovered. Now I tell thee, the tree is the Tree of Life, which is promised to all true Believers. Mark, on this tree, that alludes to the Sealing, how many came in to sign together to have my Kingdom established, to bring in my Kingdom of Peace, and that they might be heirs to the Tree of Life; but how did they come in like poppies, that had no abiding fruit in them! therefore they cast theirselves away, as thou didst cast away thy flowers; and now I have cast them all away by giving a strict command, that no one shall be sealed that doth not come in by true faith; then the fruit may remain and abide good; for know, the fruit that was gathered was good fruit, and not cast away; and the fruit that was green was left on the tree to ripen; and know that the weight weighed down the boughs; and so I tell thee will be the weight of believers, that are now green ripening to a true faith; and the fruit that was ripe and gathered is the first fruit that is gathered in by faith, to be preserved and made heirs of the Tree of Life. But here I know thy pondering heart: thou sayest, why then were they gathered off the tree? To this I answer, the tree was but the shadow of what they are sealed for; and when they come in by faith, they are gathered in as ripe fruit, plucked from the trees of man, that they may be joined to the Tree of

Life; it is faith that plucks them off from the world, and lays them up in store together. Now to make it more clear to thy undertanding, I will bring it to wheat, that I compared to man, yet know it is to be cut down and gathered into garners: and know that is the wheat that is to be preserved; just so is the fruit; though it hang by faith on the Tree of Life, yet it is fruit that must be preserved. Now this is the mystery of the Sealing: but know the flowers were not fruit, and though they appeared upon the same tree, yet they were cast away; and so in the same manner many stand on the list, and are sealed to be made heirs with the fruit; but as there is no fruit in them, nor faith in them, like the flowers, they are cast away; for how can such be gathered in, as fruit for their master's use? and how can fruit be good for their master's use, if it be not gathered in?

So now discern how I do warn:
The mystery of thy dream
'Tis for the sealed number here,
As I have it explain'd;
For on the tree, you all did see,
Alike the whole was plac'd;
But had the whole been known to thee
Before the die was cast,
Thou might'st complain 'twas all in vain
What I should bid thee do,
And like the flowers cast away,
And thou the truth to know
It so would end, and so would bend,
The sealing of mankind,
Thou'dst say in vain must thou contend
The leaves for them to find.
Then all in vain, thou would'st complain,
Thy labour must be lost,
If I had told thee at that time
The way the whole was plac'd.
But now see plain, ye sons of men,
What poppies do appear,
Then let the fruit for to remain
That now are gather'd here:
They're gather'd in by faith to come
Fit for their master's use;

And they will find before 'tis long
What they will all produce,
That now are come in faith so strong,
Like fruit upon the tree.
Let them in labour still go on,
They're gather'd in by ME;
Like fruit that's fair, I tell thee here,
Whose faith does now stand strong,
They are the fruit preserv'd by ME
That on the tree did hang.
The Tree of Life must end the strife,
I tell thee, in the end;
And that is green, will soon be seen
In the same way to bend;
For when my Bible all discern,
The wise will then see clear—
"We well do know the Tree of Life
"Is mentioned to appear,
"And on it hang the faith of some,
"The early fruit we see
"How for their master's use they're come,
"While we hang on that tree,
"Which is of faith, the Scripture saith,
"But what use are we here,
"If like the others we don't come
"More ripe for to appear?
"Can we produce our master's use,
"Or be fit, while we are green?
"No; if his table must be spread,
"Let us with them be seen."
So prudent men will thus discern
The way they must appear,
To ripen for their master's use,
If they the tree do share;
To hang thereon they so must come,
As ripen'd fruit for ME:
And then, I tell thee, in the end
My table all shall see
Spread with the fruit of every man
That hangs upon my WORD;
And to the purpose I shall come,
For they shall know their Lord.
So I'll end here, and say no more;
The lines go deep for all;
The fruit must be the faith of man,
When I together call
My sealed number to appear,
The seals will shew the fruit,
And every way they ripen'd here—
But who must then stand mute?
The poppies come, the fruit is gone,
And all is cast away;
Then how my table will be spread
In the great judgment day,

When I do come for to demand
To have the fruit appear?
Can they produce it from their hand,
That so have mocked ME here?
So from the Tree the Sealing see
Compared with the WORD,
Then you may know the mystery,
The knowledge of your Lord
Did this foretell, as I knew well
Before what all would do;
And now the thing to all is seen,
Then own my words are true."

"Now I shall go back to the communication copied off before*: know I told thee, if my Mercies were trampled on, Judgments should come. Now mark what followed from 1796, in the 1799, and the 1800; here the shadows of judgments were seen in your land; but then know thy writings were not gone out in the world, to warn men, and to invite them; therefore I sent them out with a promise of blessings and mercy from ME, by sending plentiful harvests; but see how these blessings and these mercies were trampled on. It only hardened men's hearts in unbelief; therefore I said if mercy was trampled on I would turn my mercy into judgments. Now mark the shadow of the year that is past: as soon as the three years were ended how I shewed my threatenings, as a father threatens his child; but if threatenings will not do, the rod of correction must follow; and this rod is increasing in your land. Now see how men are filled with unbelief, and say they cannot discern my visitation, nor the manner I have spoken by thee; all appeareth a strange mystery to man; but how much stranger will all appear, when they see the whole fulfilled! And know I have told thee, my Bible is as great a mystery to men as thy writings; and yet they will profess to say that my Bible is all fulfilled, when it is out of their power to prove it; and yet they will deny the truths that are contained in thy writings; what has been fulfilled they will not allow; but

*It begins in the 8th page.

what is not fulfilled they are strict to observe. Then now let men be as strict to observe what is not fulfilled in their Bibles, and what is to be fulfilled in their Bibles; then I tell thee their faith would be like thy dream, to grow as fruit on the Tree of Life, and say their hopes hang there: then they will be as fruit fit for their Master's use, to destroy all the works of the devil: and by claiming the Promise the Fruit must appear; and know what I have told thee, it is the guilty that now must flee: and I shall go on till I have brought the perfect day to believers. So if Paul plant and Apollos water, I shall go on to give an increase of faith, which will increase by judgments; and let them mark deeply, how these words were spoken before, and how they are going on to be fulfilled; and now mark for thyself how I have gone on more clearly to explain my Bible since men began to dispute against thee, and yet I tell thee, I have many doors to open to thy view, which will be opened in their time."

Here ends the Explanation, Feb. 21, 1805.

The following communication was given in 1797, in answer to the pondering of my own heart, and the observation made by Mr. Manley, that if my calling was from the Lord, such religious and good men as the Methodists would surely have believed it, as he judged them possessed with the Spirit of Christ, to which I was answered in the following lines:

"Now to perfection I shall come,
And shew the simple sons of men,
That think perfection they have got,
And lead their lives without a blot,
That to my Gospel they can stand:
But bring me now that perfect man
Whose heart like Job's hath now been tried,
And still in integrity abide:
I tell thee plain that there is none;
I've tried professors every one.
With Eastlake I shall first begin,
As all judge him a righteous man;

And as the world doth now appear,
He with professors grace doth share;
But to my Bible can he stand
To prove he is an upright man,
When he judg'd Satan fill'd up thee,
And errors strong he then did see?
Did he reprove thee then alone?
No, no; in public this was done.
Now here my Gospel's thrown aside,
The fault in thee he ne'er did hide,
Nor yet alone did he reprove;
Had this been done he'd gain'd thy love.
Consider now how this did end,
To shew the errors of thy friend;
He next thought Satan fill'd thee up,
To speak to thee he would not stoop,
But judg'd himself a better man;
But now to reason I'll begin:
Had he been perfect, like his Lord,
And Satan's arts to him occurr'd,
He like his Lord must then reprove,
Convince his friend by milder love
Than 'twas to send thee so away,
And leave the tempter to betray,
Wholly to work upon thy heart.
If Satan's hand had put the dart
Sharper than the pointed steel,
Where he could work in every wheel;
Had I, like Eastlake, left thee too,
His poisonous darts would soon went through,
And took thy senses quite away,
Or bleeding in thy grave to lay;
Or else he'd harden'd thee in sin,
And shew'd professors were but vain.
Had I, like Eastlake, left thee there,
Now his perfection I ask where
That to my Gospel he can stand?
The wounded sheep went from his hand,
And from the company was lost,
Left for the tempter now to boast
That he had made an easy prey;
Laugh'd how he stole your flock away.
Did he so easy lose his gold?
The mystery deep I'll now unfold,
That very thing I did ordain,
To shew that man should do the same;
For if the thief he then could find,
Would he refuse to tell his mind,
That he was going the road to hell,
If in this practice he did dwell?
I tell thee, Eastlake must say No:
Then to what Gospel do they go?
Read o'er my Gospel and you'll see
His duty was to seek for thee,

And every error to reprove:
In this he'd shew'd his perfect love,
That in him then must cast out fear;
The sheep was gone, he'd soon found where,
And to what brook was gone to drink,
He'd seen the fountain and the brink;
For soon the water he would taste
To judge if he could lead the rest
To such a fountain, such a stream,
When thirst and faintness were in them.
But if that dangers there did lay
He'd brought the wandering sheep away,
Convinc'd the water was not clear,
Another fountain he'd prepare
And shew'd the dangers of the stream,
Judge by the brook from whence it came.
Thus he'd secur'd his long lost sheep,
That from the flock alone did weep;
But as he was no shepherd there,
I'll leave, and now to Leech repair:
The wandering sheep was gone astray,
This shepherd judg'd the self same way,
And heard the bleating of the sheep,
And told her dangers they were deep,
That pointed poison did lie there;
The frighted sheep might bleat the more,
Until another shepherd came
And did their folly all condemn;*
To keep her by the fountain side,
He laid his crook so near the tide
That did so deep entangle there,
And made her judge the water clear,
That from the fountain she'd not go;
The shepherd soon perceiv'd it so,
Then all his care he soon gave up,
To seek again he ne'er would stoop:
A thing not easy to be done
Was soon given up by simple men,
That of perfection now do boast;
Had I done so all souls were lost.
And are these now your perfect men?
What victory do they strive to again?
Or how bring back the wandering sheep,
That they think hurrying to the deep?
They take no pains, no labour's lost,
Forget *how dear* my sheep have cost:
But as that price they did not pay,
So care not how they go astray;
And all my Bible throw aside,
Know not their spirits nor their pride,
That Satan vainly puffs them up.
To search once more 'tis fools must stoop
When the first labour it is lost:
Here Satan's pride in man doth boast,

* Pomeroy.

And yet they think they're perfect men—
Forget their SHEPHERD, and his pain;
What opposition I went through,
For to convince the stubborn Jews:
And though my labour then seem'd lost,
I gave my Life to pay the cost.
Now do they copy after ME?
Or what perfection can you see
In these professors thou hast tried?
How soon my sheep are thrown aside!
The wolf may easy come and steal—
Perfection now in men doth fail;
Therefore 'tis time for to awake;
I see my sheep are at the stake;
And all my shepherds are asleep,
Regardless of the wandering sheep:
Like Leech and Eastlake are become—
For sheep like deers I see do turn:
When one is wounded he may go;
For every deer, you well do know,
Will thrust him from his company,
If wounded he appears to be.
So now of Leech I'll say no more:
He's not the man he said before,
Though ME he said he fear'd and lov'd;
But by his conduct can he prove
That he did here take up his cross?
I see my gold so mixt with dross
That the refiner now must come,
To cleanse the dross the fire must burn.
So here of Leech I now shall end;
To come to Manley I intend:
He took more pains than all the rest—
But here's the folly he possess'd:
He knew not what for to believe;
Thirst for the truth, not be deceiv'd,
From one the other he did go:
He came to thee the truth to know;
And what he heard could not condemn;
But trust no judgment of his own,
Yet marvell'd how religious men,
If 'twas of God, should thee condemn.
These things did work upon his heart,
Could good men have their eyes so dark?
This was a stumbling block to he,
Not knowing that it so must be;
To have thy writings all come true,
The Gentiles must be like the Jews,
Full of conceit and unbelief;
Or how should I bring on their grief?
Or could my Bible now be true?
And bring the mysteries to your view;
If there was faith upon the earth—
Scarce can you find it to come forth;

For where's the man doth now believe
I am a God will not deceive
The soul that doth on ME rely?
Knowledge in ME do many cry,
But to the purpose when I come
I find their faith is dead and gone;
And like the world men all judge ME,
To trust no more than they can see;
Compare their wisdom all with mine,
As oft hath been the head of thine,
And wonder I should so direct
To men that did thee so deject.
So thus are now the heads of men,
And Manley like the rest hath been;
For when thy letter reach'd his hand,
Tried the religion of the man,
He thought it did not bear a sound
Wherein true grace could so abound;
And as professors did thee blame,
He like the multitude became,
To judge thy writings were too high,
No prophet ever wrote like thee.
These things in public Manley spoke,
And like the Jews of old did mock,
Which caus'd the anger in thy breast:
He lost the love he first possess'd;
And made thy prayers all to an end,
He wounded thy heart, and griev'd his friend.
So here his good was all forgot,
The folly deep he then had wrought;
But if his reason once return,
His folly then will make him mourn,
If he should see the letter clear,
And dangers once to him appear,
Like Nathan will the letter be—
"Unjust return! I know 'tis me."

Here ends the Communication given in 1797.

The Explanation to the above Communication, given Sunday, January 27, 1805.

"Now I shall tell thee the meaning of these men: the hearts of all men are known to ME; and I well knew how the self-righteous and great professors of religion would act, when thy writings went out in the world; therefore I drew their likeness from these men; but I say of them, as I said of the Galileans—Think not these Galileans were sinners above all Galileans, because they have done these things; I say unto thee nay: and so I say of Eastlake, Leech,

and Manley; think not they are worse than any professors of religion, that trust to their own good-ness, their own wisdom, and their own righteous-ness; I tell thee they are not the worst, for there was religion in the whole of these three; but I gave thee that communication to reprove the self-righteous world at large; for by these three men the self-righteous world is condemned. I do not tell thee condemned to everlasting punishment, or that they are condemned to have no religion; yet they are condemned for pretending to be judges of things they knew nothing about, for they had not sought deep into the mystery of thy visitation; and this is the conduct of the world at large, whose hearts before were known to ME. Therefore I placed the shadow in these three men; but how could I blame their conduct, if they had not acted unjustly with thee? How could I blame Eastlake, and shew that a religious man might be deceived in all his professions, if he did not look deep to the Gospel? and for want of this he acted ungenerously and unjustly to thee; for as thou sayest, I know it is true, thou hast been a great promoter of the Methodists, as much as laid in thy power, and they have been ungrateful to thee; but now I say of them as I said of Job, I would never have sent thee to join them, to have had such daggers placed in thy heart, for thee only, or for them only; I tell thee, No: it is *for the world at large*, as I well know many worthy and good hearts would be wounded and grieved like thine. See Hirst, how he was wounded and grieved by Parsons,* turned out in a more ungrateful manner than thou wast by Eastlake; see Senior, how he was turned out the same; and all the places thou visitedst in Yorkshire, the true believing Christians were turned out the same. So as the shadow began in thee, the substance goeth on to all believers that are

* A Dissenting Preacher at Leeds, who turned out Mr. Hirst, for believing Christ would redemn the whole world.

joined with these self-righteous people. Therefore I tell thee that communication is not confined to the Methodists at Exeter, but it alludes to the world at large; therefore I said they were hirelings that cared not for the sheep, that seeing the wolf coming they fled. Now I tell thee, they judged at Exeter the wolf was come to thee, and so they all left thee to his care; but had that been the case, that the powers of darkness had visited thee so strongly as my Spirit visits thee, and I had left thee, like men that boasted they were better than others, thy end would soon have been fatal, and the wolf would have destroyed the sheep. Now as it began with thee, they went on with the others, thinking the wolf is come to make them his prey; therefore they flee from them, and turn them out, as I told thee by the deers, thinking they are wounded, and so they turn them from them to get them out of their company. Just so are professors of religion."

Thus far written January 27, 1805.

Monday morning, Jan. 28, 1805.

This morning a black cloud with a thick mist Joanna saw over London, and called Townley and Underwood in to see it; soon after the mist gathered all round, that it become almost too dark to see to write; Mr. Carpenter came in with two books printed against Joanna, full of blasphemy and lies. The mist was so great, and the weather so dark about the middle of the day, that they were obliged to call for candles, and could not see to write; but as a glimmering light seemed to appear, did not light them immediately, but tried to write; yet finding the light so feeble, they were obliged to light the candles before one o'clock. One of the books is full of shocking blasphemy from a man that signs himself an Unbeliever, and makes a mockery about Mr. C's praying to the devil! A quarter before two they were able to see without candles.

"Now I shall answer thee of this day, when thou hast had thy dream penned, that thou wast waked out of this morning."

I dreamt this morning, that I was swimming upon a large and spacious river; the water was clear as chrystal, and I thought I felt very warm and comfortable, swimming through. When I came to the bank, I thought I was taken up in the air and carried over many houses and curious buildings; and was thinking to myself what beautiful places I should see, when Underwood came into the room to put down the window shutters and waked me.

"Now I shall answer thee this dream:
The water clear to thee was seen;
The river thou didst swim all through,
Then in the air thou soon didst go,
Over the houses for to fly—
Awaked, the day-light for to see,
Because when Underwood came in,
It was to shew the day was come;
And that the dawning day was clear,
Thou wakest to see the light was here.
So from the light I'll now go on:
Thou sawest the mist before the town,
So darken'd there thou could'st not see,
Thou call'st thy friends to join with thee;
That they might judge of it the same.
Soon after it another came,
To shew the mist that was in man:
The blackness of their hearts was seen;
Black as the clouds appear'd to thee,
So black their hearts appear to ME,
That were the authors, for to write
The books he laid before thy sight;
And so my judgments they'll bring on—
The lighted candles must be known,
That at the noon-day did appear:
You know their eyes were darken'd here,
Because the mist had made it dark,
They scarce could see their every mark,
How all these things must first appear
To bring my awful judgments here;
But by the candles they did see
To write the words I order'd thee.
So by the candles 'twill be done,
The noon-day is no light to man,
To say, "in all things we are clear;"
Though they fulfil my Bible here,

By all the floods they're casting out;
The words of men they may dispute,
Did not their writings so appear.
Now from the water all see clear;
I said that thou wert near the tide,
And the clear river is applied,
That thou so safely didst swim through—
The chrystal stream bring to your view;
The chrystal stream is now for all
That do believe their heavenly call,
And all like thee may swim the same,
Till to the bank you safely come;
And then, I tell you, in the air
When that my wonders do appear,
You all may rise above the whole;
For in the dreary mist they'll fall,
That do go on to mock thy hand;
Above the heads of all thou'lt stand,
That do go on to mock my word,
Thou'lt see the day-light, and thy Lord,
When I awake from every dream,
Then true believers will see plain
The darkness and the mist in men
That write against thy every hand.
Though at the first it may appear
A mist before believers here,
And want the candles for to see
How every truth doth here agree,
And so shut out the feeble light
That doth appear to every sight.
But now thy mind is puzzled here:
Can feeble light from God appear?
Because the day-light comes from ME,
Is this the light shut out must be?
Is now the pondering of thy mind,
Because thy judgment is confin'd,
Thinking the light that comes from heaven,
Which by the day-light here is given,
Shall true believers shut it out,
And say, "the Lord his works we doubt?
"And now men's candles we will call
"To give a better light to all."
This is the pondering thoughts of thee;
The mystery deep thou canst not see,
How I my friends compar'd to man,
And shew the shadow first from them;
For that's the way I've set my sign
To shew the likeness to mankind,
How like this day have all begun,
Just as the shadow here was seen,
To shut the day-light out from all:
And perfect so your land doth fall;
And by the books that did appear
The time the darkness happen'd here,

Shews from the shadow what they've done,
Had it been light it could not come;
Therefore the mist I did ordain,
To shew the perfect sign to men,
How they shut out the light from ME;
And by men's light 'tis all they'll see.
But mark, the candles were not long,
Before you put them out again;
So here's a shadow deep for man—
Their boasted light will not be long:
And by the candles you may see
How soon men's light put out will be.
The books were brought thee they were two,
The light of men before your view,
Which strain'd your eyes the light to see,
That from my Bible this must be,
I say to make my Bible clear,
With all thy prophecies compare.
The serpent he is strong in man;
He's casting now his floods in them;
And so their words are on record,
To prove my Bible and my Word;
Then how their light can it last long?
I tell thee, shortly out 'twill come,
And make believers see more clear,
And with my Bible all compare.
Now with their books I shall begin:
The blasphemy it plain is seen,
I tell thee, of the blackest die:
Because at first he forg'd the lie,
And then to add another sin,
That thou would'st tremble for to pen,
Or tremble now the words to bear,
As thou didst tremble for to hear
The blasphemy that he had penn'd,
'Twill make them tremble in the end.
And now his words I bid thee see,
And then again I'll answer thee*———

I now tell thee, there are many perfectly like that man, care not whether it be true or false, right or wrong, as long as they can go on to mock every thing and every one, that gives glory and honour to the Lord; for as thou sayest of others, the devil had come as an angel of light, but in this man he hath discovered his cloven foot, to come in the true picture of the devil; and there I tell thee he hath discovered the whole: and from his prayers the light of men must fall.—

* A part of this communication, being more to shew an individual the danger of uttering blasphemy than for the instruction of the public, is omitted here.

Because I tell thee, all have mock'd like he,
They've mock'd my Spirit and they've mocked ME;
For both alike I now compare—
Look deep and see the mystery clear,
How Carpenter hath pray'd to heaven,
And yet they him did mock;
To Beelzebub the name was given,
Then let them fear the stroke!
And thine's the same, if all discern,
From heaven is every sound;
But yet from hell men's rage doth swell,
And so the end is found.
But I'll indite for thee to write,
And to the printer send,
And shew them how they all do slight
Their Saviour and their Friend.
His blasphemy did sore wound thee,
But I shall wound them all;
And from their blasphemy they'll see
Their fatal end to fall.
So I'll end here and say no more;
But now the other read,
And mark the words I said before—

Now I shall answer thee, from the words thou hast spoken—"Lord undertake my cause for me!" and thy cause I will undertake; therefore I told thee, before I suffered his book to be read, that he had as wrongly condemned the Spirit, that visits thee, as the other wrongly condemned the God that Carpenter prayed to. Now mark how these two books came together; mark the darkness of the day; mark how you shut the windows for a short time to shut out the day-light; but mark how short a time the candles burnt before they were put out; and know what I said before of Garrett—he was more hateful in my sight now than when he lived in public sin. Know I told thee, to end thy book and publish to the world he was a liar; and I tell thee, he is of his father the devil, converted with a false fire from hell, as thou hast seen many before. Now thou knowest, in this book thou canst detect him for a liar; for I have tried thee every way in the beginning, that I might be able to confound men and devils; for I well knew, to fulfil my Bible, how furiously they must

rise against thee. Now I tell thee from the two books: in the one the devil is come as an angel of light, bringing forward Scriptures to condemn thee, as the Jews of old brought forward to condemn ME, without understanding one Scripture that he hath mentioned: so he has wrested the Scriptures to his own condemnation. And this I told thee, before, the Gentiles would act like the Jews. Now call to thy remembrance what mockery the Jews made of the Gospel, in the book they lent to thee; and how they brought forward the same arguments to mock the Gospel, from Mahomet; the wonders they had said he had done to mock the wonders I had done, in my Gospel. Now where is the difference between Jews and Gentiles? See in what manner he hath explained the Revelation; but this thou knowest is answered before, from another's drawing the same judgment; but as I told thee before of the mist, so is my Bible as a mist and a cloud before them, they cannot understand because of the blackness of their hearts; they have given Satan every advantage; and while they are fulfilling the Revelations, they are denying them; for how can the church, in a glorified state, be travailing in birth and crying to be delivered? Here is the inconsistency of man's wisdom; therefore it is written, in the latter days I shall do marvellous things amongst them; for the wisdom of the wise men shall perish, and the understanding of the prudent man shall be hid. But I tell thee, these are neither wise nor prudent men; these are the men written of by the Apostles—proud, vain, boasting men, without knowledge or understanding, wells without water, wandering stars preserved for darkness for the great day; for know it is written, in the latter days they shall say, who hath ascended up on high? or who hath asked counsel of the Lord? for since the fathers fell asleep all things remain as they were. These words they are fulfilling, and the Revelation they also are fulfilling; and I now tell

thee, their books will come as a swift witness against them; for they are adding to, and taking from my Bible; that meaneth, they are adding to it another way, that no man can prove by Scripture, nor by sense, nor reason, that the Bible hath the meaning that he hath affirmed. How can he prove the words of Isaiah were ever fulfilled, by his judgment, or ever can be fulfilled by his judgment? Tell ME when there was great peace upon the earth; tell ME when all were taught of the Lord; and tell ME how, at my coming in glory and establishing the church with righteousness, it can then be travailing in birth and crying to be delivered? Here he is adding to the Scriptures in a way they were never meant, and in a way they can never be fulfilled, while he is taking away every promise throughout my Bible; he is taking away the promise made in the Creation, calling it blasphemy to claim the promise, or have it fulfilled. Here he stands as the serpent, with the devil in the man, as he is taking away the prophecies of Isaiah, to bring the day of vengeance upon his own head; he is taking the prophecies of Joel; for how can he prove they were ever fulfilled? and if the Law is not fulfilled I must be a liar like unto himself; and as great an impostor as he hath made thee, which is impossible for any man to prove; therefore I told thee thy writings of 1793, with thy tears, thy prayers, and jealousies, must be copied off, to confound such lying tongues. But such I knew would be Satan's arts; therefore I permitted every friend to be against thee in the beginning; and thy own fears I commanded thee to pen, that they might appear hereafter; and now I tell thee, when the whole is brought together, and thy faithful and upright dealings are seen, they will find theirselves in the mis-maze that he hath mocked thee of.

So in a maze they all may gaze
To see the truth appear;
Such fools as he must surely be
To make my Gospel clear;

My Bible true, before their view,
Such mockery must come on;
And then the wise will see and know
My Bible true is come.
These foolish men will then be seen
As wandering stars to be,
Who boast of light for to give sight,
But there's no man can see;
A light from them can never come,
As clouds they do appear
To stand before the sons of men;
But know no water there
That doth remain for to bring rain
To make my wheat to spring.
They with their Maker do contend,
As Adam did begin,
But know at last the die is cast—
Is man as wise as ME,
When I appear the whole to clear,
For men my truth to see?
'Tis not by man that can be done,
Nor yet find out my word.
No: I do tell them to stand still,
And they shall know their Lord,
That judge ME true before their view—
But he hath judg'd ME wrong.
More ignorant than the stubborn Jews
These boasters now are come,
As all my Bible does foretel,
Thy writings are the same;
They're puff'd up by the arts of hell
To mock my every Name:
Thy writings here in all they clear,
I say, to make them true;
And when together all appear
You'll find the truth is so.
So now, I say, another day
Seek thou the truth to find,
In former years what I did say,
And then I'll tell my mind,
When all together you compare;
But now I'll make an end,
For fast they'll bring my judgments near,
So keep all they've penn'd;
The books by thee they kept must be,
And with my words compare,
And then the judgments they will see
How they have brought them here."

Here ends the explanation, given in 1805.

The following communication was given, January 1797, in answer to some one that had heard

my writings, saying, how deeply imagination would go, to which I was answered in the following manner:

Now to reason I'll begin—
Imagination's here;
Can they imagine such a thing,
Nor see the mystery clear,
That e'er such writings came from thee?
How blindly all do err!
Their hearts or thoughts can ne'er go deep,
And nothing to discern.
I said before they were asleep,
Imagine all a dream;
Though seem'd awake they are asleep,
Imagine all a dream,
And think they see a simple sheep
With worms got in her brain,
That swarm around, her senses drown'd,
As from the flock she's stray'd,
Believing she doth hear a sound,
And by that sound she's led;
And as her fancy wildly leads,
She simply doth go on;
The shepherds know not where she's stray'd,
Her tracks are too far gone;
The bleating of the sheep they hear,
But cannot trace the sound.
Her tracks are gone so long before,
They all are cover'd down;
And while they stand in this amaze
And listen to the sound,
Like simple shepherds they may gaze,
But let them search the ground,
Then in the pasture fair and green
They'll surely find the sheep;
And by the living water stream
They'll find her at the brink,
Where she doth quench her raging thirst:
And they may do the same:
For though she's beaten from the rest,
She's in my pasture come.
Then now, ye shepherds stand amaz'd,
And view your long lost sheep;
For on the pasture you may gaze,
And taste the brook she drinks;
'Tis large and fair the brook is here,
The trees are by the side;
And though she'th lost the shepherd's care,
The boughs the sun do hide,
To screen her from the scorching sun
That in summer doth appear:
And mark the pasture she is in,
When winter doth appear
The leaves so green, it must be seen,
Do closely on her come,

And seated by the LIVING STREAM
She daily feeds thereon.
See how the banks on every side
Secure your long lost sheep,
And mark the fountain by her side
That she doth daily drink;
The trees more fair, I tell yo u, here,
Than in your gardens be;
Such pasture you have never seen,
If you will come and see,
And mark the banks on every side,
No enemy can come;
The lion's roaring for his prey,
It must to all be known;
But that is on the other side,
He frightens with his noise;
But mark the banks and see the tide,
And hear the lonely voice:
Unto the rocks she doth complain
To screen her from his power—
And I'm the Rock she builds upon,
That he cannot devour.
Mark where she stands, and view the lands,
And see how all is plac'd—
But if I change her to a bird,
See how she'th built her nest;
It is so high that none can fly
To rob her of her brood;
The fowler's net can ne'er come by;
The shotsman miss'd his load;
Though heavy pieces, I do know,
Men have rais'd to their breasts,
But are afraid to let them go,
For fear they should be cast,
As men do fear I may be there,
And terror strikes with awe.
I've kept her from the fowler's snare,
And that they all shall know;
'Tis ME they dread, or she'd been dead,
I say, for long ago;
For deep's the blow, I well do know,
Men have rais'd to their breasts,
But were afraid to let it go,
And know they must be cast,
If I should come and then demand
Why they should spoil my game.
I'll take her from the fowler's hand,
And put mankind to shame;
Unless like he they fearful be
For to discharge their load,
That they are levelling so at thee,
And fear a powerful God.
So if she's high then let her fly,
And take your charge away;

But if she soars too proudly here,
Her shotsman I will be;
I'll bring her low, they all shall know,
If she doth soar too high:
And if beyond my bounds she go
She'll have no wings to fly;
I'll bring her low, you all shall know,
And she hath nought to boast;
For had I left her to herself
She'd stumbled like the rest.
But as your land by heirship stands,
She is the perfect heir;
For 'tis unknown to every man
What her forefathers were;
Ere she was born, it must be known,
The Promise there was made;
And she'th fulfill'd her mother's will
When on her dying bed.*
So where's the man will dare condemn
The thing that I have done?
Then I will act the same by he,
And rob him of his land.
So now offences will come on,
Men's hearts will swell too high,
And say my Kingdom cannot come
By such low worm as thee.
For perfect like the Jews of old
The Gentiles will begin;
The rich and great will still be bold,
And so deny the thing;
But then their pride it must come down—
By pride the angels fell;
And 'twas the pride in Herod's heart
That brought his soul to hell:
The babes he murder'd all for ME,
But he did miss the mark.
This is a hidden mystery—
The proud are in the dark;
And shall I swell them up more high,
To chuse the rich and great,
When they did never honour ME?
Now look at Pilate's seat.
So now with men I'll even come,
And bring their honour low;
For 'tis the meek I now will seek,
And there my goodness shew.
With Minifie I did begin,
And with her now I'll end:
There's no man can dispute with thee,
Because I am thy friend.
Thou sayest thou art amaz'd to see
The simple heads of men;
And I should be amaz'd like thee,
Did I not know the chain,

* See the fifth Book of Prophecies, page 203.

That Satan holds them by his power
And will not let them go;
He guards in their unguarded hours,
And that I well do know;
For if like lambs your flocks do stand,
Watch'd by the shepherd's care,
The fox is hovering round the land
To watch his absence there.
His haunt's unknown to every man,
The night he gets his prey,
For when he sees the shepherd's gone,
He steals my lambs away.
So now with Minifie I'll end—
Beforehand none can see;
Behindhand with the cunning fox
My shepherds surely be;
Therefore beware and guard with care,
Or all your flock you'll lose;
You little think the fox so near,
As he is on your coast:
But if his haunts you will find out,
Then come to your lost sheep,
And all his footsteps you may trace
When you were fast asleep;
And see the Rock she climb'd upon
When she beheld him near,
And warn'd your flock to flee the same
When they behold him there—
Then like the bird you may escape
Out of the fowler's net;
For if the dark side he doth beat
I tell you to fly up."

When I had written these words I was taken sleepy, and laid my head upon the table to sleep; but grew faint, and was forced to throw myself on the bed to keep myself from fainting; Mrs. Woolland came up and brought drops to recover me; and she left her company to abide with me.

THE ANSWER OF THE SPIRIT.

"Then now this is a simple thing,
But I shall it explain:
For men like thee they sleepy be,
And faint they'll surely come;
Because their ears will itch like thine,
And faint they'll surely grow,
And eager wish to see the time
Thy pasture for to know;
To raise thee up they'll surely stoop,
And drops they will prepare,

Wishing to see the mystery
Of all thy writings here.
And mysteries they'll surely be,
Beyond the powers of men;
They will neglect their company,
As Woolland now hath done.
So now go to thy last night's dream—
With Pomeroy thou must end;
But in plain words I shall explain
What I do bid thee send:
It is the corn, it must be known;
For it I shall explain,
And how these things I shall perform,
And bring it to your land.—
And now, Joanna, thee I'll answer
From thy last night's dream:
Can men doubt who is thy Master
In things so very plain?
I know the simple sons of men,
That of their talents boast,
And now the mystery I'll explain
Why all their wisdom's lost;
Because the serpent I'll confound,
And man the judge must be:
And let the mysteries all come round—
Are men as wise as ME?
For this the serpent did affirm,
That they as wise should grow,
And be as gods, he said to them,
And good from evil know,
If they would listen to his voice,
And so they did obey;
But then they made a fatal choice,
And nothing knew of ME:
So now your Bibles trace them back;
And different sects appear,
And prove your judgment all alike,
Then Satan must be clear.
But here thou sayest they're not alike—
Then Satan told the lie,
Wherein he loves and doth delight
Unto this present day:
And 'tis with lies he hath deceiv'd
The simple sons of men;
But now I bid them ME obey,
I'll bring them back again.
For just as Pomeroy said to thee,
His words I'll still maintain,
My Spirit shall with your's agree,
I'll make you perfect men.
Now all I do demand of man
To see thy writings clear,
And weigh them deep with every hand,
Then see if one will err.

If all alike they do believe,
And all alike do see,
My Gospel cannot man deceive—
For now I'll answer thee,
And prove my Kingdom it is come,
I'll fix in every heart;
My perfect heirs I'll join as one,
The substance cannot part;
Then now stick close unto the VINE,
My vineyards fast shall spring,
And I will give you better wine
Than was in Cana seen:
For all my Bible I'll unfold,
According to my Word,
And let the sons of men stand still,
Then they shall know their Lord.
For now the seas I will divide,
And strong the walls shall be;
For I will surely smite the tide,
And man I'll surely free;
As 'twas with Pharaoh now't must come
Upon the rebel's head;
That he shall know before 'tis long,
I'll surely strike him dead;
Amongst the waves I'll make his grave,
And bring my chosen through;
The land of Canaan they shall have,
For that is in my view.
But mark the wilderness how long,
And then judge of the time
That I shall come to reseue man,
And chain the rebel down.—
But here thou sayest the time is long;
But what hast thou to fear?
Thou'lt see my harvest fast to come,
That some redeemed are;
Then why thy pen hast thou put down?
Hath sorrow fill'd thy heart?
I said thou'lt never see the time
That first must make them smart.
But here I see thou art perplex'd—
"Will Satan reign so long?"
Thou know'st I left him to the text,
As Woolland now hath done:
And if my sealed number's free,
Secure from all his power,
Thou knowest what part I give to thee,
That he cannot devour.
Then hast thou now put down thy pen,
And dread the words to hear?
And dost thou wish to break his bonds
Within these FORTY YEARS?"

Here I ended, January 23, 1797.

The following communication was given, May, 1797, in answer to what Mrs. Taylor told me: She thought the Methodists had persuaded Mr. Manley out of every belief, and told him of many false reports; that I had prophesied falsely. This provoked me to anger against their religion, finding they were full of lies; yet I thought to myself, why should I condemn the innocent with the guilty? Oh, my God! keep me in the hour of temptations! thou knowest my frailties and weakness, save, Lord, or I perish! for the water floods are come over my soul. To this petition I was answered:

"Now stop thy hand, for I'll begin—
The Jews were perfect like these men;
And trusted they so righteous were
That nothing they could have to fear;
In a false fire they all went on;
Their prayers and fasting built upon,
Till love and pity all were lost,
Still of their goodness they did boast,
Until my heart became like thine,
To give them up for to be blind,
And was provok'd their words to hear,
As thou art now, and this I'll clear;
So write the words that Kidner spoke;
For they shall know what 'tis to mock."

Mr. Kidner told me, that Mr. Giles said, Christ's peaceable kingdom was approaching, and some eyes were open to see it; and the Lord would save his elect. It must be observed, that this Mr. Giles believed in election and reprobation; that God had designed one part to be saved, and the other to be lost; but he judged himself and his congregation were the elect that must be saved.

THE ANSWER OF THE SPIRIT.

"Let Giles appear and tell ME where
The blind begin to see?
I said before, much like the Jews
These righteous Christians be;

Their ragged garments cover all,
There's not a piece that's sound;
And like the painted whited wall,
Is their religion found.
Now with the Jews I shall begin,
And with the Gentiles end:
Untemper'd mortar daubs them all;
To reason I'll begin:
When on the earth I first appear'd
The Jews did ME expect;
But to their wisdom they did trust,
And ME they did reject;
For as I came to them, 'twas known,
Then being mean and low,
Their haughty pride threw all aside,
No love nor pity shew'd;
But still their goodness they did boast,
And thought themselves elect—
Could Abraham's promise e'er be lost?
'Twas they must it expect.
Now I'll proceed to Abraham's seed,
And tell thee who they be;
For now to Ishmael thou must come—
'Twas given first to he;
Then after him did Isaac come;
I fix'd my promise there—
Then now the Handmaid let all see,
And bring ME Isaac here.
The Bondwoman, it must be known,
Are those under the Fall;
For where's the man from sin is free?
It hath defil'd you all;
And where's the man that now will come
To say from sin he's free?
Then sure that man I will condemn,
An Ishmael he must be
Isaac to mock; for though I spoke
As trifling now with man,
But I will sure bring on the stroke—
To reason I'll begin:
I tell you plain, ye sons of men,
You're tainted by the Fall;
And while the Woman you condemn,
As Bondmen ye are all.
For I'll appear to make it clear,
The Woman must be freed
Ere Isaac be proclaim'd the heir—
Let men look deep and see.
From Adam's Fall, be't known to all,
The Woman stands condemn'd;
And till I free her from the Fall
You cannot claim your land;
As ye are born, it must be known,
You say, of Bondmaids all;

Then the TRUE HEIR cannot appear,
  Till I have freed the Fall.
Now let the learned men look deep
  And judge from whence they spring:
From dust at first and dust at last—
  This is the end of men.
Now from this end I do intend
  To make man perfect free;
The Bondwoman I shall cast out,
  That Isaacs ye may be.
Let it be judg'd by learned men,
  As Woolland to thee spoke;
But now to reason I'll begin,
  Like Woolland I did joke;
From learned men I'll now begin,
  Their learning will not do;
The learned men that I do mean
  Must see my Bible true.
For Ishmaels here will sure appear
  Thy writings for to mock;
But they shall never be the heirs,
  For I shall cast them out.
I spoke the first, but now the last
  I'll to the Gentiles come:
How confident were all the Jews?
  You've seen the end of them:
Their unbelief, their haughty pride,
  Their goodness they did boast,
Their self-conceit it still was great,
  Till every title was lost,
Their land destroy'd, by whom enjoy'd,
  Their glorious city waste;
And yet for all they could not see,
  Their eyes were closed fast.
And why it was so they all shall know,
  'Twas to throw down their pride;
And let them read my Bible through
  And see wherein it laid:
The valiant men they did esteem,
  And those whose names were high,
My prophets they did all condemn—
  What end did many die!
And when I came it was the same,
  Their haughty pride did swell;
They could not judge a man so mean
  Could save their souls from hell.
So Ishmaels there did sure appear,
  And Isaac they did mock,
Till they became as outcasts there,
  And long they've felt the stroke.
The Gentiles then were taken in,
  And now must be the heir,
Unless like Ishmael all do mock—
  Then let the Jews appear.

For now to all I mean to call,
And bid you both be free,
'Tis by the Mother and the Bride
That Isaacs ye must be.
So Jews and Gentiles now give up,
And say the Woman's clear;
Then sure for Canaan you may hope,
Your full Redemption's near;
For if the Woman I make free,
Ye must be free indeed:
Though this appears a mystery,
But all from her proceeds;
For every man from her was born,
Ever since Adam's Fall;
And as that sin did taint her blood,
You say you're tainted all;
But if that taint I take away,
And make her perfect free,
And pour the Holy Ghost on Man,
Then perfect heirs you'll be;
Made heirs of God, it must be know'd,
And joint heirs with the Son.—
Now let the learned men appear,
I'll answer thee again."

The following communication was given, May, 1797. I was ordered to go into Exeter to Mr. Taylor. Soon after Mr. Manley came in, and said he had seen the Reverend Chancellor Nutcombe, who remembered the letter I sent him; and he had shewn it to the Archdeacon Moore, who said he had received a letter from me a twelvemonth before; and they compared the letters together, and could find no fault in the letters; and believed the time was coming of the Woman mentioned; but thought prophecies had ceased ever since our Saviour was upon the earth; and the Woman was insane. But Mr. Manley said, that some worthy divine had prophesied of the death of the King of France, a hundred years before it took place, and told the date he would be beheaded in. I said, then he must know it by prophecies, for no man could know it of himself. He said, O, he was a pious good man.

THE ANSWER OF THE SPIRIT.

" Now let this pious man appear
And answer my demand,
If from himself he'll answer here
His judgment so could stand,
That he could be as wise as ME,
And these things to foreknow,
Had it not been by prophecies,
And I inspir'd him so?
Could he foretel what would befal?
Or answer for the Lord,
How at that time I meant to draw
A double flaming sword?
Let men appear and tell ME where
My prophet did foretel
What in your land did ever come,
And say it came from himself?
Then man must be as wise as ME—
Let learned men dispute;
But as their arguments I see,
I mean to make them mute.
Your conversation I do know,
So do not waste thy time
To write the words from Manley flow'd,
They all are in my mind;
For I was there, the truth I'll clear;
I said I knew the man;
Thy going I did order there,
And so I made him come:
He with his Maker did contend,
As I had said before:
But now I mean to make an end,
And open every door."

Mr. Manley said, that religion was increasing greatly in our land; and the people were gathering in fast; and crying out in the methodist meetings how they were converted and brought to the Lord.

THE ANSWER WAS GIVEN AS FOLLOWS:

" Now with his arguments begin—
His gathering I will clear:
Too often I have seen these things,
As thou hast seen them here:
And as your common custom is,
I now will answer thee:
More noise than work there often is;
Like trunk-makers they be,

Or like the drum that makes a sound,
And hollow all within:
Their noise doth so alarm the ground—
But to their closets come,
You'll find them there, it will appear,
As hollow as the drum;
Their painted faces do deceive
The simple sons of men.
They make a noise, for men's their choice,
Of them they've got their praise;
And man's reward is their regard—
These are your glorious days
Wherein they sound that grace abounds,
But in it I see none.
Now piety let all men see,
And leave your sounds alone:
For to thy hand they all must come,
If piety they'll trace:
And then they'll see the mystery,
How thou didst paint thy face
Not to appear as they do there—
No painted face is found,
But chearful dost to men appear,
When deep thy heart is wounded;
Thy heart oppress'd, thy feeling breast,
When overwhelm'd with grief;
But dost thou shew thy sorrows there?
To ME thou seek'st relief;
To man thou'st go, I well do know,
Thy sorrows to disguise.
I tell thee I did give the blow
To make the simple wise;
Blame not thy friend, mark what thou'st penn'd,
T'was I that gave it here;
Thy courage high I meant to try,
To see how thou would'st appear:
But in disguise thou didst go wise,
Thy sorrows all concealed,
And thou didst fear, to tell it there—
The mysteries I'll reveal:
Because thou didst fear they would appear
As simple as the rest:
And where to go thou dost not know,
If thou from all wert cast.
But I'll begin and now speak plain:
He that's asham'd of ME,
Or yet my Gospel to maintain,
Asham'd of him I'll be;
And all shall find it is my mind
To make thy heart like mine;
For if thy writings do shame them,
I bid thee all resign:
That is if they're asham'd to see
They have a prophet here,

I bid thee seek another place,
For there thou shalt appear.
As I've begun I will go on,
I will not give it up;
And to the learned sons of men
My wisdom shall not stoop.
If they'll deny, no prophecy
Can now come down below,
My Bible they must give the lie,
The truth there's none can shew.
I said that earth should pass away,
And a new earth begin:
The prophet's words shall ever stand,
I come them to maintain;
And to fulfil is now my will,
For I shall make them good—
Then let the soldiers see the spear
By water and by blood.
Now mark your call from Adam's Fall,
Your standing to this day,
And will you say the guilt of man
Was ever past away?
Thou answerest, No: my words are true,
For it is still in man:
Under the Fall you're tainted all—
Let generations come,
And tell ME when, ye sons of men,
From darkness you were free.
Then sure this age, I'll now engage,
Was never past away;
Under the Fall you're tainted all—
As I did say before.
But now for man I shall begin
To free him from that score;
Atonement here will be no more;
The debt's already paid:
And he that brings another here,
'Twill fall upon his head.
So now beware, I say take care,
And first account the cost;
I tell you not to trifle here,
It is the Holy Ghost
That doth command thy written hand,
No times for trifling here:
Infusion's come, and all is strong;
Let learned men take care
How they despise; and now be wise
To see thy written hand.
Firm as the heavenly pillars are
My word shall ever stand;
For now the sin you may begin
Against the Holy Ghost;
Atonement then no more shall come—
I'll free the former score;

And I shall justify the thing
While hell in chains do roar;
Because that hell will surely swell
Against the rebel there,
And curse their fatal destiny,
That he did them ensnare.
In heaven the war did first begin,
In hell I say 'twill end.
But when the rocks and graves I tear
I'll stand the sinners' friend:
For as in ADAM *all did die,*
They all shall live in ME;
I'll place the SHEEP on my right hand,
And *then the* GOATS *I'll free**.
My love to MAN *was never known,*
Nor will I *all reveal*;
But my ELECT I will protect,
(My word shall never fail)
And *that is* MAN it shall be known;
I did his image bear:
And though from him I had the blow—
Yet in the end I'll clear
Their misery, they all shall see:
My heart is not like man,
To punish here as doth appear,
In hell for ever burn.
But now this subject I shall end,
Another I'll begin:
If simply they do laugh at thee,
I tell them, 'tis no sin;
But I command thy written hand
And bid them not laugh there:
Unless they see the mystery,
And laugh to see it clear;
Their laughter then I will commend,
To see they're not deceiv'd,
Nor trusting to their pious friend,
But in my WORD believe.
His pious friend did he commend,
To tell him what he knew,
That with the righteous it was well;
But what must he go through
To have it well? The truth I tell,
While in this world he stays
He doth not know the dangerous roads
That are before his way.
If I should try his courage high
His heart he doth not know;
Nor yet what spirit he is of,
If I should bring him low
To beg for bread, if 'twas for need
It would his courage try;
His heart within he'd feel to bleed,
And spirits soon would die;

* See the communication on the Day of Judgment, in the fourth Book of Prophecies.

Then he would fear, and surely care,
The days were hastening on:
And that will be his destiny,
Unless he doth begin
For to go through, I tell thee true,
To eat and drink with thee.
'Tis not to live, be not deceiv'd,
But here's the mystery:
'Tis the same meat that thou dost eat;
I tell him of the food,
'Tis to believe I won't deceive
Those that do trust in God;
And that my Spirit will direct
When dangers do appear,
And that I shall them all protect—
The small still Voice is here
Not to despise—But now be wise,
If I do stoop to come
To lay all truths before your eyes
Now in the woman's form,
Then do not be, as now you say,
Of two opinions here,
But trust in God, and fear his rod,
Then you have nought to fear:
Only to fear that danger's near,
And fear the fate of those
That do not know how things will go,
And darkness doth them close.
Then act by them as he'th begun,
I say, to act by thee,
Then safely he will sure go on,
And I'll protect his way.
He shall foreknow how things will go,
If he's afraid to fall;
But if like Peter he doth boast,
Like him I'll try them all:
The boasting hearts shall feel the dart,
That say they've nought to fear:
Then sure like Peter they will smart,
When he denied ME here.
So now be wise, I'll not disguise,
The storms are rising high:
But in the deep I will not sleep,
But tell you it is I,
And on the seas to give you ease,
For dangers you will see;
Your ships forsake, no waves shall break,
Launch out and come to ME;
My arm is near when you do fear
And see the waves come on:
I shall protect all Peters here,
The fearful sons of men;
For well I know how things will go,
The boisterous waves will rise,

And Peters I do many know,
Whose fears will make them wise;
For they will say, like him that day,
That they have all to fear,
Begin to sink when near the brink,
But then my arm is near.
'Tis time to know if this be true,
Then you can brave the storm;
And know that I am on the seas
To keep you form all harm;
So Peters they shall be to ME,
Whose hearts begin to fear.
So this I'll end, and now begin—
My arm is every where;
And now I'll shew the reason why
That all my Bible's penn'd
In such a hidden mystery,
Before I make an end.
From types and shadows all began
Ever since Adam's Fall;
From types and shadows 'twill go on,
Till I've redeem'd you all;
Then all my Bible I'll make good,
And all I will explain,
And shew them how at first it stood,
From Abel and from Cain:
Cain was the first, and he was cast
A type from the first born;
For there the earth receiv'd the curse,
Then 't must to Satan come.
I'll tell thee why: for man doth cry,
And vengeance must appear;
For man, I know, receiv'd the blow—
And let mankind appear,
And tell ME plain, ye sons of men,
Could Woman taint your blood?
Or was the Fall from her own brain
To say the fruit was good?
Can it appear that it was her?
She did refuse at first:
It was the serpent did ensnare,
Then there must come the curse:
For Abel here I mean to clear,
He was the second born;
Satan came first, and man was next—
Then can you deep discern?"

The following communication was given in 1797, from my anxious desire to have Mr. Pomeroy try to bring forward my Trial, to which I was answered—

" If he doubts who is thy Master,
Would he not his judgment shew
For to see the matter plainer
Ere he did another warn?
Would he wish for to confound thee?
Canst thou stand and brave the storm,
If thy head they all should puzzle?
But thou sayest this cannot be;
By thy writings all is mention'd,
Satan's arts must silent be.
This is all unknown to Pomeroy,
Makes him linger in the way;
As a father he doth use thee,
Fearing the judges of the day;
But thou sayest thou stand'st with courage;
Then thy courage I will try:
Now I ask thee who's thy Master?
Dost thou boldly now rely?
On the Lord is now thy answer,
On ME dost thou whole depend;
But if thou must copy after
Men, 'twill foil thee in the end.
I relied upon my FATHER,
And my Power I did shew,
Greater proof than all thy writings,
Thou canst e'er pretend to shew.
But as thou hast spoke with courage,
And so strong on ME rely,
I will nothing here diminish—
Stand and gain the victory;
Do not let thy spirits fall,
Unaware thou'lt hear the call.
Shall I blame thy bold presumption,
And, like Peter, let thee sink?
If the storms should overblow thee,
Wilt thou tremble at the brink?
Wilt thou stand, or wilt thou sink?
On the seas thou sure must stand:
No more footing is in man
Than Peter on the seas had got—
Deep the words that thou hast wrote;
Soon thy courage I shall prove;
In disguise I'll shew my LOVE;
In disguise to thee appear,
Till I bring thee safe on shore.—
This thou now hast twice read over,
But thou dost not understand,
I shall speak the words here plainer,
As thou mayest them now command.
If on thy writings thou dost rely,
Because thou'lt prove them true;
But hear the judges of the day,
And see what they will do;
For if they judge thee as thy Master,
They will surely thee condemn,

And say thou'st put thyself too high
To deceive the sons of men;
Therefore they will all condemn thee;
And thy writings will not see.
Hath not this been done already?
No more witness need to be;
Here thou perfect stand'st condemn'd,
Just like ME at Pilate's bar;
But these judges had no power
For to go any further there;
As thy judges I did chuse them—
To their wisdom let them go;
But my knowledge I refuse them,
That they shall hereafter know.
For I shall try all men's wisdom
Ere the truth I'll all unfold;
All the names that I have mentioned
Shew the world is now grown old:
Twice a child and once a man,
But now's time to fall or stand."

The following communication was given, in 1797, in answer to Mr. Manley, who went to the Rev. Chancellor Nutcombe, and talking of my prophecies, the Chancellor made answer, that I had written to him, and to the Rev. Archdeacon Moore, and they had compared the letters together, and could find no fault in the letters, and believed the days were come that she told of; but did not believe there were any prophecies since our Saviour had been upon earth. This Mr. Manley told at Mr. Taylor's; and Mrs. Taylor said to me afterwards, no man should think of himself more highly than he ought to think. When I came to Mrs. Taylor she told me, that Mr. Taylor had dreamt that the Archdeacon and the Chancellor came to him, and blamed him for encouraging me in writing; and he said he should not wonder if they did.

"Now from Taylor here I'll answer:
Like his dream let him appear
And to make them this reply:
He never judg'd himself so high,
Nor of himself so high did think,
When dangers thick stand on the brink,
To say they would not hasten on
As she had foretold ere they began;

And how these writings she did foreknow
Could he pretend to look into?
Too high for him the mysteries were,
He could not see his duty clear
To exercise in things so high,
And see the learned silent lie;
If it was wrong what she had done,
The things to them were all made known;
And as they did not her reprove,
Should he pretend the cause to move?
Or on himself pretend to take
A thing in hand if they would not?
If they'd ne'er tell her it was wrong,
It was his place to hold his tongue,
As silent they did give it up,
Or could not judge what she did write.
If she ne'er blush'd to write to them,
To say the Lord did her command,
They would not tell her she was wrong,
The Lord to her could not be known,
And that her head was out of tune,
The days were past that spirits came,
And some infusion filled her head,
And the disorder fast will spread
If she indulge such passions strong,
To think the Spirit down would come,
And that the Lord was now the same,
And JAH JEHOVAH was his name,
And make the Law and Gospel one,
Then prophecies must surely come;
For then Christ's Spirit's from on high;
His Gospel ends with prophecy.
And if she takes this in her head,
For to believe all CHRIST has said,
Or his disciples after him,
Infusion fast will fill her brain
To judge she cannot go astray,
While on her Saviour's words she lay,
That his infusion can't deceive
The soul that does in Christ believe;
For if she does this way go on
The rock's too high, from man she'll climb
Till 'tis too late to pull her down:
She judg'th her Lord is in the sound,
Where she does hear the *small still Voice*
That soon will make the Church rejoice:
Though nations shake, and cannons roar,
She judg'th her Lord is near the shore,
And will the guilt of woman free—
A bone of him ne'er broks shall be,
Because she was the bone of Man.
The Spirit's reasoning will be strong;
And if she doth with him confide
She'll throw our learning all aside,

And man must crumble into dust,
Naked as Adam he was cast;
As woman sav'd through child-birth here,
Though long the burthen she did bear,
And now the fault she'll cast on men,
Because they silent stood so long,
And gave her up an easy prey;
Then now judge in what hands she lay—
If you'll confess she is in mine,
I will not blame you to resign,
And give her wholly to my care;
Like Adam do and copy her;
But if you've left her all this while,
And say that Satan's arts beguil'd,
I ask my shepherds how they'll stand?
For now my sheep I do demand;
And leave the ninety-nine behind,
For the lost sheep I bid them find;
Or else my shepherds be no more,
If of my sheep you'll not take care.
Should I demand from Taylor's hand
To judge your flock how they do stand?
Did I commit them to his care?
Or to the Holy Ghost to swear?
For he's no shepherd, but a sheep:
And if your flock you will not keep,
If one do break the rest will go;
Judge for yourselves if it be not so;
Because together sheep will keep,
And fast will go if one do break;
And if your sheep be gone astray,
Then fast your flock will go that way.
She hath led them to a pasture new,
Back of themselves they'll never go;
They'll taste the goodness of the ground;
They'll ne'er regard the shepherd's sound,
The more they stray the more they'll see,
And better pasture it will be,
Till to the Rock they'll surely come,
And mount so high that none can climb
To pull them down your sheep to kill:
The fountain shall be gushing still,
To keep them from the butcher's knife—
I'll drown the foes that seek their life.
So Taylor now in this I'll clear,
And tell them how I've chus'd him here
To judge the pasture and the ground
That you are in, how it is found,
Whether the grass is not come bare,
And many sheep are starving here;
That is to say, they do want food,
The sheep must judge if it be good
For to supply their every want,
And know the grass if it be scant;

And if the bitter herbs do grow,
Instead of grass, the sheep must know;
Because the bitters they must taste,
While shepherds at their tables feast.
Therefore my sheep I chose them low,
That they might judge if it be true.
Now if my sheep I chose them high,
That in the best of pastures lie,
They'd say that all were at the full;
A plenteous pasture makes them dull
To hear another sheep complain;
They never wish to change their ground,
Nor in such lowly pasture tread,
Wherein the starving sheep are laid;
Regardless of the bleating sheep,
In plenteous pastures careless sleep.
But now the subject I shall end—
The middle station are my friends,
Whose ears are open to every cry—
A heart to feel, but can't supply
All the distresses he doth hear,
Though oft the burthen he doth bear;
Because he knows he can't relieve,
A feeling heart doth often grieve
To see his suffering brethren here
Bow'd down so deep with earthly care.
Now thy past writings call to mind:
When Leech's judgment was confin'd,
I said the grapes were all to high—
After your manner I'll comply;
For when I stoop'd to dwell with men,
And after their manner I conform'd;
Now in the Spirit I'm the same,
And oft seem trifling with mankind;
For as your custom I do do,
'Tis your own words I do pursue;
For should I always speak in mine,
It would be Latin to mankind;
Such Latin they could never read,
Nor understand a word was said.
But to the purpose I shall come:
Thou know'st that I did tell thee then,
That if thy words they did deny,
I bid them give thy pen the lie,
And gain their victories in the war,
And feed the starving hungry poor,
And no complaining in your land,
Then thee and I would silent stand
As in a prison to be bound;
If peace and plenty could be found,
And every heart they would set free,
Then men must gain the victory.
I said the shadow was begun;
I said the substance fast would come;

For their complaining will be more—
Let Taylor see the mystery clear,
And judge if they don't see it so:
And to the starving poor now go,
Whose clothes are sold by such distress;
Though this does wound my feeling breast,
To see the sufferings of the poor;
But how can I their sufferings clear,
Unless I give thy pen the lie?
Like men the truth I must deny:
I know how all is sealed up,
But well I know that thou'st forgot;
And when thy seals are broken here
The perfect truth must then appear.
If Taylor cannot judge thy hand,
I bid him careful judge the Land,
And tell if things are not worse here
Than when the shadows did appear;
I say when corn it first did rise
Amazing high and all surprize:
But now you say your corn's more low;
In this your arguments I'll shew:
If this be low, the rest is high,
The poor for want of bread do cry;
And fataller now they'll feel the blow,
Although your corn you say's more low,
The labour's taken from their hand—
Let Taylor now judge as a man;
If he had got no gold in store,
And all his labour was stopt here,
That he a penny could not gain,
Would he not judge a fatal time,
To see his family in distress,
To beg for mercy from the rest?
For perfect so do thousands stand,
Since labour was stopt in your land;
Then sure the substance did come here
Worse than the shadow was before;
Nor can you tell where this will end—
hey'll find it deep all thou hast penn'd.
Now mark the man that was born blind:
His parents' judgment was confin'd;
They knew not how I cured their son,
But sure the truth they then did own;
That he was blind, but then did see,
To them appear'd a mystery;
And hear the answer they did make,
That for himself the son must speak,
Because he was of proper age,
And he himself must be the judge:
So now let Taylor do the same,
And say the truth he sure must own:
Thy words and writings have come true;
But how it was he doth not know;

But he'll refer them unto thee
To tell them how this thing could be,
That thou receivedst so clear a sight
To see before the things were right;
Or how these things thou didst foresee,
Thou art of age to answer they."

The following communication was given, September, 1797, in answer to people's saying my prophecies were not all fulfilled, and Mr. Pomeroy's saying, that I should warn of the rod before it fell.

"For now to reason I'll begin:
If for myself was all my care,
It must be well, I'd nought to fear;
It was my love that brought ME down,
Then love might have carried back again,
If that self-love had then been all,
Like those that do my equal call,
And say my image they do bear,
When for themselves is all their care.
But can they answer my demand?
To be my equals will they stand
For to be mock'd at Pilate's bar!
And confess my Gospel they will clear,
That if I was the Son of God
I bought their ransom with my blood,
And did not mock the sons of men?
For now to reason I'll begin:
When my disciples I did leave,
And to my Father I did cleave,
To die upon the cursed tree,
The victim's blood it must be ME,
And for all nations to atone—
To cleanse their blood I shed my own;
And said the Holy Ghost should come,
The Comforter it must be known,
And all to your remembrance bring,
When I as Prophet, Priest, and King,
Do in this lower world appear:
As very man I will be here,
Man's equal then I'll surely be,
When in my shepherds all shall see—
For others shall the likeness bear,
The Holy Ghost with them shall share,
And then my Bible will come on—
These words will stumble ignorant men,
And so false Christs will then arise,
If Pomeroy do not now act wise
To prove this calling now is clear,
He never did his record bear.
But if his record he did bear
Impostors fast would now appear,

And say they were the very men
To whom the Holy Ghost was come;
Therefore I brought it round by you;
My Spirit came in ninety-two;
And every thing is there foretold,
And wonders deep may all behold.
For Alpha and Omega's here,
The mysteries deep I now will clear:
I am the first, I am the last;
For by the Woman all was cast;
Then by the Woman I'll begin,
The Paradise by her you'll win:
For here your bliss may be complete:
Dig deep and see if there's deceit;
And if you find it is true gold,
The pearl of great price you then behold
I've brought it round in such a way;
My salve I've made with such a clay
That sure quite lost your sight must be,
If this don't make the blind to see.
Now if the deaf refuse to hear
Such trumpets sounding in their ears,
Then sure the adder must abound,
And stop the ear to drown the sound.
For men as fools must now become,
Weaker than women must be known,
To think it was in ninety-two
That all these wonders thou didst know;
And every shadow is begun,
They'll say the substance is not come.
No, no; I say, it is behind,
And Pomeroy's words are in my mind—
" What use to speak when all is come?
" It was too late to stop the storm"—
The rod hangs hovering ('tis not down,)
To waive the blow, then judge the sound;
Because the blow you may prevent
And make your nation be content
To wait the coming of their LORD;
Then plenteous harvests I'll afford,
If men do judge thy written hand,
And publish now what I command;
But if this thing they do refuse,
To see the threatenings will not chuse,
A fataller harvest shall come on—
This year the shadow is begun;
For these two harvests are a sign
How I shall deal with all mankind."

The Answer to the above, given Jan. 26, 1805.

" Now I shall answer thee, before thou goest further, the meaning of this communication.

Know it begins to show all men how different the conducts of the best of men are, from copying ME: mark the manner of all my disciples, and weigh deep how I have explained it; and know in the end how Peter denied ME, and how my disciples saw and fled. Next see how I have chosen Pomeroy to be a disciple for ME; but when he saw dangers coming upon him, he acted like my former disciples, and denied like Peter, and fled like the others. Here I have shewed thee the true picture of man; and how perfect the latter acted like the former. As soon as the shadow was turned from him, and appeared in others; and the heat of men's anger began to burn against him, he did not see the shadow in the others to shelter himself that way. Here you may see the true state of man when he is not overshadowed by my Spirit; as one spark of fire will go out by itself, if it be not renewed by another, so it went out by Pomeroy's being alone. But now I shall come to thee: thou knowest I have said my Spirit visits thee; then how could that spark go out without thou hadst provoked ME to anger to leave thee? Can my Spirit be quenched by the persuasion of others, if it be not quenched by the person to whom it comes? Now my Spirit was never quenched by thee, though thou hast grieved my Spirit by thy fears, and by thy jealousy, when men and devils pressed hard upon thee: and so the woman grieved ME at first, by the subtilty of the devil; but as I said I was the first that created her for man's good, so I will be the last to accomplish it. And now I shall come to Pomeroy's words—" to warn of the rod before it was fallen." Know I told thee, the rod hung hovering, but was not down; and I now tell thee, all the judgments that have been in your land, from 1797 to this day, or from 1792 to this day, are but the rod hanging over your land; for I tell thee, if unbelief and mockery abound, and persecution still go on, they will see more destruction in one year,

than they have seen in all the former; as I see lingering judgments do not open the eyes, but harden the heart. And now I shall come to the ending of thy communication: thou knowest I told thee in 1797, if all the truths put in Pomeroy's hand, with all the truths that had happened before, did not awaken the ministers to search out the truth, the harvest of 1797 was a type of a more fatal harvest that should come. Now thou knowest, at the end of the year Pomeroy went to Nutcombe to try if the ministers would come forward, but they all refused; then I ordered thee to go to Bristol, and gave thee the threatenings of the two harvests that should follow. After these harvests had followed thou knowest Pomeroy tried again; but all to no purpose; then I ordered thy writings should go out by his judgment alone; and by his judgment was published what I commanded, and brought forward other believers; then followed the three harvests like the harvest of the 1796. Now let all men discern how this prophecy was spoken, and how it was fulfilled; then they will see the shadow begun in Pomeroy, to have thy writings published to the world, in the manner he commanded; for I ordered thee to obey his command. Now he began the shadow alone of *changing* the *scenes* for the *harvest*; so the shadow in him brought the substance in the others; for they could not believe what they had never seen nor heard; so Pomeroy went on perfectly as I told thee, as a true disciple of mine, till he began to be a denying Peter. So now leave the man, till thou hast seen the end; yet let all believers pity the man, as thou pitiest him; and judge him, as thou judgest him, walking in the footsteps of his MASTER till he was thrown down by men; and know what I have told thee—one spark will go out by itself; and as one spark of fire he stood alone. Now let this be pondered deep in all your hearts, how Pomeroy went on in my office; and yet thou sayest in thy heart,

my threatenings stand still against him, as he did not now appear; but thou knowest not how my threatenings stand: He must see the Book of thy Trial, and how thy Trance is placed, before he can tell what anchor to fix to—

So judge no more till all be o'er,
Nor yet condemn the man;
But from thy dream let all see clear
The way the end must come;
So write thy dream, and I'll explain;
But mark this follow next
Unto the words before were penn'd,
Then see how all was fix'd.

The former communication ended on Monday, September, 1797. The Tuesday night I dreamt I saw a slide of corn running on fast by itself, without men or horses; and at this I marvelled. I thought I was soon after in a spacious room, and saw three tables laid for dinner: one was so elegant that I never saw any like it.

THE ANSWER OF THE SPIRIT.

"Joanna, here I shall appear
And tell thee of the corn,
That in this manner did appear—
The time is hastening on
That men will be as thou didst see;
Such wonders I shall do,
That men will go the truth to know:
And thou mayest marvel how
In such a haste they'll run so fast,
That long have silent stood.
No horses there did then appear,
But hurried through the mud.
Now I'll explain what this doth mean:
The sliding corn appear—
And every letter thou hast sent
And slide from ear to ear,
Until the corn, it will be known,
Will so push on the slide
For men to know how things will go;
Such letters are applied,
That men in haste will then run fast—
No horses did appear.
So now to thee the truth thou'lt see,
Thou needest send no more;

For sure without, thou'st nought to doubt,
The corn will surely come
Just as the slide did not abide,
But hasty went alone;
Just so will men as things are seen,
They'll see the mud appear,
And on they'll run, for danger's come—
But Pomeroy must appear."

The following is given in answer to the above, January 26, 1805.

"So let them draw their judgment from the last communication, and I shall answer thee again.—Now I shall answer thee from the dream: You have all drawn your judgment as the shadow, but never looked deep to the substance, how the dream stands; and how it was explained, that the slides were filled up with corn, which I compared to men; and the slide ran along of itself drawing on the corn. Now mark this last year, what letters have been sent to the bishops and the clergy, besides all the former letters. Now mark the judgment of men, how they thought their silence would put a stop to the whole; and did not think dangers would come on, as I had threatened; so they refused to come while invited; and they refused to be drawn while believers tried to draw them by my command; but I now tell thee, the faith of believers, the dangers that will threaten, the letters that have been sent, and the faith that will abound when the Book of thy Trial is out in the world, will be upon their minds to press them, and load them with jealousy, fill them with anger, and with fear; so that like a slide pressed with corn will the unbelievers now awake, that have been so long warned, so long invited, and thou wilt have no reason to warn them any more; and this I told thee when thy Trial was over, they would have no more invitation from ME; for if thy trial was called over again, they must come forward of themselves, without any invitation from ME; and perfectly so stands thy dream, and the explanation thereof, if you discern it deep to weigh one thing with the other.

And now I shall come to the tables; for there your judgment went deep. The *first table* thy writings were spread on was at Paddington, when judges and jury met together; the *second table* was at Carpenter's, when the number was increased; but the last and *beautiful table* is behind, that was so richly furnished. But here your ideas went all wrong, to think the elegant and beautiful table, that was so richly furnished, alluded to the rich and great, because they must call forward thy Trial; for they are the slides that will be pressed by the faith of believers; therefore I told thee, in another communication, I had two judges in my view, and there thou drewest thy judgment right, by a thought that came from ME; for the two judges, as men, allude to the judgment of believers that are drawn by my Spirit, and the judges of men that trust in their own wisdom, and the wisdom of one another: the one are judges by faith, whereby Abraham obtained the promise; the other are judges by the wisdom of men from themselves, that is pronounced to fall; for know it is written, the wisdom of this world shall perish and come to nothing; but faith is a gift that shall stand for ever to them that abide in their faith. And now I shall tell thee of the beautiful table, which is the *third*, more elegant than the rest: for then will appear the truth of my words, the riches of my mercy, goodness, and truth, to bring back the glories of Paradise to man, adorned with all the fruits of my Word, and the fruits of my Spirit; and thou wilt see in that day such beauties from the Lord as thou never sawest before.

The tables here I now shall clear,
That I did shew thee three:
Thou knowest the way I plac'd them here,
For so the end will be;
And yet, I say, another way
I now shall place them here:
The table *first* I now shall place
The PROMISE to appear;
Then sure the next I here shall fix,
The table plain for man;

When I did die their guilt to free
The *second* table stands;
Then now the *third*, behold my WORD,
The PROMISE I must clear;
And then the beauty you will see
When I have ended here.
The table's come *the three to join*,
For so my BIBLE stands;
And as the shadows I've plac'd here
To place it first to man,
I said the *first* the table burst,
Thy writings did appear,
When judges and jury so were plac'd
To see the writings clear;
The *second* time, call all to mind,
You say is past and gone;
The wondrous beauty thou didst not find
So long thou'st built upon.
Thy heart and mind is always bound,
Longing thy trance to see;
And disappointed thou dost find
Thyself these things to see.
But now the *third*, behold my WORD,
The table will appear
In every beauty from thy LORD,
And thou wilt see all clear.
So here to man the tables stand
The way I've plac'd are two;
The promise first was made to men
To bring all to their view:
The woman stood, know, for your good
The table first must come;
Then to my BIRTH you must allude,
As I of her was born;
Then now the *third*, behold my WORD,
The Promise I'll fulfil,
And Satan's head, as I have said,
By my avenging heel
Shall surely fall—I tell you all,
Thou didst the serpent fear,
And left the weeds that there did breed—
The barley field see clear;
The wheat by thee, they all may see,
Thou surely weed'st in there;
But when the serpent thou didst see,
The barley field appear,
Thou all didst leave—be not deceiv'd,
The wheat is all my care:
For if the serpent frightens all,
The latter crops may fear.
So I'll end here and say no more;
Mark how the wheat did stand:
To kill the weeds thou didst appear,
To cleanse the wheat for man."

The latter part of this communication, given this day, January 26, 1805, alludes to a communication given in 1797 as follows: I dreamt I was at Sidmouth, in my elder Brother's ground, in the fields called High Street. There were three fields, one after the other, adjoining to the hill; the other side of the way were two fields, called New Park, and Warp. These five fields were one after the other, only parted by the high road. I thought I was in these fields with a numberless sight of people that said, they were waiting to see the soldiers pass by the road: and some of the soldiers entered the field. I cannot remember every particular, as all seemed in great bustle; but I thought I conversed with some of the officers, who said they were coming, and soon after I saw the road covered with soldiers. All the night I was in much confusion with strange dreams.

THE ANSWER OF THE SPIRIT.

"Another day I'll it explain—
Though nought appears to thee:
I'll shew the field where all shall yield,
And how they warp'd shall be.
I said thy dream I would explain
To thee another day:
Mark thou the pit so near to it,
For there the dangers lay:
The fields are high; the time draws nigh,
That high it will appear;
Your soldiers go (it will be so,)
And make them bow with fear.
The Park is *New* now to your view,
And *new things* now will come:
Your soldiers here will so appear,
And gather fast the throng:
But who can see the mystery?
For here thy pen goeth deep;
A wise man he must surely be
That now can it explain;
Yet it will come, like Jacob's sons
That did to Egypt go,
When Joseph there to them appear'd—
The end is high and low.
Now mark this ground, when first 'twas found
Thy Brother's to possess;
The barley there it did appear,
The serpent wound thy breast,
Or fright thee so; thou well dost know
Thou didst not weed at all,

But altogether did let go—
And so the end will fall.
The barley then it was so strong
That some part did fall down:
I tell thee now, before 'tis long
Thou'lt surely hear the sound.
Thou knowest the wheat, without deceit,
Thou surely weed'st with care;
The fields were high where it did lie:
Thou knowest the hills were near,
Where thou didst begin some pleasing dream
To build on Noah's ark;
Because that there it did appear
Love soon ensnar'd thy heart.
Simple to man this thing might seem,
But yet the type goes deep;
For Noahs here will so appear
And surely make thee weep.
The fault was thine, now I'll resign,
Thy anger rose too soon;
Thou didst resent and then relent,
And cloud thy sun ere noon."

After I had written this communication and said to Mrs. Minifie, I had seen the truth of the harvest of the 1797, Mrs. Minifie said, it was not so bad as people had made out; and she saw no judgments in it; for if it did hurt one thing it brought forth and did good to another (the grass). To her words I was answered—

"Doth Minifie so blindly see
No judgments in your land;
No dangers here to her appear,
But all things well do stand?
If all do see as blind as she,
Seal all thy writings up,
And men shall know I've spoke by thee,
Another harvest drop;
I'll make it plain, by sun or rain,
Your harvest I shall spoil:
If all do see like Minifie,
Your husbandmen I'll foil.
For I'll go on as I've begun;
This is the shadow here,
The storm shall blow, you all shall know,
Shall surely foil you here:
But if they say another way—
"That judgments are begun;
"Thy writings we demand to see,
"And judge from whence they come;
"If't be from God we'll fear his rod,
"And tremble at his word;
"We will obey what he doth say
"If we find 'tis the Lord—"

I'll make it plain to every man
That I have spoken here,
To make the stubborn Jews to come,
My calling shall be clear:
For judges *two* are in my view,
When they together sit,
My jurymen, you all shall know,
Shall tremble at my feet;
The thing so plain shall then be seen
That every soul shall fear
For to deny 'tis not from ME,
But own their Lord is here;
It shall abound in every sound—
"'Tis plain it comes from God:
"What further witness now need we;
"Let us maintain his word."
The judge will clear the jury here,
The jury clear the judge,
And all will own I've spoken here,
Then what have men to alledge,
Against your King or Sovereign bring?
As this was my decree
For to awake the stubborn Jews,
Their calling they may see:
'Tis for their sake I must awake
And prove my Bible true;
The time is come they must come home,
The Gentiles and the Jews:
When this is done the scales will turn,
And England shall rejoice;
I'll change the wheel beyond men's skill,
And they shall know my voice.
Like Woolland here I'll say once more,
The sooner this is done,
The sooner I shall set you free,
And better days will come;
This Land I'll bless, and bring a peace,
And make your foes submit.
But *on conditions all to lie*;
The mystery there lies deep—
All that begin, "My Lord and King,
"Thou'rt surely welcome home!
"Oh, thou desire of nations come
"And govern all thy own;
"Thy kingdom come, thy will be done,
"And earth resemble heaven;
"And let all flesh thy Spirit feel,
"And every sin forgiven!"
Now I'll end here and say no more—
But sorrows will abound,
If men, like Eastlake, now appear,
Refuse to judge the sound;
Then mark the stake, for fast the lake
Will open to your view;
If men do say, like him that day,
"We do refuse to go."

Here ended this communication, Sept. 30, 1797.

Sunday evening, January 27, 1805.

The explanation of the dream of my being in my elder brother's ground; the serpent in the barley; the soldiers, and other particulars.

"Now I shall explain the meaning of weeding the wheat, and leaving the barley. Thou knowest, in all thy writings, as well as my Bible, I have compared my people to wheat; and now thou knowest how carefully thou didst weed the wheat, because thy love for a man drew thee there.* And now I tell thee, I am the same: my love for men is to bring them to the ARK of the NEW COVENANT; not like Noah's ark, that was soon destroyed, and his love so soon decayed; for know how soon Noah's love turned to anger, when he cursed his son; and thy Noah's love turned the same, when thou didst begin to slight him; and yet I tell thee, there the type stands deep; for know, thy love never could turn to anger against Noah; and I now tell thee, my love shall be the same unto all the Noahs that obey my command, as Noah did to build the ark. There stands the shadow of the wheat: the wheat is man that I shall pull the weeds from, and cut them off with as much care as thou didst the weeds in thy brother's grounds; and much greater than thy love was to go in the wheat fields for the sake of thy lover, my love is now come to visit my wheat, where my lovers are: and my lovers are those that are longing for my coming, as thy lover longed to see thee in the wheat field: he visited his sheep in love to thee, and the corn was in his view; perfectly so, I now tell thee, are believers come by ME; they visit my flock, they are with my flock, but their eye is, like thy lover, looking and waiting for my coming, and my kingdom to be established.

So of the wheat, I tell thee, great
The type stands deep for men,
Who wish for ME, as he for thee
Did wish to see thee come;
And thou the same, I know thy frame,
How love was planted there.

* See page 27 of the book entitled, "Letters and Communications," printed at Stourbridge, by the Rev. Mr. Foley, in 1804.

So from this love I now shall prove
The end for all draws near;
The fields were high, as I did say,
And high shall be for all
That now their calling will obey,
My wheat shall never fall:
The weeds that spring I shall begin
To pluck them as they grow;
I'll cut them off, (I've said enough)
The wheat my love shall know.
Thou weed'st it first, mark how 'twas plac'd,
Thy love was fixt for man;
And when the harvest day was cast,
Thou knowest by thy weak hand
Thou lad'st it in, the truth is seen,
And so I shall go through;
For now my wheat I'll surely screen,
It is before my view,
Begun by thee, they all must see,
And all by thy weak hand;
Thou lov'st the corn, it must be known,
Where thy believers stand.
The shadow first see how 'twas plac'd,
And how I did explain;
Now see thy lovers how they're cast
To win the heart that's thine;
The *weeds* that spring to hurt my GRAIN
By thy weak hand I'll cut;
But when I come to make an end
'Tis I the root shall pluck.
So now discern how I do warn,
What shadow's plac'd before;
And now thy lovers all discern,
What Noahs do appear
To make thy hand in love to stand,
And cut the weeds all through.
But this is done by my command,
The end is in my view:
The harvest strong is *hastening on*
For to secure my WHEAT;
And then to lade my corn thou'lt come,
Thy strength will then be great;
For to be seen it will begin—
But mark how this did fall;
Because some corn, to thee was known,
The horse did throw the whole
E're it came home, to thee was known;
By man 'twas laden again;
A mystery here the end will clear,
And all will see it plain;
Because that man must take in hand
The thing that thou'st begun:
Though simple here the type doth stand,
The end will so come on.
So now land back thy every thought,
The way thy harvest ends;

The landlord, seeing what thou hadst done,
Gave orders to his men,
That they should go and help thee through,
And so they did appear;
And in the end 'tis my intent
That way the whole to clear.
So now discern how this did come,
And judge from first to last:
But from the barley 't must be known
The serpent so was plac'd,
Which made thee yield and quit the field,
Let all together grow,
Until the mowers did cut down
The stubble and the straw;
The weeds were there did still appear,
And none thou didst cut down;
Nor didst thou try, I'll tell thee why,
The serpent so was found
For to possess and wound thy breast,
And fill thy heart with fear:
Such poisonous thing to thee was seen,
So thou didst leave all there.
So this will be the end of thee,
When to the barley come,
The latter crops that now do mock
By Satan's arts 'tis known;
For as the serpent in the field
Did unto thee appear,
Just so the serpent makes men yield
To think from weeds they're clear;
So thou wilt say, they clear may be,
The serpent thou'lt espy,
And say, no weeds are cut by ME,
Let all together lie.
Could'st thou discern how here I warn,
Or man the end could see,
The latter crops for to forsake
The serpent frightens thee;
And so 'twill fall, I tell them all,
The latter crops will come:
The barley see the end to be,
Which I compare to man
That is not wheat—the mystery's great,
And Satan close lies there
To frighten all, both great and small;
And let the weeds appear,
Remain to grow till I shall mow
The whole together down.
So men may fear the barley here,
And tremble at the sound,
That now do stand as barley strong,
The serpent in the field,
To cut the weeds that none may come
Till all together yield.

The thing is deep, thousands may weep,
Did they the meaning know:
The serpent did his footing keep
To let the weeds to grow,
Till harvest came to cut them down,
And then they did appear.—
Thy brother laugh'd to mow the ground,
And then thy words mark there:
There were no weeds, he said, did breed,
Thou told'st him at the first;
But now 'twas plain they could be seen,
And all together cast.
So this I'll end: but now see plain
The way it happen'd so;
The serpent did the footing gain,
That all alike might grow,
Till harvest came to cut all down—
Then now my Gospel see;
I say, the serpent will be found
To keep the weeds with he;
Where there's no wheat there is deceit,
And Satan's footing strong:
The barley here for drink appears,
And drunk will men go on;
Drunk with the poison of his word
That he will work in man;
Drunk from the knowledge of their LORD;
My SPIRIT cannot come
To weed the grain where he remains
Strong to possess the whole;
No, no: that field will never yield
Till all together fall."

The following communication was given, August 4, 1797: The rain came, and Mr. Woolland had a field of wheat that was so taken with the rust and canker that he was obliged to have it cut down green, and they said it must be a great while upon the ground to be dried up before it could be housed; for it would not bear the threshing. I was answered in the following manner:

"Now stop thy hand and say no more
Till I have fully answer'd here:
Sudden as Michael now did come,
So sudden will the truth be known,
Unless that men do now begin
To copy after thee;
And let your paper go between,*
That every man may see

* This alludes to pieces of paper, which Joanna, when interrupted in her writings, put as marks to find where she was reading, as she then was by a person of the name of Michael, who then entered abruptly.

The reason plain I sent the rain,
And brought such harvest on
To make it clear I've spoken here,
And every type is come.
The sword began, the harvest ends,
And none do see the rod
That doth appear so hovering here,
And fear an angry God,
That they provoke to bring the stroke,
And lead your land in grief;
Then I'll go on as I've begun,
To prove your unbelief
Hath made it plain to every mind;
For Noah's days are here,
And Sodom and Gomorrah too,
If none begin to fear.
The corn is green, it may be seen,
That Woolland doth cut down;
And soft as man the corn doth stand
If none can judge the sound;
It will not bear the threshold here,
Before it doth harder grow;
Just so are men as now they stand,
They cannot bear a blow.
Now I'll explain what I do mean,
As thou art puzzled here;
The softness that is in their brain
Doth like the grain appear:
And if they come as now they stand,
Before they are cut down,
And harder here they must appear
To judge from whence the sound.
Should I begin to thresh these men,
With softness in their head,
It must them spoil, my threshers foil,
And never come to bread.
Doth this appear a mystery here?
Then I will speak more plain:
To think that thee writ'st not from ME
Is softness in men's brains;
And if they stand as now they are
The rust will eat them through;
The canker here it will appear
And eat them as they go;
But I'll begin to cut them down,
My reapers must go on:
If they grow harden'd on the ground,
Then let my threshers come."

This communication is to be further explained. Here I ended, Friday, August 4, 1797.

Sunday, the 6th of August, 1797.

The disputes were great concerning the wheat; some said, that a great part of the corn in some grounds was good; others said, it was the worst they ever knew. This is the first dry day I have seen since the reaping began: my mind was like a fever, agitated with the different opinions of men; and I had a violent pain in my head, to which I was answered—

> "Go thou to sleep and ease thy head:
> If all be well you've nought to dread."

At these words I laid down on the bed, to ease the violent pain of my head and heart; as, from hearing the different disputes of men, I knew if the harvest did not grow worse men would deny its being a bad one. Channon said, the harvest of 1796 was not so very good; this provoked me to anger, and in the night my spirits were in a violent fever; I arose with a severe pain in my head, and was agitated in the day to hear the different opinions of men; Mr. Woolland's servant, John, said, the corn was good in some ground as ever he had seen it; the Rev. Mr. Symmons was of the same opinion; Mr. Swailes, who had a large farm, said, it was the worst corn he ever saw in his life; but he hoped none would murmur; Mr. Woolland said, it was worse than when they feared a famine. These were the different opinions of men; and the appearance of fine weather alarmed my fears, as I thought none would own that the judgments of God were in the land; if the weather broke up, a more fatal harvest must ensue; and my heart would still be torn in pieces with men's unbelief; for I may say with the Psalmist—

> "Their words like swords go through my soul,
> While thus they all upbraid:
> Deluded wretch, where's now thy God,
> Where's now thy promis'd aid?"

At these ponderings of my own heart and feelings I was answered—

"Now thou hast ended I'll begin:
Call thou to mind the former things;
I said thy heart they'd break in twain,
And say thy writings were not mine;
If I should daily blessings send
Men would deny what thou hast penn'd,
And fast thy fever would come on;
The land or thee must deeply mourn,
For unbelief will break thy heart,
If England doth not feel the smart.
I said, thy passions would awake,
I said, thy fever would be great;
And great indeed it will appear,
Because thy faith I've strengthen'd here,
For thou canst not so blindly see
As those around thee blinded be;
Therefore thy sorrows I'll relieve,
One way or other I'll reprieve,
To make the harvest plain appear,
That I have surely spoken here;
Or else I'll lay thee in the dust,
If men do say it is a jest,
And 'tis by chance the things are so,
Another harvest they shall know,
That they shall sow but shall not reap.*
They'll find that every type goes deep—
This day thou seest the sun doth shine,
The fever's in thy heart and mind,
While others' hearts are gladdened here
To see the weather so appear.
Now if this weather should go on
I know that unbelief would come,
And thou must bear the every load,
In bye-paths will they say thou'st trod.
In bye-paths thou hast trod 'tis true;
I'll bring the mysteries to thy view:
In bye-paths I do lead men on,
Or could their faith be ever known,
That they relied upon a God?
The faith of Abraham here was know'd,
When he obedient to my will
Judg'd ME a God that was faithful still,
When to appearance 'twas not so.
If Isaac must receive the blow,
And on the altar to be cast,
I ask what faith could come at last?
Or how his offspring could appear
To gain the land I said before?

* If the Lord took Joanna from this world, they should sow, but not reap.

How will the learned men dispute
That I should this fulfil?
Or what made Abraham to be mute
For to obey my will?
His son to slay, as I did say,
It is told thee before;
But here the learned men I'll try,
To see if they'll shew clear
What faith in him there then did come,
When to the altar led
His only son, to them was known
The promise null and void.
Let learned men this thing explain
As clear as 'tis to thee;
But for the present this I'll end,
As thou'st the mystery.
To Joseph come: I led him on
In bye-paths every way;
His faith was great without deceit,
And him I sure did try.
Had all been plain—to Joseph come—
Then faith could never boast,
That faith must surely rescue man,
The fire must purge the dross.
Strong faith in ME no man can see,
It is a gift from God,
That none can give or take away;
Yet with it lies a load:
The load of sin with faith begins;
'Tis Satan's arts to try.
And now to Job I say thou'rt come,
For here's the mystery:
Did he provoke to bring a stroke
Upon my servant there,
To say he'd curse ME to my face,
If I afflict'd him sore?
To every man he this hath done,
That doth in ME believe;
Therefore, I say, I've tried them high
The serpent to deceive.
So I'll end here, and say no more,
But to the purpose come:
Thee I must try, the reason why,
For Satan doth condemn,
Thou'lt not go through, he well doth know,
If I should foil thee here.
The weather brightens to thy view;
But let the sun-shine clear,
Then thou'lt complain, like other men,
And be an Atheist strong;
For Atheism would fill thy brain,
The days were all too long;
He knows thy passions how they move,
And hears thy prayers like ME;

He knows thou judg'st I'll not deceive,
If I thy writings see;
Can it come so? doth Satan know?
Thou ponderest in thy heart,
I must appear the truth to clear,
Or else my honour hurt,
To let things come as they have done;
If nought from ME is conceal'd,
I sure would stop thy written hand,
Thy mind thou hast reveal'd.
So Satan here doth now appear,
Thy other passions know;
If not from ME is said by thee,
My Bible must be so;
So leave her here, he doth appear—
"She'll be an Atheist soon;
"Leave me alone to work on her,
"I'll cloud her sun ere noon;
"I'll lead her back the fruit to pluck,
"That thou hast so forbid."
Therefore in Hicks he so did work;
That way his net he spread.
Now tell ME plain what is thy mind,
Wilt thou their labour do?
To Atheism art thou confin'd,
And know not how to go?
Thy word I'll take; for at the stake
Thy Trial soon will come;
Wilt thou obey what I do say,
And firm deny the man?"

THE ANSWER OF JOANNA.

"Yes, I will deny him; for if I err it shall be on the safest side. I never will do the work I believe the Lord hath forbid me. This is my fixed resolution.—The work that I was ordered not to do, was to lengthen cushions that I had cut too short for Mr. Hicks. I was ordered that they never should be lengthened by me; I said, I never would lengthen them, if the Lord forbade it; but as my jealousies were about the harvest, this communication was given me, that Satan would take the advantage of my jealousy; therefore this inquiry was made me, to which I made the answer, my jealousy should not make me run the hazard of disobedience.

August 6th. From the harvest coming as foretold, it took off the load from Joanna—The Lord is just.

August 13*th*. Mr. Hicks insisted uponmy coming to do the work, which I refused, and he was very warm about it; but I stood out resolute, that I would not come to do it. But at last he gave it up to me; so I had the cushions home for Mrs. Woolland and Mrs. Minifie to lengthen them; but would not do it myself.

Sunday morning, February 10, 1805.

The Explanation of the Field of Corn; and the Answer to the Judgment drawn from it, by JOANNA, TOWNLEY, *and* UNDERWOOD.

" Now I shall tell you the reason why I ordered you to draw your judgments, was to shew the folly of mankind in judging of things they know nothing about. I do not blame Townley; yet I shall lay her folly before her, which I mean to bring to the world at large. She has no knowledge of the manner of corn, therefore knew not how to draw her judgment aright; but thou hast known all things concerning wheat; and from the types and shadows that have been placed to thee, thou didst ponder in thy heart, the wheat that was cut down being filled with the rust and canker could not allude to believers; for if so the rust and canker must be in them; and their wisdom must be soft, and come to nothing but husk in the end, which thou knowest this corn is compared to, when shewed with good samples of wheat; and such corn, as thou knowest thyself, thy father used to keep back for tail corn to give to the chickens and the fowls in his yard; but in the time of scarcity they are compelled to make bread of what in the time of plenty they think is not fit to eat. So from this knowledge thou drawest thy judgment, and thy judgment thou

drawest right. And now I tell thee, it is the same by believers; by the true knowledge of all thy writings, knowing how every thing is spoken, how every thing hath been fulfilled, and in what manner all the past have come, filleth them with faith in believing, that like reapers employed by the master, they can go on employed by ME to cut down this green corn in man, that is as full of the rust and canker, with the temptations of the devil within, and the pride and conceit of their own wisdom, as the corn was with my blast being sent upon it. And now my command is to send forth my reapers, that meaneth my believers, to cut them down by the weapons of my word. And now I shall come to the purpose with the corn: know the corn was green and soft when it was cut down; and had it been housed and threshed in that state, it never would have come to any corn at all, but have been bruised in pieces, if they attempted to thresh it at first; but if lying a long time together, being housed in this state, thou knowest it would heat and catch fire; and if it had stood in the ground till it was hardened fit to house, the rust and canker would eat it out. Now this is the perfect state of man: the ending draweth near, and the rust has taken men's hearts; for Satan, like a canker-worm, worketh in them, that all things must remain as they are; and if they are not cut down in this wisdom they will perish and never be fit for any bread for man: that meaneth, they will never be fit to bring forward my Bible, as the true bread for man; therefore they must be cut down in their own wisdom. And now I shall explain to thee of being hardened upon the ground, before it will bear the threshold: thou knowest how much thou hast tried to cut down men in their own wisdom; and how you have all tried by words to cut them down the same; yet like the wheat, you may bruise them in pieces, but you cannot make them appear like corn, that is

struck with mildew and rust; for when corn is bruised in pieces it is dissolved and hath no appearance at all; so you cannot shew to the world what the crop was; but let it lie to be hardened, then you may get it out of the husk, and shew the difference between the corn where the rust and canker lay, and the good corn that was not affected at all. And now I shall come to the purpose with man, and place thy mockers and unbelievers in the list with those that have written against thee; for by their books the rust and canker is seen; and my word is gone forth, like Woolland's to his reapers—cut it down, by drawing your pens against them. But now suppose, as soon as your books are gone out in the world to cut down and confound their wisdom, you shall go and meet these men that are full of the rust and canker, with heads as soft as the corn, and begin to thresh with words and dispute with them face to face; I tell thee they would be like the corn that would be bruised in pieces, but never appear to the world as corn, convinced that the mildew and blast had taken them. And now I shall answer thee further: The shadow of 1797 was to shew what should happen hereafter; for what corn as men hadst thou at that time to cut down, or to bruise? or what reapers hadst thou then got to cut them down? The letters that were in the hands of the ministers, had they then believed they could not be compared to the corn with the mildew and rust in; then if they had appeared as believers and affirmed the truth from thy letters, I ask thee, who would have risen up against them? In thy heart thou answerest, no one; then now discern, all the prophecy could not be fulfilled at that time, neither was it meant at that time; but let it be known unto all men, that the hearts of all are known unto ME, and before they spring forth I tell you of them; so before these men appeared I brought the comparison of Woolland's

wheat to the nation at large, to shew in what manner I should cut them down with my words; and the servants are the believers. Now thou mayest see from Garrett, though he is cut down by his lies and by the letter that was sent, but what threshold will he now bear? The answer sheweth you, none; he would go on to foil the whole, was not my hand behind, to let him lie upon the ground, and harden first in his unbelief, till he find himself dead and shrivelled, that his wisdom can appear no more with the wisdom of my words, than wheat that is struck with the mildew and blast can appear with a sample of good corn: for as different as the good wheat, that is in the full ear of perfection, and the wheat that is cut down by the mildew and blast, appear in a sample together, so different will the believers, who are full of faith, that I shall fulfil the Promises of my Bible, and the word I promised at first, appear from the unbelievers, as the good wheat will appear from the bad.

So now discern how I do warn:
From ninety-seven see
The type I shewed thee of the corn,
How it cut down must be.
But 'twas not then, let all see plain,
For reapers I had none
For to appear and cut them there;
I ask thee, who was come?
To thresh them then could I begin?
I now do answer, No;
And from the thing I shall explain,
Call this unto thy view;
For none discern'd how there I warn'd—
The paper go between.
Now I'll explain what this doth mean,
The shadow of the first;
But from the paper now discern
How here the end must burst.
That simple thing should I e'er nam'd
If it had ended there,
To have the paper go between,
To have the words appear
Where thou didst read? be not misled,
I'd others things in view,
To have the paper go between,
And now I'll prove it true.

The words of men on paper came
To shew what rust is here,
What canker in them doth abound
The way they now appear.
So now must come thy paper strong,
I say, to go between,
And let my reapers follow on,
I'll prove the corn is green,
With every rust fill'd up their breasts,
Their canker'd hearts are strong—
But here's no time for man to jest,
For down the corn must come;
And so 'twill lie, I now do say,
To harden on the ground;
And they will find there is a day
Wherein they must be bound;
To shew the wheat is but deceit
My judgments will come on,
And then such corn will soon be known
'Tis all to shrivels come;
My threshers here may then appear,
And make the wheat to fly
Out of the husk that doth appear
Where canker in it lies.
For now shall come my harvest strong,
A harvest great for all;
And let my reapers to go on,
The rust in men must fall:
To let them go, I well do know,
Your land would ruin'd be;
You'd find it stubble and the straw,
But then no wheat you'd see.
As men do stand now in your land
The canker-worm is near;
For Satan guides them heart and hand,
Then now let all see clear,
I must cut down in every sound,
As I did say before;
For now my reapers may be found—
The mysteries I shall clear:
I spoke at first what now doth burst;
But then it could not be;
Though men were gathering by the rust,
As it is known to thee;
But then I'd none to cut them down,
No reapers to appear;
What threshers then would there begin
To make the mystery clear?
No: 'twas not then that I did mean,
As I have said before;
But now the prophecy see plain,
The way I have order'd here.
I have order'd all that hears this call
Like reapers to go on,

Till down the rust, I say, shall fall,
And be cut down by man.
What I do mean I'll now explain:
Like Woolland I'll appear
To give my word as I have said,
Order my reapers here
To go between—the paper's seen:
And go from man to man,
Till they shall know, like wheat that's green,
My words shall cut them down.
So now from Woolland you discern—
He did not cut his corn,
But order'd then that by his men
They should this thing perform;
So by his men the thing was done,
The same, I say, by mine;
For as the orders from him came,
I'll answer to mankind,
That like the grain mankind are seen,
Full of the rust to be;
My order is to cut them down;
Their wisdom, let them see,
Can never grow, I've told thee so,
I say, to perfect wheat;
If on this way they mean to go
The rust will eat them out.
But I'll cut down in every sound,
I tell thee, now by man;
As Woolland's reapers they were found,
I bid you all go on;
Then men will see the mystery,
When all things do appear;
They are cut down unto the ground,
Their wisdom cannot clear
For to go on as they began—
" We see their wisdom lie;
" 'Tis all cut down upon the ground,
" Then here the wheat may fly
" When harden'd here it doth appear,
" Surrounded now by all.
" We see, ourselves we cannot clear,
" Our wisdom it must fall;
" And compass'd round by every sound,
" Will none support our hand?
" Our friends to say we are cut down,
" And have no power to stand;
" Because the rust was in our breast,
" And so doth now appear:
" We see what folly we possess'd,
" And how we all did err."
So harden'd men they may begin,
I tell thee, for to fly,
One way or other to contend,
Then bring my threshers nigh;

That is my word, that's on record,
Let them point out to man,
The visitation of the Lord
That unto thee is come.
So all together let them weigh,
And this they must discern,
What I from Woolland's wheat did say,
And how 'tis all come round;
Then they must see a mystery,
That judge it came from hell;
Such wisdom in him can there be,
Against himself to swell?
What wisdom here can any clear
To place the lines to he?
If from thy head they say't proceeds,
I ask how't should agree?
Can man bring round in any sound
Such shadows at the first,
And then let rolling years roll on,
To make the substance burst?
The likeness here you may see clear,
The way I'm cutting down,
And as the paper stood between,
The words of men are found.
So I'll end here and say no more;
But this I bid thee mark,
The thing I order'd here before,
Thy knowledge here was dark,
Never to see 'twas spoke by ME,
This way I should go on,
Before by all I'd order'd thee,
The reapers so must come.
Another day I shall appear
To answer thee again;
The words of men you so do hear,
And thus they do contend,
As I before did tell thee here,
So let the words be penn'd,
And all together you compare,
Then all may stand like men."

Here ends the Explanation, given Sunday, February 10, 1805.

I am ordered to pen the following communication, given May 4, 1797, in answer to the feelings of my heart; as my friends said I was spending my time for nought, and their words had cut me to the heart. I thought to myself I might say with Job,

miserable comforters are ye all! where are sorrows like unto my sorrows! my heart is bowed down for very heaviness! and I may say with Job, Oh, that I could bow myself before the Most High! Is knowledge concealed from the Almighty? are my ways hid from him?

THE ANSWER OF THE SPIRIT.

" Now stop thy hand, and say no more
  Knowledge must be conceal'd;
And let thy friends like Job's appear,
  Shew thou what I've reveal'd,
And ask them then to stand like men
  To prove my knowledge clear,
For to permit a Woman's hand
  To pen what thou hast here.
It will agree, they all will see,
  Though all is not fulfill'd;
But deep they'll see is the mystery;
  It is beyond their skill;
The head of thine must their's outshine,
  If it came from thy head,
And things must be conceal'd from ME
  To let thee thus proceed.
For blasphemy must surely be,
  If I did not command,
To say that ye all bastards be;
  And let them judge thy hand,
If thou art here an impostor,
  And made ME but a man;
For this thou'st penn'd, and see the end
  How every thing will come;
For grief to thee is come thou'st see,
  So did to Job at first,
Before it came unto his friends,
  And so the end will burst."

Here ended May 4, 1797.

May 5, 1797.

My heart was troubled the same. I said, to complain is useless. Oh, that I could conceal my sorrows to myself! will the Lord undertake my cause for me? all blame me; none pity me; but say, I ought not to meditate whether there is knowledge in the Lord; or whether there is a possibility of

knowledge in ourselves. This was a thing that distressed my mind and soul, as some seemed to speak as though our own spirits communed with the body. The reason for this complaining was, I had the world tormenting me on the one hand, of the dangers I was running into, by continuing my prophecies; on the other hand, the fatal judgments threatened me by the Spirit, if I did not continue. This brought my mind into a perplexed state that no man can be a judge of. To the arguments of my friends I was answered in the following manner:

"Is this the folly of thy friends?
Then now I'll answer here:
Let them not marvel in the end
That I have spoken here.
A heart I've said that's cold and dead
Is never worth my thought;
But now like Peter be thou led,
The Key to thee is brought;
For as thy pondering heart goes deep
I'll surely let thee know;
My guardian angels do not sleep,
There's nothing you can do
That is conceal'd and not reveal'd,
My eye is every where;
All thou hast spoke, and what thou'st wrote
Before ME do appear;
And as my Bible all was penn'd
Thy writings are the same;
The types, the visions, and thy dreams,
They from one Spirit came.
And this thou sayest thou dost believe,
Then sure thou mayest complain,
That if the Bible do deceive
Thou'lt be so in the end.
So now thou'rt brought unto the stake,
I ask what they will do?
Will they now say, "may bow or break,"
As from it they would go?
I say your land no more can stand,
If thou should'st disobey,
Than Adam did in Paradise,
When Eve did him betray.
Now will the Gentiles, like the Jews,
With lukewarm spirits cry?
"We care not if thou dost refuse,
"In ruin we will lie;
"If that our land it cannot stand,
"If thou should'st disobey,

" We'll ne'er believe another Eve
" Can bring it back this way.
" Since guilt is come to every man,
" Then every man must fall ;
" But still we trust there is a Christ
" That died to rescue all."
I died for man, it must be known,
But doth it yet appear
That true salvation can be shewn ?
Bring Jews and Gentiles near,
And will they say ?—" Salvation's free ;
" For this we all believe,
" It was for us he bore the curse ;
" We do not want an Eve
" For to appear her guilt to clear ;
" Our guilt is done away ;
" And Satan still may use his skill,
" He can no more betray.
" The woman first brought on the curse
" By Satan's artful hand ;
" Shall we believe it in the last
" That Christ in her will stand
" To bring her near, the guilt to clear,
" To stand as she did fall ?
" If true obedience be in her
" He'll turn the guilt from all ?
" Is this the wisdom of a God,
" This way to change the tide ?
" To man such things were never know'd—
" The Bridegroom, not the Bride ;
" In all our Bibles, we allow,
" The Bridegroom is foretold,
" But we ask where the Bride is here ?
" Shall we this doctrine hold ?"
I'll tell you where it doth appear ;
Let learned men dispute,
And when their arguments appear
I'll surely make them mute.
From Adam's Fall, be it known to all,
The promise is foretold ;
It was to Eve, let them believe,
The mysteries I'll unfold
When they their reasons have assign'd,
That this can never be ;
My WISDOM always stands behind,
And that you all shall see.
For blessed is the BARREN WOMB
That never yet gave suck,
Because the time is hastening on
They'll find in her there's milk ;
For milk 'twill be, they all shall see,
Although the breasts seem dry ;
For as I made the water wine
I'll bring it so this way."

The explanation to the above, given Monday, Feb. 11, 1805.

"Now, Joanna, I shall answer thee. In the communication that is now copied off the perfect language of mankind was foretold: before any of the words had been spoken by them I told thee what would be the language of their hearts; and though they have not spoken it in the same words, yet they have spoken it in the sense of the words; and thus I knew Satan would fill up their hearts against thee, as he filled up the Jews against ME; for the Jews never believed in my coming as a Bridegroom; or that I must come as the Captain of your Salvation, that ventureth his life in the field of battle to save his country. This was never believed by the Jews; then how can they say that all men are redeemed by my death, when it is written that no man has any part in my death but those that believe? Then what part have the Jews in my Death, or Resurrection, while they stand out in unbelief? Then how can they say that redemption is come to all men, when all men do not believe? Now let them come close to my Bible: as in Adam all died, even so in Christ shall all be made alive: then let them look deep to the Jews, of whom it is written, you only have I known of all the families on the earth; and to whom all the promises were made; and yet you see them through unbelief an outcast nation; for of every nation, tongue, and people, they have a nation to themselves; but the Jews, and the Jews alone, are the only people that stand a proverb for their unbelief. Then how can men so vainly boast of their own knowledge, when they see what the knowledge of man hath brought them to? The Jews trusted to their own wisdom, and their own understanding of the Scriptures; and by their own understanding they brought on their own destruction; then how can the Gentiles look upon the Jews and see what their understanding hath

brought them to, and now split upon the same rock, to place the scriptures to their own wisdom and understanding, as the Jews did to their's? Then I tell thee they must both fall together. And now I shall come to the purpose with thee. Dost thou wish thou hadst ever listened to thy friends, that did persuade thee to give up thy writings? Answer for thyself."

No: I would not for ten thousand worlds; as I am clearly convinced, if I had listened to my friends, I should have been wretched in time and to all eternity; but now I see the promises of God fulfilled to me; as the perfect life I now live was foretold me in 1795: and the manner of my friends I am now surrounded with. Instead of possessing this happiness that I now enjoy, and the happy conscience I now feel in looking forward to the end, had I listened to my friends, I should now have been wretched and miserable above all women that ever were born; but I cannot ascribe this persevering faith to my own power, or my own wisdom; No: I bless the God of my salvation, that kept me by his Power, directed me by his Wisdom, counselled me by his Spirit, and made his angels as guards around me, to keep me from the power of men and devils. So to the Lord I ascribe all the honour, all the power, and bless him, from my inmost soul, for his mercies and goodness towards me.

"Now, Joanna, I shall answer thee. The perfect life thou now livest is known to thy friends, as well as thee; it was foretold thee in 1795; and let it be observed by all men in what manner I have ordered thy writings to be sealed up and marked, to put it out of the power of all men to say thou couldest write it after it was fulfilled; and let it be observed how I forbade thee to write any thing but thy name, before these writings were given into thy hands; and let it be further bo-

served, that my handmaids are daily with thee to put it out of thy power to deceive if thou wast an impostor, as the world hath made thee. And now let reason take possession of men's hearts further: can they suppose Townley would impose upon herself to do as she is doing, to act as she is acting, if she saw deceit in thee? Reason must tell all men, No: then let them weigh the whole together, and see if this wisdom, this knowledge, and this power, can be placed to the devil, by a man of wisdom; I tell thee, No: many that have judged of thy writings have judged of things they know nothing about; as Townley and Sharp did of the corn, because they were no judges concerning the corn; therefore I ordered them to pass their judgment, to shew how wrong men draw their judgment in things they know nothing about; for just as wrong do men draw their judgment on thy writings, as *they* did from the corn. But thou sayest in thy heart, men draw their judgment from the Bible; and so did the Jews; but did the Jews draw their judgment right? thou must answer, No, if the Gospel be true; then I answer, perfectly as wrong as the Jews drew their judgment from the Law and the Prophets, full as wrong do men now draw their judgment from the Gospel and my Disciples; and full as wrong as Townley and Sharp drew their judgment of the corn, full as wrong do men draw their judgment of thy writings. But as thou, with others, drew your judgments right of the corn, so have many drawn their judgments right of thy writings; yet neither of you looked into the depth of the corn, nor what the communication meant through; and just the same men are by thy writings; for they have not looked into the depth, the manner they are spoken, and the way I am fulfilling them. Now I shall answer thee of thyself: thou saidst thou wouldest not listen to thy friends for ten thousand worlds to have drawn back; and I now tell thee

ten million worlds would have been but misery to thee, if thou hadst drawn back; for thy life would have been miserable, and thy end without honour; and how couldest thou have appeared before ME, when I had called thy life to thy remembrance, how I had protected thee, and how I had directed thee, from the time of thy mother's death, before my visitation came so strongly to direct thee as to the nation as well as thyself, and every truth would have been called to thy remembrance? then how couldest thou appear? In thy heart thou answerest, no way; but a miserable lost woman. This I know must have been thy case; but this, I tell thee, it could not be possible for thee to fall so, because I called thee by my power, and in thy weakness was thy strength: and now I tell you, in all your weakness I am your strength—for thou couldest never have stood in the dangers and difficulties, I have led thee through, and the trials and temptations of men and devils, if I had not kept thee in on every side. And now the same I say to all thy believers, though they have more to strengthen them than thou hadst in the beginning, because they have seen fulfilled what thou wast waiting to see; yet there are so many things to come to fulfil thy prophecies in this land, and they have drawn their judgments like thee, taking the shadows to be the substance, expecting every thing must be fulfilled as soon as it is spoken, by the judgment they have formed. Thus they are foiling themselves on the one hand, and the mockery of the world is on the other, that I now tell thee, without my protection to keep them, they could not stand any more than thee; and thou confessest thou couldest not stand alone, before thou hadst seen the truth come on, if I had not been thy keeper; and so I say I am the keeper of all that stand by faith; and that faith must come by hearing. And now I tell thee why so many fall off: because their faith is taught by the precepts

of men; they ask the wisdom of men, and to their wisdom they trust; then what have I to do with them? He that trusteth in man, let him see if man will deliver him; but he that trusteth in ME shall be as Mount Zion that cannot be moved. Now, I tell thee, no man can trust in ME that will trust to his own wisdom in a cause like this, thinking he knows the Scriptures better than I have explained them to thee: this is man's trusting in man, and making flesh his stay; but he that trusteth in the Lord will be afraid of his own wisdom in judging the Bible, fearing he may draw his judgment wrong, as the Jews did; therefore in a cause like this he will read for himself, he will judge for himself, he will have salt in himself, and weigh the whole together; then he will know it is impossible such wisdom and such working, such knowledge and such truth, could come from any but the God of Truth. Now what spirit could tell thee in 1795 the very thing that thou didst do in 1803? and who could tell thee in 1795 the perfect manner thou now livest? For it is not telling of a thing proves it is of God, but the fulfilment thereof; and the perfect fulfilment is now come to thee of the things thou hast done, and the life thou dost now live; for thy will as well as thy word fulfils the one, and the life thou now livest fulfils the other; and this will continue to thy journey's end. Now mark the shadow of what I said in Woolland's house, in May 1797, when I had ordered thee not to go out to work, neither be as a servant to Woolland, which brought the distress upon thy mind, thinking what thou wast to do, as I said thou shouldest call no man master; for I alone would be thy master; and yet thou knowest at the same time, I permitted thee to take work home; and when Woolland offered thee presents, to take them, but refused receiving as wages: and know I said I would clear the mysteries in the end."*

* The reader will understand this part better by referring back to page 71.

The following are the lines which were written in 1797:

" A servant thou art none,
For wages he shall never pay,
Nor none shalt thou receive;
Thy time I'll call another way;
Too long I know thou hast griev'd.
No master here thy debts shall clear,
For I will thee employ;
And where's the man shall pay the bond,
That will not ME enjoy?
Whoe'er demands thee from my hand,
I bid thee them refuse;
My handmaid thou shalt ever stand;
Though others I do chuse
Thy fellow-labourers in the Lord,
They are my handmaids all;
And they shall find with one accord
My Spirit there shall fall.

" Now I shall answer thee of this communication, which is perfectly true like the others; but how could I place the types and shadows to the substance, as I have placed all thy writings? Therefore I placed the type in Woolland's house, as Woolland and Minifie were the first friends thou knewest, and thy old acquaintance from children, before thou hadst any knowledge of Taylor, or any other believers; therefore in her house I placed the type, but was the substance fulfilled there? Thou must answer, No: but though thou didst never call Woolland master, neither did he look upon himself as thy master; yet thou labouredst in his house, and wast fed at his table, after I had forbidden thee to work for any that were unbelievers; but know I set that as a type: to try the clergy was all I made known to thee at that time; for had I told thee what would follow that type, it would but have filled thee with unbelief. Now, though Woolland made thee presents, because I had refused its being paid as wages; yet I tell thee, I ordered all that type for such a time as this; for you cannot say that Woolland, or Minifie, were ever my handmaids, as fellow-labour-

ers with thee in the Lord; but know what followeth; they refused to send a letter for thy sake; then what fellow-labourers were they with thee? and yet they were shadows, by Woolland's giving thee presents, when I ordered thee to take no wages. But dost thou think I should have placed this simple shadow, so perfectly like the substance now, if this had not been in my view? Now mark the words deep: I said, I called thee another way; for no master there should pay thy debt, and no man should pay thy bonds, that would not enjoy ME. Now I ask thee, who is thy master? Thou sayest, thou hast no master but God. Now I ask thee, who are thy bondsmen? Thou answerest, none but believers. And now I ask thee, who demands thee from my hand? Thou answerest, the unbelievers wish to demand thee to give up thy hand; but thy strength of faith now is too great for any man to accomplish this. Now I ask thee, who are thy fellow-labourers in the Lord, that are as handmaids with thee? Thou answerest, Townley and Underwood are fellow-labourers with thee, and ending the work that thou hast begun. Now mark the words that were said—Others I do chuse, and there my Spirit shall fall; but I did not say, they were chosen *then*. If so the words would have been, others I have chosen, and here my Spirit *is* fallen, if it was a thing accomplished; but I said, others I do chuse, and there my Spirit *shall* fall. Now mark the next word that follows—Woolland *here;* but it is not said *there;* then this must shew you all, the substance was not meant in Woolland's house; but the type and shadow placed to shew thee plain what was to come. And now thou seest the truth perfectly fulfilled: I have called thee from them another way as I said; and thy bondsmen are the believers; and those that wish to take thee from my hand are the opposers; and my handmaids are joined with thee; and the shadow of Woolland is

the substance in Townley. And now mark Townley's words: at that time she was judged dying; then who but a God prolonged her life, and preserved her for such a time as this? and who but a God could set such a type to thee at that time, and now have it perfectly fulfillled? Now from the manner of thy life let believers see in what manner things were foretold to thee, and in what manner they were brought round to be fulfilled; then they may see in what manner their happy deliverance will come. A few believers did not work any change for thee, till there came in strong and powerful believers; then came the change to thee; and I now tell thee, perfectly so it will be to all; when judgments have cut down the mockers on the one hand, and faith in abundance increase on the other, they will see as great a change for their peace and happiness in every situation, as thou seest now the communication is copying off, from what thou sawest and felt when thou didst write it."

The following communication, given May, 1797. in answer to men's saying I was a good mistaken woman; and the explanation of the six philosophers, that went out for a day's pleasure, and walking through a wood came to a tomb-stone, that was written on, in Hebrew, Greek, and Latin, "He that findeth the end of my shadow will find great riches." They digged round the tomb-stone and found nothing; so they went away and left it, thinking they were mocked; but after they were gone some way, one of the philosophers, more wise than the rest, made an excuse to go home, but thought to himself he would go back and see the end of the shadow, at the turn of the day; and when it came to the turn of the day, he began to dig at the end of the shadow, and found immense riches that the old philosopher had hid there.—It begins in answer to men's words—

" Now who can make thy head so weak,
While I within thee always speak?
And bring the Bible to thy view:
Will men believe their lies are true?
Good and mistaken cannot be,
In things so deep as penn'd by thee.
But here the prudent men are come
To judge of what they've never seen,
And like the wise men are deceiv'd.
How ignorant now do men believe!
Then where shall knowledge be applied?
'Tis in the meek I must confide;
And those are weaned from the breast
Do for the perfect knowledge thirst,
Who little in themselves appear:
When Saul was so I chose him there
To be a king over the land;
And now the meek shall ever stand;
But those that to their wisdom trust
Shall all be foiled in the last;
But he that's wise will sure dig deep;
His wisdom guards him, though asleep;
For if the perfect truth he'll know
He must dig deep to find it true;
He knows not what is buried there;
This was the wise philosopher,
While the self-wise did lose the whole,
And in the end become a fool;
And in the end you'll find it so:
The wise philosopher did go
To wait the turning of the day,
And mark the shadow come that way
Where hidden treasures they were hid;
The wise philosopher did dig
And found the substance all was there;
He got the whole by prudent care.
So from this type let men be wise;
No more than him do I disguise;
My hidden treasures are conceal'd,
And to the wise 'twill be reveal'd;
Because the pearl now I'll clear,
And in their hands it must appear;
Because 'tis given unto thee,
The wise philosophers they'll see
More wise than the sons of men*.——

* This communication is given only in part.

Taken out of the Sealed Writings, written in 1795.

I dreamt I was in a corn field; some of the corn was crinkled down to the ground, and some stood fair, but the greatest part was crinkled down. I said we should stand as fair as the corn, when others were bowed down. I thought Mrs. Woolland wanted me to get something upon the trees, but I said they must help me up; I thought they did part of the way, and I got into one of the branches, and could not get out. Mrs. Woolland the same night dreamt of the like entanglement in the corn, and of snow being upon the hay.

THE ANSWER OF THE SPIRIT.

" Now I'll begin to answer here:
Upon the ground the hay did then appear;
Apples and blossom both together were,
The green leaves shewing and the fruit appear.
This is a mystery thou dost not understand:
Such is the mixture will be in your land;
For as the weather did to thee appear,
Just so the hearts of men they certain are.
But now unto the purpose thou art come,
The grass cut down, it must to all be known:
Man's life as grass it surely is compar'd—
It was cut down, but yet no sun to cheer,
Because the snow did surely cover all:
Deep is the mystery I to thee do tell;
Think on the words that she to thee did say—
Thou knowest the snow did cover all the hay.
Now should my weather like their hearts appear,
The husbandman would soon lose all his share.
This is the reason I to thee did say
Defer thy writings till another day;
For I'll go on the whole for to explain:
I know the hearts and simple thoughts of men,
And that my Bible they cannot explain;
A hidden mystery it is sure from man;
But to the purpose I shall surely come.
Nature convulsed when first Jehovah spoke,
The bush on fire and Sinai hidden in smoke:
For so, I say, the bush did then appear
To be on fire when God did then come near,
And Moses' shoes were order'd to be put off
When he before the Lord did then approach.
This is a mystery thou dost not understand,
To leave his shoes it was the Lord's command,

Because thou knowest it was to put them off—
If thou hast wisdom I have said enough;
For on the shoes you know you all do stand,
To guard your feet throughout this thorny land;
But when the ground it holy did appear,
To put them off—the mystery now is clear;
And so the mystery I'll make clear to thee:
The shoes of man, thou knowest, do guard him on—
And so their wisdom and their faith the same;
But now I'll tell from whence their errors came
Aspire to knowledge man did first begin;
It was forbid to all the sons of men:
But the forbidden fruit man sure did eat—
I tell thee, here the mystery lieth deep;
For what they aim'd at they could ne'er obtain,
Nor by their wisdom e'er find out my mind.
Ah! could men think that I would stoop so low,
My perfect wisdom unto man to shew,
When that upon ME he did cast the blame?
Then now be wise, O all ye sons of men,
And little in your eyes I say become,
And humbly own yourselves to be but men.
For now to reason I will here begin:
There is no knowledge in the sons of men;
Then own your folly, and I'll set you free:
The time of ignorance is wink'd at by ME;
But by men's wisdom they are surely lost,
And of their wisdom nothing have to boast;
Therefore their cause I'll surely undertake,
And in my anger break the Serpent's neck.
He said as gods that men should surely come,
And good from evil they should soon discern;
But by their folly now I plainly see
In simple ignorance men appear to be;
And now their wisdom I no more will blame,
If men will own it, and will humbly come,
That of their wisdom they can never boast,
But in the Lord alone is all their trust.
But now, I say, I'll answer first the Jew:*
He said as one they should be, he did know;
But in what manner he no more doth know
Than Adam did, when I the truth did shew,
That in the Woman I'd bruise Satan's head.
He says the time is certain past and fled;
And by professors they can never see
That Christ in them can ever formed be;
And that confession is throughout your land:
But for my Gospel none do understand,
That peace on earth I did not come to send,
But 'twas a sword to all the sons of men;

* Ezekiel the Jew said, that the Gentiles and the Jews would soon be of one mind; the Jews had been looking for the coming of Christ 200 years; but now the time was past, they had given it up; as to the Bible, they did not understand it.

And now 'tis kindled, all may plainly see.
But now comes on the other mystery:
For a Baptism I have to go through;
Yet I am straiten'd by the stubborn Jews,
As in thy dream it did to thee appear:
The branches did suppress thy going there;
And Woolland she did surely find the same,
As in her dream the mysteries then did come.
But now if England own thy writings true,
And in one spirit do together go,
Then all the corn, I say, it will stand fair;
It cannot fall if you will now take care;
But the self-confident shall tumble down—
Thou know'st the stalks were crinkl'd to the ground.
Then now to reason I will soon begin,
From ***** words I will it more explain:
He said my Bible was a simple thing,
And by their wisdom cannot it explain;
So now I say that man shall give it up,
And to explain it I shall surely stoop.
I said the meek inherit should the earth,
Because as children, now the Scripture saith,
I said as little children you must come,
If in my Kingdom I'd receive you home;
And now like little children you may be,
And then the bondmen I shall set them free.
Now as a judge to reason I'll begin:
He hears the cause, and to the jury comes
And lays it open then before their view—
They all are sworn to give their judgment true;
But if they in one judgment don't agree,
He locks them up, and will not set them free
Until they are come to be of one mind,
Then to the jury doth the cause resign.
I said the Saints should surely judge the earth,
Now I'll confirm it, as the Scripture saith
All men as prisoners they are now fast bound;
Condemn'd by Satan are the nations round,
But as a judge I wish to set them free,
And seal the jury, that was seal'd by thee,
And by the twelve men they must give it up.
So low to man my wisdom now shall stoop,
Then all my Bible I will soon explain,
What is a mystery to the sons of men;
For 'tis their folly that must set them free—
Thou knowest a fool is ne'er condemn'd to die;
So now men's wisdom let them put it off,
Trust in the Lord to be their rod and staff,
And then man's cause I'll surely undertake,
And a fresh covenant with man I'll make—
My yoke is easy and my burden's light,
So it will prove when all's brought to your sight.—
Now with the Jews to reason I'll begin:
I ask them how my Bible they'll explain?

Or how my coming will it yet appear?
The time draws nigh of the six thousand years,
I said I'd lead them as they did not know,
And wash their sins whiter than any snow.
So now together I do bid them come—
Bring forth your arguments, ye sons of men;
You say my Bible you don't understand,
Then by my jury I will set all free,
That simply come and put their trust in EM.—
But back to Jehu now I bid you go—
"What peace," said Jehu, "can there now appear
"While Jezebel thy mother's witchcrafts are?"
So many as he saw them in the land.
This is a mystery none do understand;
But from the past it must be known to thee,
The powers of darkness do with some agree:
They were the words thy Master he did say,
Ye are the servants of whom ye do obey;
And as my Spirit doth commune with thee.
Just so the devil doth commune with they;
And as he bids them certainly they do;
I say, his spirit doth before them go,
And in all shapes he makes them to appear;
To put him by it is by faith in prayer.
But that I'll answer thee another day—
I'll cast out none that do inquire the way."

The following was given to me in 1797, in answer to a letter I sent to Mr. Pomeroy, to which Charles Taylor forgot to put the date, which was explained from the letter and the coachman driving me home furiously:

"Now, Joanna, thee I'll answer:
Like the driver all will be;
As they here so long have linger'd,
Furious will their driving be;
As the coachman he did shake thee
As he furiously did drive,
So I say, they will awake thee,
And thy jarring passions raise.
Long impatient thou didst wait,
But when the coach did come,
Thou know'st, his driving it was great,
And quickly brought thee home.
Not like the other did he stay;
He knew his time was come,
And though he jarr'd thee in the way,
He safely brought thee home.
And now, I say, it so will be,
Though Pomeroy tarries long,
But when he knows the time is up
He'll do as he hath done;

For like the driver he will be,
And prove so in the end.
'Tis all a simple tale that's here,
But deep what thou hast penn'd."

The following communication was given, March 11, 1796. As I was in prayer I was ordered to put three pens in the Bible; and found the first in *Acts* 25; the second in *Isaiah* 54; the third in *Psalm* 105—"Make known his deeds among the People."

THE ANSWER OF THE SPIRIT.

"Now these chapters first I'll answer,
With thy letters next begin:
Thy accusers come together—
Tell me why thou art not mine?
'Tis by thy works they must condemn thee,
If thou'rt not worthy of the Bribe;
If they cannot prove thee guilty,
Here the field is open wide.
They say thou'rt poor: I want no store,
For all the earth is mine;
I came a beggar heretofore,
And shall I now resign,
To chose one higher in my room?
The servant cannot be
No greater than his Lord before,
And therefore I chose thee.
Now like the Psalm I shall begin:
My Name must fly abroad,
And let the Heathen Nations hear
The sentence of the Lord;
If England now will ME obey,
This land I'll surely bless,
And they shall gain the victory,
For every land I'll crush.
Now with thy letter next begin,
That thou must send to Moore;
For in thy writings thou hast nam'd
What he did speak before:
Account for preaching he must give,
And they for hearing too;
The souls of many he shall save
If he my Will will do.
My words before him they must come,
And let him judge them deep:
For now my time is full at hand;
If England now doth sleep,
Out of their dream they must awake,
If they preserv'd will be;

My Rod and Sceptre both I'll shake,
If men do not agree:
Great are my promises if they do,
But threatenings are severe;
And they shall find my words are true
Before I've ended here.
So with thy letter now begin,
For all men I will try;
And if they to the purpose come
They'll surely find ME nigh;
Shock'd with surprize they'll surely be,
As you did then begin—
Another day I shall explain
The meaning of the thing,
And why you were so much mistook*—
Mistaken all will be,
That say another in my room
Hath e'er directed thee;
Because the likeness won't agree—
Let both together come,
Another day I'll answer thee,
Write out how it was done†."

The following communication was given in February, 1796. I was ordered to put my pen into the Bible, and found it in *Psalm* 89.

" To sing the praises of the Lord
" My tongue shall never spare"—
" In verse thou openest on record,
And I will answer here:
Judge for thyself if thou can'st write
While I do silence keep;
It is thy faith I must keep up,
As men are fast asleep;
And to the test thy faith must come,
For I shall press thee here;
Thou'st promis'd now for to obey:
It was thy every prayer.
Then to thy prayers I now do hold thee,
As thou sayest I bid thee do;
Trust the Promise I have told thee,
And I'll bring it to thy view;
Jehu first did gain the battle
Ere he Jezebel threw down;
I will first try all men's mettle
Ere the end I'll surely crown;
What men are I now will try them;
All men's wisdom I will prove;

* Joanna had met Mr. Cutley, whom she took for Mr. Pomeroy.
† This was a letter sent to Archdeacon Moore, printed in page 30 of the First Book of Sealed Prophecies.

In the end I shall confound them,
If they now refuse my Love.
Now I bid thee write to Pomeroy,
And I'll put him to the test;
For the letter I'll indite it,
And I bid thee write the verse
That thou hast got wrote already;
Get it by some fairer hand,
So that plainly he may read it,
See if he can understand;
Then his wisdom I shall prove it,
As the lines, I say, are deep;
For men's wisdom don't discern it,
What a Fast they now do keep.
In it they're condemn'd already—
Mark the Fast where it doth stand;*
If the words at first should puzzle,
I will soon direct thy hand.
They must come to deeper knowledge,
If preserved they will be;
Thou art puzzled, as I told thee,
But therein is the mystery:
ABIB doth thee puzzle,
What it means thou dost not know;
ABIB is a mystery,
But the mystery I shall shew.
There the fast thou know'st thou found it,
But the name thou canst not tell;
All mankind they are so blinded,
Have no more knowledge than thyself;
Though my Bible is plain before them,
But my Name they do not know;
Jah Jehovah be a mystery
That surpass all men below.
A, B, first begin your letters,
C and D do after come,
E, F, I say, do next confirm it,
Who's the dunce then, God or man?
If I'm God for to be worshipp'd,
Then my Spirit let them know;
'Tis in truth they must confess it,
For my Bible orders so.
Then in truth come all before ME,
Shew your reasons why you fast
To avenge an ignorant nation,
That with sorrow is oppress'd.
Are their natures of less feeling
Than yourselves, I wish to know?
Did I make one and not the other?
I said all souls were mine below—
And to thy pens I bid thee go,
There the words thou'lt find them plainer,
But as little understood."

* I had put the Book of the Fast in *Deuteronomy* xvi. 1. in which the month called Abib is mentioned.

The following communication was given in 1796. I dreamt I was going to some place and saw a bolted door; I thought a voice said to me, "if the door opens there will be no famine this year;" I thought it opened and I went along till I came to strange places; I saw a child that took me by the hand, and did not care to let it go; soon after I saw a boy, and I said I was a pilgrim and a sojourner, and told of what was coming on; but I thought the boy took no notice of it. As I was coming back I saw Mr. Gidley and Mr. Wills; I thought the apple trees were in blossom, and some were come to apples and stricken, as I tried them.

THE ANSWER OF THE SPIRIT.

"Here's the thing that thou didst dream:
Their hearts are bolted there;
But if unbolted men should come
No famine shall appear;
Because your nakedness I see,
My anger must be great,
If I in this extremity
Should now deny you meat.
The child that took thee by the hand
Will unto thee appear;
The boy that careless heard thy word
Is unbelievers here;
The apples that were stuck so fast
Will all their fruit now bring,
And true believers at the last
Will own thy God and King.
To Wills and Gidley thou art come;
These men thou knew'st before,
When no confusion in your land,
And now I bid them hear
The different change that hath took place—
England I'll fill with dread:
And now reflect on what is past,
When Minifie was fled
Upon the seas, I did prepare
To make thy writings true;
And on the seas I did ordain
To bring all to thy view.
I said alike the lot should fall,
For I would punish there;
But now I say this is not all,
So let them now take care!

Their shipping I will all destroy,
And sorrows they shall feel;
No pity shew, no pity have;
I said, like Woolland's wheel,
That every thing should so come round—
But thou art in the dark;
For all men's wisdom I'll confound,
And bring the living spark.
So now I bid thee mark the end,
And see how all comes round;
For I will stand thy every friend,
And all men I'll confound."

The following communication was given to Joanna, March 13, 1797, in answer to her hearing the prayers to lower the pride of the French.

THE ANSWER OF THE SPIRIT.

"Do not mock ME with your prayers—
Mark the words that thou dost hear:
They do pray to humble pride;
Where's the heart from ME is hid?
If I answer now their prayers,
England now must stand in fear;
Where's the man can throw a stone?
Shame must now stop every one;
All accusers must begin
For to blush at what they've done;
For though adulterers they be,
And condemn'd by you, I say;
But I say, condemn no more;
Where's the man can answer here,
That his heart from pride is free?
Let the stone be thrown by he.
But here conscience must condemn,
I've now tried every one;
Every heart is full of pride,
Therefore thou art so denied.
I thy cause this day did hear:
Taylor's eyes did stand in tears,
Own'd they all had been unjust—
Hear the sentence that is cast:*
Every man by sin is bound;
Justice must demand their gown.
Hast thou got an inward grief?
Do they all deny relief?
Then of all I do demand,
How before my bar they'll stand?

* The clergy's preaching against Joanna, but would not see her at that time.

For themselves they must condemn—
Read the words, I say, to men,
How they dare for to blaspheme,
Trifling with my holy Name.
Hast thou not plainly told them here,
Thou thy conscience canst not clear
Till thy writings they do see ?
Let them come and answer ME,
If I cannot find a man
In my stead that now will stand,
Shall I bear the sword in vain ?
Tremble, all ye sons of men!
Sick, I tell thee, I am come
Of the learned sons of men;
Therefore I shall spue them up ;
Wait and see the end will drop ;
See how sickly they have been ;
Tears may stop them in the end ;
Cold as death their feet will be ;
For they have not followed ME.
Another day I'll tell thee more,
But for the present end it here."

The following communication was given in 1797, from *Psalm* xvii. 1. where I opened to in my Bible—"Here the right, O Lord, attend unto my cry, give ear unto my prayer that goeth not out of feigned lips. Let my sentence come forth from thy presence; let thine eyes behold the things that are equal."

THE ANSWER OF THE SPIRIT.

"Now, Joanna, this I'll answer;
All thy thoughts are known to ME:
Men shall know I am thy Master,
Jah Jehovah, they shall see.
If thou hast spent thy time for nought,
And wasted all thy store,
To poverty thyself thou'st brought
For to obey ME here;
And fasted long, as thou hast done,
The days will equal mine.
The rising and the setting sun
Hath his appointed time ;
The heavens in all their order stand ;
The sea doth know his bounds ;
But when it rages upon the land
The shore cannot be found;
For who can go the shore to know,
Or venture on the brink,

When foaming billows rage and foam?
The waves would make them sink.
So mark your land, while silent stand,
For if my bounds should burst,
No footing you can then command,
As I have said at first;
And from the night I'll bring to light—
Let dreary night appear,
And every star be darken'd up,
And no moon light appear,
And you a journey have to go,
I say, in paths unknown,
I ask what you would mean to do
To bring you to your home?
How would you go? I ask to know,
Suppose the journey long,
And not set out before 'tis night,
I ask, where you would come?
Would ye not stray out of the way,
And stumble in the dark?
In crooked paths shall man direct?
You'd surely miss the mark.
So it is here, it will appear,
The night is hastening on,
And crooked paths are now before,
Then let the stars to shine,
For to give light and guide the night,
That men may find their way;
For crooked paths they must go through
Before 'tis perfect day;
And if the stars refuse to shine
They'll stumble in the dark;
But as the stars are surely mine,
I'll light ONE for the mark."

The Explanation of the above Communication, given February 23, 1805.

"Now I shall answer thee from this communication: Know I said I would light one for the mark, to give light for others; and light for others was given by Pomeroy. Now when a star is lighted in the firmament, will you say that that star gave no light if the clouds should cover it afterwards? You must all answer, No: if a star begin to shine and you see its light appear, and you see other stars arise in the firmament and begin to shine together all in

one light; if the clouds cover the first, will you say they must cover the whole? I tell thee, No: the clouds may cover some, whilst others appear to shine; perfectly so it is with man; he was the star lighted by ME to bring to light the hidden things that were done in darkness; and though the clouds have covered him that he doth not appear now to shine, yet let it be known unto men, he was the first star, that was lighted as a light for man; *and from his light the others rose to shine*; then now let them weigh deep the manner this communication is spoken, the time it was spoken, and deeply weigh it with your land; for I shall leave it for all men to judge for themselves."

Taken out of the Sealed Writings, written in the year 1796, *copied off February* 26, 1805.

An answer to my Sister's dispute and mine. My Sister asked me, why I did not come to see my brother and his wife. I said I did not go with the great, for they were too grand for me. My Sister said I was grown proud. I said, I did go to visit my Father, and those that were poor. She said, then you are come to the pitch of grandeur; for that is the highest top; it is what the kings did formerly; they were above the rich, and thought they did not shew them respect enough; but visited the poor, because they shewed them more honour and respect. I said that was just like me; for I saw myself slighted when I was with my brothers and sisters, that were richer and greater than myself, but respected with them that were poor; and this was the pride of my heart. My sister answered, my brother Joseph said, that he did not know me. I answered, it was true; for none of my brothers nor sisters knew me. She was at a loss to hear me confirm the words my bro-

ther spoke; but I told her it was true. She then asked me, if she knew herself. I answered, No. She said, O, well then! But being answered from her own words, gave up the dispute.—She said all things were types.

THE ANSWER OF THE SPIRIT.

" From what thou'st written I'll begin,
For it is I shall it explain:
Thy Sister said all things were types—
This is a type to men;
And with the type I'll first begin,
To prove my honour's like a king.
To visit now the humble poor
My honour is exalted here;
The haughty pride of men I see;
Are all too great to honour ME;
Because their pride doth swell so high,
And think theirselves as great as ME;
Then should I to the learned go?
More of their grandeur they would shew—
But where's the man would stoop like thee,
And bear the thought a fool to be?
For unto thee this hath been told;
Then now the truth I will unfold;
For now my answer is like thee,
The pride of kings it is in ME;
And to the top I'm surely come,
My grandeur must to all be known:
And when the humble poor do come
My Spirit I will give to them,
And freely shall with them converse;
'Tis they shall know my love and grace.
But higher shall my honour go,
Than every king did here below;
For kings and princes are but men,
I ne'er shall stoop so low as them.
This was the folly in the Jews;
They from the prophets heard the news
That I a Prince and King should come,
The mighty counsellor for man,
And as a prince I should appear—
The priest and prophet now is near,
And I the counsellor will be,
Now from thy Brother answer thee:
He thought he knew thee heretofore,
Thy temper mild, which made him err;
And now with ME 'tis just the same:
My kindred know not who I am;
An intercessor I have been,
And deep's the debt I paid for men;
In their distress I did appear,
And perfect love I shew'd them there;

But how my love hath been abus'd,
Both by the Gentiles and the Jews!
Because the pride in them too high,
My mercy's great, they all do cry;
As to the gold they think their own;
My poverty to them was known,
So nothing they expect from ME
But humbly come their grandeur see,
And overlook as heretofore;
And by such dreams mankind do err;
Are men so blind to think ME near,
And pleas'd to see them thus go on,
To bring destruction in the land?
But now I'll tell thee why 'tis so,
That men no more of me do know;
Because my mind is all conceal'd,
And to my Friend 'tis here reveal'd.
So like thy Brother all are come,
My ways to them are all unknown;
My absence plainly doth appear,
Or else my anger men must fear,
To see my own enlighten'd Land,
To perish by the rebel's hand,
Who trust to man for pardoning grace—
The strength of arms men's weakness is;
This is the reason men do shew;
But as to ME they do not know.
Had not their conduct chill'd my love,
These armies strong I'd soon remove,
And make them like Sennacherib's host,
But now their strength I do maintain—
The strength of men should soon be lost;
Let England know that all are men;
And if like men they will awake,
I say, their cause I'll undertake.
But now I tell them what to do—
First prove the Writings they are true,
And spread my Name from shore to shore;
The end is come, let nations fear,
And unto ME all nations look,
Salvation's sealed in thy book;
The Spirit to the Bride is come,
To say your Lord is hastening home;
And all the guests you must prepare,
Before the Bridegroom shuts the door.
Now from a type this thing you see;
'Tis but a name is given thee,
To shew my Bible is gone through,
To join the Gentiles with the Jews;
So Jews and Gentiles now appear
And your strong reasons bring them here:
If that my Spirit you deny—
The Bride was never meant that way;
The Bride and Mother was at first
When Paradise by her was lost.

Then Paradise you must obtain,
By her obedience it regain;
Because the power comes from ME;
For where's the man that strengthens thee?
'Tis not by man that thou art led—
The Bone shall crush the Serpent's head,
That I at first did take from man;
So shall my conquering strength go on—
But if that England don't awake,
I tell them they will surely quake,
And every one their heads cast low,
If careless on they still will go.
For now my Bible I'll fulfil—
The Bride is come to claim the Child.
But this thou dost not understand,
Why Solomon did this command,
To have the child divided there.*
Now I shall make the mystery clear:
For the false Mother did agree
To have the Child divided be,
While the true Mother's heart did grieve,
She gave it up the Child to save.—
Now the true Mother doth appear,
That ne'er divides my Gospel here;
And many shall her children be,
More than the married wife, you'll see.
But how my Gospel men divide!
For every sect and party's tried:
"Divide the Bible" is their cry;
For all must give my tongue the lie,
If I to men should give it up,
Till I have drawn the curtain back;
For who my Bible can explain?
It is with man I must contend;
None of it ever was by thee;
Then now the conqueror you see,
The mighty conqueror is come,
Will they resist my will?
Then England shall receive the stroke
That every heart shall chill.
Then own I am a Counsellor here,
My prophets did foretel.
Will they still cry that I'm unjust,
To stop the powers of Hell?
And 'twas the Woman he betray'd—
Then Solomon discern:
He dug the pit, in it is laid
Now by the Woman's hand;
So the same draught he now shall drink
That she did drink at first;
His ruin stands upon the brink,
For so his dye was cast.
So if my jury will not come,
I've other sheep that must be known,

* See 1 Kings iii. 16.

And them I know will soon obey,
And crown my harvest in a day;
But who they are thou dost not know,
And all shall find thy words are true.
Then little in yourselves appear,
And every mystery soon I'll clear;
And now as children all become,
Appear like babes I'll make you men;
And now as lambs you must appear,
Because the shepherd he is near;
And then my sheep you soon will be,
And from the wolf I'll set you free—
And as the date thou now hast put,
Just so I say 'twill be;
For backward every one must go
To find the mystery:
To work with man I shall begin,
And make them stand in awe;
The manner thou wilt gain the prize
Thou wilt hereafter know.
But now if mankind will grow wise
They'll bring the prize to thee;
And then that man I'll surely bless,
His crimes be what they will.
But thou wilt see the end of this,
For every heart I'll chill
That wish to rob thee of thy crown,
For unto thee 'tis given—
Dost thou refuse to try thy skill?
'Tis I the lump shall leaven."

The following communication was given to Joanna in 1797, after she had been into Exeter, and was informed that Mr. Kenrick, a dissenting minister, had said, the Virgin Mary was a whore, and our Saviour a bastard; and this pernicious idea he tried to instil into the minds of some young men that went to school to him.* When I heard it my soul trembled, my heart shook, and anger and indignation rose within me against him; as I was going, I thought to myself I might say with Peter, I wish to have him destroyed; and wondered the ministers did not warmly reprove him; but was answered in the following manner:

"Now Joanna thee I'll answer:
These blasphemers must appear;
For though Satan is their master,
It is what was said before,

* The newspapers announced that this man fell from his horse and broke his neck last year, 1804, as he was hunting.

The latter days are surely come,
And perillous days are hastening on;
Swift destruction they will bring
On your nation and your king.
If men do not them prevent,
This is now my full intent,
To bring destruction in your Land:
Let men be wise and understand,
Sedition they have spoken here
Against your King and Governor;
Sedition now by man is spoke,
Their Lord and Master they do mock;
For they deny their Lord and King.
Now both together this is done;
And you shew'd your love to man,
To vindicate your lord and king,
Who is but a worm like you to die—
But now look all to Calvary,
And there behold your bleeding Lord:
If ye believe my Father's word,
A Lamb for Man there must be slain,
And for the people must atone.
The blood of Abel will not do,
Nor yet of rams, nor lambs below;
It was the Lamb, the Son of God,
That bought your ransom with his Blood.
And now to reason I'll begin,
From the beginning now explain:
My Father you must all deny,
And give your Lord and God the lie,
If you deny there was no Son
For Satan's fall by him to come;
Because the Son he did despise—
Then let the sons of men be wise.
In Heaven he drew the first,
And down the rebels all were cast;
And now on earth he'll do the same,
His fire will kindle like a flame;
If these pernicious men go on,
Their followers will many come,
Till they my Father will provoke
To lay on all a dreadful stroke.
Thou'st marvel why I this do bear;
And Peter's spirit sure is here,
And fire from Heaven he would call,
That in the end destroy'd them all;
And wanderers in the world they be.—
But now once more I'll answer thee,
And tell thee why I this permit,
That Satan so in man doth speak,
And let them live for to blaspheme;
It is to try the sons of men,
If any love they have for ME.
I've suffer'd this mankind to try;

Now if I find them hot nor cold,
When thou'st these things to them unfold,
But dead, and sickly, and lukewarm,
I'll bring on all a dreadful storm;
If they my honour won't maintain,
Like Eli, they shall sure be slain;
For though thou fear'st to write the word,
I'll let them know, with one accord,
That I no *Bastard* did appear,
My MOTHER no *Adulterer*;
My Gospel they shall find is true—
And they have made it good;
I'll bring the mysteries to their view:
They've open'd all my side;
They crucify their Lord afresh,
And open every wound.
'Tis perfect what the Scripture saith—
Now let a Paul be found;
Let Pomeroy bring his fifty men,*
That will awake like Paul,
And then the HOLY GHOST shall come
And soon destroy them all.
Let men discern how I do warn—
The apostle's words are nigh:
For wells they are, no water's there,
My flock may thirst and die.
For if a Bastard I did come,
Inheritance you've none:
Then let men come before my throne,
And tell ME what they've done;
And how the crown they must obtain,
My FATHER's Laws are broke;
And bring ME now the perfect man,
That can endure the stroke,
To throw my Gospel all aside:
MY FATHER must demand
A perfect good and upright man,
Without a spot to stand
Obedient to my FATHER's Will,
And keep his Laws most pure.
The hearts of all would surely chill,
As Adam did before;
For all have eat forbidden fruit,
As Adam did at first;
And every man must then stand mute,
And Paradise is lost.
To honour all my FATHER's Laws
Was never done by man;
'Tis I must plead the sinner's cause,
And Satan must condemn;
Because as man I sure did come,
And Satan tempted ME;

* This alludes to Mr. Pomeroy's saying in his sermon, that he knew there was not one wanting of fifty righteous men, to save this land from destruction.

Their nature I did undertake,
A perfect Judge to be—
Now those that chuse ME for their judge
Will surely have one mild;
Because to Satan I shall charge
How he would ME beguile."

The following communication was given in 1796. I went down into Mr. Woolland's wheat field, and was ordered to pluck one of the ears of corn that appeared well to the eye; but when I came to examine it, I found there was nothing in it but a little soft wheat that must soon shrink up to nothing. After I had written it, I was answered—

" Now stop thy hand, I'll answer here:
Just as this corn doth now appear,
So perfect are the sons of men,
And now to reason I'll begin:
For like that corn do saints appear,
And to thy eye seem ripen'd here;
But to examine now begin,
They are perfect like this ear of corn;
For wisdom here hath cried aloud,
But who her voice hath heard?
The wisdom and the ways of God
There's no one doth regard;
Then now ye simple ones awake,
And all your softness see;
For perfect like this grain of corn,
I say, my followers be:
Dead to the root, and now pluck'd up
Their softness must appear,
To think a simple worm like thee
Could make such writings here.
Men's wisdom high I said I'd try;
But see their wisdom gone;
Much softer than this ear of corn
Are all the sons of men.
Now if their folly they will own,
And all their weakness see,
I'll pluck them up, as thou hast done,
And bring their heads to ME;
And then their senses I'll unlock,
And let them all appear;
They'll see their folly in the stalk,
And know they all did err.
But deeper things are still behind
I'll shew another day—
The pilgrims that are in the wind
Are all unknown to thee;

And still my ways are all unknown,
With pleasure thou shalt see
The labour of this painful work,
And no man will blame thee.
But to thy bed I bid thee go,
For I shall say no more;
Another day I'll talk with thee,
And open every door."

Here ended the communication, given in 1796.

The Explanation to the above, given Wednesday, 27th February, 1805, *is as follows:*

" Now I tell thee this communication, with the other, allude to thy trial with thy friends; and mark what I told thee, if those that were warned did not appear, I had sheep unknown to thee, that would appear; and when my appointed time was come, that I had hid from thee, my sheep that I had concealed were ready to come forward and prove the whole; but now mark the last place where it is said, the pilgrims were in the wind that were all unknown to thee; here is a shadow, here is a substance, that neither of you discern; though thou thoughtest thou sawest it all clear. Now thou hast owned thy weakness, I shall tell thee the shadow; but know I have told thee, there is a shadow and a substance; the shadow is past; and call to thy remembrance the pain and anxiety thou wast filled with at Bristol, thinking thy awful Trial was coming on, and it was quite unknown to thee who the other twenty-four would be, and I tell thee they came like pilgrims, that were travelling to a far country they knew not where; and so those came without any knowledge that they should be chosen as judges, for no more than a pilgrim know-

eth where he is going, or what he may meet with in his travels, no more did they know they were coming to London to be thy judges; but they were in the wind of providence, that came as pilgrims without knowledge that they were the men that should be chosen to turn thy heaviness into joy; and though I disappointed thee and them, yet neither one blamed thee: but mark the shadow of thy going to bed, by my command, when thou hadst written the words, no one would blame thee; and now mark the shadow of thy fears, and how thou wast compelled to go to bed by thy weakness, and by thy faintness; and yet through all no man blamed thee. Now mark how all was spoken, and how all came round in perfect likeness; and thou judgest this is the end, but I tell thee not, though the perfect likeness has been fulfilled in thy Trial, but the end is not yet.—

July 17, 1797.

After the event of that year was put in Mr. Pomeroy's hand, I was answered, "if that did not convince him at the end of the year, I must wait two years after, to see the judgments come on again." This wounded me to the heart, to think I had waited so many years before, and then had two years and a half to wait; as it was but in July, 1797, and had two years to wait after the year was up, besides many kept on tormenting me, that the harvest would surely be good, and we should have a peace that year. If so, I knew the Spirit that visited me was not from the Lord. This distressed my mind with such jealousy and misery as no heart can conceive, nor tongue can express. So I went up into Mr. Woolland's garden and walked to and fro till near midnight; looking towards heaven in tears and prayers, wish-

ing for death that my sorrows might end. I thought on the past, how all had come true, which made me fear to go backward; and I saw what laid before me, if in any thing I was deceived, which made me fear to go forward. In this distress of mind I wished for death. To the feelings of my heart, I was answered, it was a deep type of the land.—

" When faith despairs there none will care
Which way their lives do end.
I say, like thee will thousands be;
'Tis deep the type thou'st penn'd.
The former things call thou to mind,
Think of the night that's past,
A burning fever in thy heart,
Sorrows too long to last
With tears began, thou didst complain,
The garden travers'd there,
Walk'd to and fro, thy eyes did flow,
Thy sorrows could'st not bear—
Wait two years more, and five before?
It wounded the heart of thee:
For death's release, thou wish'd for peace,
And in the grave to be;
To die with ME was wish'd by thee,
That thou the crown might'st have;
Weary of life to end the strife,
The cross may hasten on.
Thy sufferings paint mine to the life—
Did my disciples shun?
So 'tis by thee, in vain to be
A prophet of the Lord;
Thy paper waste, in vain thou'st fast,
And all thy gold bestow'd.
Is all in vain? dost thou complain?
Then it is time to die,
Wearied with grief to seek relief,
And know not where to fly;
So compass'd round by every sound
To bring thy fever on;
'Tis in thy mind thou art confin'd,
That makes thy fever come;
When flatter'd here that I'd appear
And set the captive free,
Thy burden thou didst better bear;
But here's the mystery:
Thy friend is gone, the time's near come,
Thou judg'd him to appear
To set thee free; but now dost say—
" What, must I stay two years

" To see my land to ruin come,
" Before they will believe?
" Then to what use will all produce;
" The dead you can't reprieve?"
These reasons here to thee appear'd;
A bye-word thou'rt become,
A fortune-teller some do say,
And others thee condemn.
My Spirit's here there few are clear,
Then on thee all may gaze;
But how thou'st know these things before,
Makes many stand amaz'd;
These things thou'st know in ninety-two,
Is public spoke abroad;
But how 'twas so they do not know,
Nor trace the ways of God.
Now five is gone, and six is come,
That thou dost prophesy;
All labour's taken from thy hand;
'Tis time for thee to die:
Thou dost complain, 'tis all in vain
What thou hast suffer'd here.
If't be in vain for to regain,
Must judgments first appear?
" Then let me die," is now thy cry—
" If I have liv'd in vain,
" Or labour'd here, such burden bear,
" And cannot freedom gain!"
Thy heart is sore, can bear no more,
The wound hath been too long;
I'll end of thee—the mystery see,
And to your nation come:
The type is deep, the mystery great;
Your land will be the same—
" We waited long, the years are gone,
" And hop'd relief would come!"
If 'tis not so, you all will know
Men's hearts will be like thine;
Weary of men they will begin,
And hate them in their mind;
The more you praise, the less they'll love,
It will increase their flame—
Thy prejudice did it remove,
To hear her praise his name?
Thou answerest, No: the truth is so,
But made thy anger burn;
Then to your land it so will come—
But who their hearts can turn?
If men go on as they begin,
To burden every mind—
" Weary of life will bring the strife,
" The cross may then be kind
" To set us free;" they'll say like thee,
" Now death must be our fate!

" Our chains we'll tear, we cannot bear,
" The burden is too great!
" Do we complain, and all in vain?"
Their fevers will rise high—
" We care not if we die like him!"
The cross will be their cry.
So thus will come the hearts of men;
Like fevers they will rise—
" Our sons we've lost, our gold is past,
" And all's before our eyes,
" And to no use doth it produce;
We are but burthen'd more;
" We see the shore, and all is o'er,
" We've wasted all our store!"
So this they'll see; as deep as thee,
Their sorrows they will come,
And perfect like thy Father's house
They'll see it in the land:
The quarries they have patch'd them up—
'Tis nought but beggary here:
Thy Father's house is just like mine;
But out the rags I'll tear;
I will begin as thou didst then,
The floors I'll make more clean,
Their ragged garments throw away,
For in the light shall come;
To make it dry the rags shall fly,
And down they all shall drop;
I'll make the water run like thee,
The cob can never hurt
If all is gone—I see my land
As empty doth appear,
So perfect like thy Father's house—
What furniture is here
That I can hurt? 'tis mire and dirt
Appear in every mind!
And perfect like thy Father's house
I now do see my land;
Then I'll go on as thou didst begin,
Till I've join'd the two;
And both together they must hang,
The Gentiles and the Jews;
Then at their feet (the mystery's great)
The nations all must come.
Write out the text thou heard'st this day,
I'll answer thee again."

The text was *Proverbs* iv. 8, 7—" Exalt her and she shall promote thee. She shall bring thee to honour when thou dost embrace her. *Verse* 7—Wisdom is the principal thing, therefore get wisdom; and with all thy getting, get understanding."—But

here I shall leave the text, and give the meaning of my Father's house: As he lived by himself, I made it a custom to go in the summer to make his house thoroughly clean and wash the floors: the glass was broken, but the landlady would not mend it; so it was stopped up with rags, which I pulled out to dry the floors. I was answered as follows:

" The windows I shall all unhang,
As thou hast now begun;
And through the glass you all may see
The days are hastening on;
For as the squares of glass are broke,
And rags do so appear,
The paper is cling'd to keep the stroke
When winter doth appear.
So now this thing I shall explain,
And to the nation come:
The quarrels they are broken out,
I say, in every land;
And, like these windows are patch'd up
With rags and paper here;
But like thy pen, I say, must drop,
When winter doth appear;
Because the glass it is not whole,
The rags will tumble down;
When thunder sounds from pole to pole
No safety can be found,
So with the land 'tis just the same;
They've like thy Father done;
They patch my people up with lies
For to keep out the sun.
For as thou sayest thou can'st not see,
Because the place is dark;
Just so, I say, my people be—
But now come to the mark:
Take all the rags and stuff away,
And thou wilt see more clear;
Nor through a glass 'twon't darkly be,
Because they are broken there;
And then the sunshine thou must see,
Or feel the piercing wind.
I tell thee plain's the mystery;
'Tis perfect like mankind:
For by my House they've done the same,
And darken'd every mind;
Patch'd up the Law and Gospel too,
To beggar all mankind;
For as thy Father's house appear'd
So beggarly to man,
Just so my honour must appear,
The way that they go on."

The former words I could not understand, and I was answered in the following manner:

" What is thy head so very weak
In things that are so plain?
I'll tell thee all the mystery,
And all the rags I mean:
The quarrels broke you well do know,
To every nation come;
The way they mend it all with rags
It must to thee be known;
They've patch'd it up with broken laws,
That from their garments come;
And weak as paper all hath been,
To bring my land to shame.
Are not the windows all broke down,
As those do now appear?
And where's the glazier that is found
To mend the glass that's here?
But in thy heart thou say'st there's none;
And I may say the same;
For who my Gospel now doth mend,
To say my words are come;
And that the truth is verified
My Gospel to fulfil?
No; this the wise men have denied;
Their ragged garments still
Are patch'd and stuff'd in every hole,
To darken all mankind;
Because their purse they all would save,
And darken every mind;
Give me the rent! is every cry—
But who allow repair?
For perfect like this landlady
Are all the wise men here;
And if this way they do go on,
My anger fast will somke;
For I shall to the purpose come,
And down the rags shall drop;
I'll pull them out as thou hast done,
My floors for to make dry;
In every step I'll act like thee
Now in this house of clay:
My Father's laws I'll now maintain,
And vindicate his cause;
My anger it shall rise like thine,
To vindicate his laws.
I'm wearied out, as thou hast been,
To hear their foolish tales;
But to the purpose let them come,
If I their wounds do heal.
Wrong in their work do all men go,
And every man doth err;

They cut the fuel high, I know,
And spoil the vineyards here;
Close to the root doth no man go—
To reason I'll begin;
But as their weakness I do know,
I shall explain the thing:
For like thy Father all have done,
To cut my Bible high,
So that the stubble still doth stand—
And here's the mystery:
Another after him did come
To cut the fuel low,
Because thy Father's labour's gone,
And all did own 'twas so;
Then own your labour all is gone,
And now your weakness see;
Then to my Holy Hills I'll come,
And cut the stumps away;
Close to the root I'll surely go,
Till I have made it plain;
The barren wilderness you'll see,
That man could never prune:
Weak as thy Father all are come;
For here my words go deep—
The branch cut off and stumps remain,
If I like man should sleep."

The Valley of Jehoshaphat, a communication given in 1796.

"For to the valley all must come
That will be sons of light;
A valley's low, you all shall know,
And lowly all must come
When that I do begin to plead,
And rescue every man;
For when the battles I have fought,
And every victory win,
I'll bring them in the valley low,
And reason then with men.
The vallies low, I'll let them know,
It must be in the heart;
Together every man shall come
And know how I did smart,
And what I suffer'd to this day,
As I for man do feel;
The marks can ne'er be done away—
My side is open still
A doubting Thomas to receive,
A persecuting Paul;
The trembling jailors I will free,
And men shall know ME all,
That in the valley now will come,
As doves begin to fly.

The valley must be in the heart—
The Battle's drawing nigh;
Imperfect is thy Father's house;
Imperfect's every land;
Then trust to ME for victory,
If ye are imperfect men.
As to perfection I see none—
The perfectones are gone;
Sickly and wounded all by sin,
I see, is every one.
I said thy Father's house, like mine,
Was now to ruin come;
Therefore I see 'tis time for ME
To come and make an end.—
'Tis deeper than philosophy
The lines that thou hast penn'd.
Now let the learned men appear
Their Bibles to explain,
And tell ME how they think 'twill be
That I shall call them in;
What signs or wonders will they see,
That I have not foretold;
Or how do they expect 'twill be,
My Bible all unfold?
If they will say they can explain,
And shew their judgment clear;
I say that they are more than men—
A Peter must be here;
For flesh and blood can never know,
The way I shall proceed.
'Tis words must try the hearts of men,
Or they will never bleed;
For signs or wonders will not do,
'Tis words do try the heart:
And words shall bring all to their view
Why I for man did smart.
So now if man will humbly come
Thy written hand to see,
And own thou art a simple worm,
My Spirit sure 't must be,
And from the Spirit wish to know,
And honour the Most High;
Then sure my Spirit they shall know,
And so may prophesy."

The following communication was given in February, 1797. Finding the death of the bishop, which was foretold by me, did not convince men of the truth of my prophecies, filled me with despair and jealousy; and being earnest in prayer one night my heart was so deeply affected, that I fainted away;

Mrs. Woolland and Mrs. Minifie came in, and they threw water over me, to bring me to life; yet I was very poorly the next day after I arose. I was answered in the following manner:

" Now, Joanna, thee I'll answer:
In the green tree this was done;
Thou must suffer like thy Master,
For the stubborn sons of men;
Their chastizement is laid on thee;
By thy stripes they heal'd must be,
If they will be heal'd at all:
Now is the time to stand or fall.
All physicians are in vain;
I shall fast bring on thy pain:
Force of arms will never do*,
Violent means are in my view.
To my will thou must submit,
And thou'lt know my love is great;
Health to thee I'll not restore,
Till I've open'd every door;
But if open they'll not come,
I shall lay thee in the tomb;
Then my anger fast shall smoke,
They shall feel a dreadful stroke—
As thou wring'st the silk therein,
So I'll wring the dregs of men†.
For my honour shall not die;
Men shall know 'tis the Most High
That doth all these threatenings send;
'Tis I indite, though thou dost pen.
Mark the time thy health decays;
Mark the words that I do say:
In thy writings what's before;
Will men say that thou dost err?
All these things thou didst contrive?
Thou canst kill, or make alive;
In thyself thou ought canst do,
For to make thy writings true?
Have I left thee to thy will,
Ne'er thy heart with anger chill;
Simply let thee to go on,
No man bids thee hold thy tongue?
Still to random thou must go;
This the son of men do know;
Me they judge to be the same;
Am I like the human frame?
In thy heart thou answerest, No;
Deeper than them I do go;

* Joanna was in such violent fits at the time she fainted, that her friends were not able to restrain her in them.

* This alludes to Joanna's wringing the cotton to get some ink out of it.

Deeper things are still behind,
When thou hast heard Pomeroy's mind.
Fast the sands are hastening on;
To the purpose I shall come;
For when Lent doth but appear,
Tell them what I suffer'd here
By the unbelieving Jews;
Let the Gentiles hear the news—
Like the stubborn Jews before,
They have open'd every pore;
Every passion they awake—
See the Bride then at the stake,
Fasting like her Lord before—
I shall open every pore,
All my sufferings she shall see;
Lent shall come, and Lent shall be;
Now I tell you 'tis but Lent—
For a space you may repent,
Or relent of what you've done.
Will you laugh, or will you mourn,
For to see the suffering Bride
On a bed of anguish laid?
Every passion then awake,
View her MASTER at the stake!
Here the sevens they are to mark,
And see how things do go,
'Tis but one figure doth them part,
Twice the seven feels the dart.
Then let the leprous men return,
Or too late they all shall mourn;
Let them know my Spirit's near;
Can they doubt a thing so clear?
Blinder than the Jews must be,
If they judge it come from thee,
Or from Satan to indite,
Wiser than the sons of light.
All together let them weigh;
See the judges of the day;
Hath gross darkness cover'd there?
In all your land it doth appear:
Blind by pracitce and by sin,
Blind I see the prudent men;
For their understanding's hid—
Let them see thee in thy bed;
When thy passions I awake,
They may marvel what thou'lt speak.
Will they break the bruised reed?
Bruis'd for them thy heart must bleed.
'Tis I have lull'd thee so asleep;
But I shall thee soon awake,
And thy nature fast I'll waste,
If I find that men do jest.
Now with patience thou must bear
The heavy stroke is coming near.

Now, Joanna, thee I'll answer:
Mark the words I said before,
Thou must now sweat like thy MASTER,
And must open every pore.
As thy blood doth all seem tainted,
Perfect so is the state of man;
All thy health doth now seem wasted,
So the strength of all is gone:
Every man as weak as thee,
But their weakness do not see,
Their disorder do not feel,
Think they want no one to heal;
But the time is drawing nigh,
They'll want help as well as thee;
They will want the nurse's care,
Full as much as thou dost here;
For thyself thou canst not tend,
And thou'rt nursed by thy friends;
They'll want friends as well as thee—
Deep's the hidden mystery."

An Explanation given to the above, March 6, 1805.

"Now, Joanna, I shall answer thee: and know this morning I called thee aloud, and now I call aloud to all men; had the words I spoke to thee, in 1797, been then fulfilled all men would say, it was an artful invention of thee, or a disorder in thy head; and all would judge thee fit for Bedlam, had it then been fulfilled in Woolland's house; therefore I ordered thee to seal it up; and I sealed it up from thy memory. But now let all men call to their remembrance what happened to thee at Bristol. Now mark the words I said to thee—then Lent was coming, and it should be lent for a space; and for a space it was lent to thee; the type I placed in thee, for the nation at large. Now let them remember all thou hast suffered upon thy bed; all the words thou utteredst, in the agony of thy soul, and how thou sawest the sweats of thy Master in thy bed; all these sufferings, and all these sweats, that thou hast suffered thyself, and saw ME in the vision in thy bed, are all published to the world, before this communication was made known to the world, sealed up from them and from thy knowledge. Now let men

weigh the whole together: thy illness in 1797, was only placed as a type and shadow; but how could I place that type and shadow without placing some illness in thee at that time? Now as men have called thee an impostor, I will appeal to the conscience of all men, if an impostor that had shammed the first, to write in that manner from a trifling illness, whether they would not go on to sham an illness, to say it was fulfilled, and have sent for Pomeroy, on a pretended sick bed. This, I tell all men, might have been done, and would have been done by an impostor; therefore I concealed from thee the sense and meaning of the words, that a time was to come, that I should fulfil them, to prove to men and devils thou art no impostor, nor any deceiver. And now I shall come to the purpose of thy visitation at Bristol; the words I said unto thee—thou must bear for man and ME, in 1797, thou didst bear at Bristol in 1804. Now let all men weigh the words deep: by thy stripes they must be healed, if they would be healed at all; and let them mark thy stripes that are known to thee and thy friends. Now I tell them all it is by thy stripes, it is by thy sufferings, and what thou hast gone through, must heal them of their unbelief, if they will be healed at all. For I now tell thee, if unbelief abounds, and men go on in their mockery, all the stripes and sufferings, that come upon thee as a shadow, shall come upon the nation as the substance. So let men weigh one with the other, and judge for themselves; and mark what thou sufferedst, after thou heardest from Pomeroy, what thou hast suffered for men's unbelief; let them judge for theirselves what they must suffer for their own—

For now to man I bold shall come:
And line by line trace back,
And tell ME how all this was done,
If I did never speak,
To shew to man how things must come,
When I began in thee?

It was in sufferings I did name—
Let men thy sufferings see,
And all together now compare
With every line was penn'd;
Then they must know 'tis time to fear,
And judge it in the end,
Before their fate be come too late,
They cannot judge at all;
For if I bring them to thy state
Of sufferings, they must fall.
I raised up thee, they all do see,
To shew them all the end;
But deep they'll find is the mystery
Concerning of thy friends,
That did appear the whole to hear—
And now the *Seven* see,
That I commanded to come there
And hear the truth of thee.
The *seven men*—now mark the end,
And in the *seventh year*,
The *seventh month*, thou say'st did bend,
Then see the mystery clear,
What must come on, upon your land,
Before the *ten* is up,
And then with joy thy friends may stand,
For all thy foes shall drop.
So now discern the way I warn,
And let your land take care;
I said thy stripes should heal thy friends,
But all thy foes must fear:
Because on them it back shall come,
Redoubled so shall be.
I give this warning to your land,
Then let no one blame ME;
So as 'tis Lent let them repent
Of all that they have done;
For now, I say, my mind is bent
To bring thy stripes on man.
But how could I that dwell on high
Severely so appear,
While 'twas concealed from every eye
The threatenings I've plac'd here?
I tell you plain, ye sons of men,
If you the lines can see,
No longer here could you contend,
But own it comes from ME.
But if all came in a straight line,
It might be done by man,
Not with my Bible to agree,
The way I've laid my plan.
I've brought it round in every sound,
My Bible men might see;
And as thy fasting did begin,
Thou knowest it did end by ME.

'Twas by command thou didst begin
The seven years before;
But mark by ME how all did end,
When thou no bread could'st bear;
Just so is man; as now they stand,
They break the bread for ME;
But as my Gospel they'll not clear,
My anger they will see.
I ask of men how they can come
For to awake the Jews,
And make my Gospel but a form?
The truth they all refuse:
My Gospel stands by my command
For ME to make it clear—
The visions that were seen by John
The Jews must see them here;
For to fulfil is now my will,
And make my Gospel plain;
The way the visions men have plac'd
Was ne'er of use to men.
What prophecy will they now cry
In ought do these made good?
You say the Church that way doth lay,
As it is understood;
But now to men I thus shall come,
And bid them answer ME,
What use this prophecy is known,
If it is plac'd that way?
The Jews thereby will never cry,
My Gospel is made clear,
If you deny the prophecies,
Or the fulfilment here.
No, simple men, you may contend,
Your wisdom will not do,
To prove my Gospel in the end,
And wake the stubborn Jews.
The Roman bands may ever stand
The way you all go on,
Nor can you waken every land
To prove the time is come,
My Gospel here doth now appear
In every truth to shine;
And in your land do Arians stand,
And men of different minds.
So they'll go on, I tell you plain,
As they've went on before,
Till for my Gospel I'll contend,
The truth in all is clear.
The Son of God will ne'er be know'd,
The way I died for man,
Till I have made my Gospel clear,
And prov'd it by my plan.
Therefore in thee's such mystery
In all things to bring round,

That in the end they all may see
The way my Bible's found.
So now discern how I do warn,
With what was said before,
Then you may see your end will be
As it was plac'd in her.
Had she drawn back she'd felt the rack,
And never seen this day;
Because 'twould been a fatal stroke,
If faith had died away;
Then she must die; I tell you why,
My word was gone before,
If she in unbelief did lie,
Her life must sure end there;
But she did not—now mark the stroke,
How faith did carry her through;
And so with men I shall go on,
Where faith in them is true.
To rise like thee the end they'll see;
I've rais'd thee for a Sign;
The end believers all will see,
That judge the calling mine.
But unbelief brings on their grief,
That thou didst feel before;
But I to none shall give relief,
That mock my calling here.
So judge the hand, how all do stand,
This warning is for all;
The stripes of thee let England see,
And deeply weigh the call.
So I'll end here and say no more,
Till men have weigh'd it deep;
Then a few words to thee I'll clear,
Why thou for man didst weep."

The following communication was given in 1797. In Lent, when my heart was deeply wounded, being jealous for myself, as most of my friends kept blaming me for continuing my writings, and I myself was stumbled, as I had written to the archdeacon and the chancellor, by the command of the Spirit, and they paid no regard to my letters; this added to my own jealousy, I could not pen my feelings; for though I trembled to go forward, I was afraid to go backward, and disobey by eating of meat; though I very sharply felt the want of it. After I penned my feelings, and the words of mankind, on Ash Wednesday, I began my fasting on the Sunday before. Cruel and harsh doth the conduct of all men appear to me; I wearied myself for nought;

vain and fruitless hath been my time wasted, as none lay it to heart! Who hath believed the report? Or to whom is the arm of the Lord revealed?

THE ANSWER OF THE SPIRIT.

"Now, Joanna, thou stop there;
For I shall instant answer here:
Is it for nought thy time is waste?
Then judgments I shall bring them fast.
It is the stubborn sons of men
That pull the vengeance in your land,
As all my Bible's thrown aside,
And men are fill'd with nought but pride;
Then I shall surely cut them low,
As with thy paper thou dost do,*
For with my Bible this they've done:
I see the lofty sons of men,
Perfect as thou hast tried them here
Their hearts in general are every where.
I knew before it would be so;
Unto these men I bid thee go,
That thou the fruit by them might'st try,
And see they're dead and wither'd lie.
Now if my vengeance fast comes on,
It is the shepherds all must blame;
Dead to the root they surely be;
Their preaching's but hypocrisy,
To strip the cloathing from the sheep—
They've never been into the gap
To mend the breach that's broken down;
No Moses in your land is found;
Joshuas nor Calebs ye have none;
If there's a Jacob, let him come
And say he will not let it go,
Till he the perfect truth do know;
Thy name and nature let him find,
And shew thy letters to mankind.
It is the priests I do condemn:
The sheep are starving by their hands.
And now I bid them to appear;
They have turn'd thee from my altar there†—
And to thy conscience I must go,
And canst thou say it is not so?
But here thou canst not this deny;
Then in the ditch they'd let thee lie;
Because they say that thou art there,
And this is all the shepherds' care.
Then sure they do but fleece my sheep,
And others they like thee may weep,
And leave my altar all like thee,
And their hypocrisy may see.

* Joanna being in want of paper to write a note, she cut a piece of the sheet she was writing on for that purpose.

† The conduct of the clergy at Exeter made Joanna think it improper to receive the Sacrament from them, except when Mr. Pomeroy was there.

Which way soever men do judge,
I will them all condemn;
For unto thee what do they lay—
Appear ye sons of men.
Thy sin is of the greatest die,
If from thyself 'tis done;
For thou must now mock the Most High,
And be reprov'd by none.
Is this the love men bear to ME?
Such love I do despise;
Out of my mouth I'll spue them all—
And will they boast they're wise?
Bring now my Bible to their view,
Their learning's all in vain;
Blind leaders of the blind 'tis true
Are all the learned men.
Thou seal'st the people in my name,
And what was my decree,
And yet they put thee not to shame,
Nor tell thee sin't must be.
Then how my Bible do they know,
I do of them demand,
The blackest sin to suffer so,
And none reprove thy hand?
If from the devil they dispute,
Then he may have his prey;
I bid the sons of men be mute,
They've not a word to say.
If from the Lord they do believe
There is but one that's clear,
That wish to know what I have said—
Let Pomeroy now appear,
And answer for the sons of men;
For I'll not set thee free;
I surely will bring on thy pain,
Till Pomeroy thou dost see.
Imagination, if they please,
May cast thee on thy bed;
Imagination fills their eyes,
What have they now to dread?
With words provoke to bring the stroke,
Let Pomeroy kill or cure;
They may imagine what they will,
'Tis what I said before.
Harsh are the words that I have spoke;
Harsh are the sons of men;
But as thy heart seems almost broke,
Then death or life shall heal!"

Here I ended. The first Friday in Lent, I dreamt I was in a wheat field, and had been hatting the wheat, as it was all cut down; I thought I was very thirsty, and had nothing allowed but water to drink, but afterwards stole some cyder;

after that I was carried through the air to many strange places. As my ink was very pale I was answered in the following manner:

" In death or life shall I begin?
Thy ink is like the sons of men;
As too much water's poured here,
And scarce can make thy writings clear;
So too much water's in the heart,
They do not feel how I did smart,
When by the unbelieving Jews—
Now let the Gentiles hear the news,
That in the balance both must come;
For both alike I now condemn.
The Jews with rage and passions high
Did nail my hands at Calvary;
Because, they said, I did blaspheme,
To say the Son of God was come
In such a lowly, humble form—
The purple gore by malice came;
And this was done through fiery zeal;
They said my wonders came from hell;
And when they saw ME on the tree,
They said they'd then believe in ME,
If I would shew one wonder more,
To loose my bands when fastened there.
So here's the folly in mankind:
When to their folly I resign'd,
To unbelief I gave them up,
The temple's veil in sunder rent,
And darkness soon came o'er the land,
While men in unbelief did stand,
And what to think they did not know;
For many fear'd I might be true,
And came believers in the end,
While harden'd sinners still remain'd,
Till I their city did destroy,
Despised their King and none enjoy'd.
Now by the Bridegroom this was done—
My Life was offered once for Man;
But I shall offer it no more:
Though every wound they are opening here,
The Gentiles take a different way;
I see their hearts as cold as clay—
For thou hast surely sicken'd ME;
Did e'er a Woman write like thee?
And to the sons of men 'tis told,
Their hearts are neither hot nor cold;
For what thou'st do they do not care;
More sickly than the Jews they are.
So from thy ink I shall go on:
This is a shadow of thy dream;
For nought but water was allow'd
For thee to write the Word of God.

My harvest thou must gather in;
I say 'tis time to hat the corn:
For though one swallow doth appear,
I say, your summer is not near;
Though from the simple tale was told,
You say you're getting Spanish gold;*
But now, I say, 'tis time to fear,
Your Spanish gold is not so near;
What's in the wind, you do not know—
Do men now govern all below?
Then badly govern'd all would be;
Too long they've govern'd, I do see,
Till all my Bible they forsake,
And poor men's hearts with anguish break.
For now in this extremity,
I see in man more cruelty;
For as the burden is begun,
'Tis doubled by the sons of men.
Their hearts are harden'd, conscience none,
Since I have left mankind alone:
And yet restraint I do put some,
Or else they'd bring ME soon to shame.
A child that's left to his own will,
His measure soon with guilt he'd fill,
And bring his parents to disgrace;
And this is like the human race;
For if the world was rul'd by man,
To ruin every soul must come.
For now to reason I'll begin:
The worldly wisdom shew of man,
Whose wisdom you think fit to rule,
Hear first, and then judge as you will."

These words were given, some in answer to Atheists, that judge there is no God to govern, others that judged the Lord would never stoop so low as to reveal any secrets to the poor. The answer is as follows:

"Now from the Jews I'll first begin:
They judg'd that I should come a king,
And with the rich and great to go,
And every earthly grandeur shew.
Now had I come unto their will,
Their hearts with pride must surely fill,
And all the lofty sons of men
Would then as gods begin to reign,
And say they must be honour'd here,
For like their master sure they were;
And so with pride their hearts would swell,
Till earth would soon resemble hell;

* The news was we should get gold enough of the Spaniards to carry on the war.

And gold would be their every god,
And down the poor must soon be trod;
For sure already this is done;
The poor are trampled on by man.
But then they may not now despair,
Because my image they do bear;
But was my image in the great,
The poor then tremble at my feet;
Then sure the poor might all blaspheme,
And curse the days when they were born;
Unless like Stoics they become,
More ignorant than the creatures dumb,
No hearts to feel, nor eyes to see
They were despis'd by man and ME,
And born to be the negroes here;
'Tis more than nature e'er could bear.
The rich would swell like Herod King,
And like the lice the poor would come
To swarm around and to destroy;
And where's the man I could enjoy?
For pride I cast the angels down;
No fellowship with them was found;
The heavens in disorder stood,
While Satan's pride despis'd his God.
Stoop to his word he could not bear,
And pride brought on the tumult there;
And fast the number he did draw
To sin against my Holy Law,
Till war in heaven began at first,
And down the rebels all were cast.
But how could I the devil blame,
If pride had led ME on the same,
To fill the world up with pride?
Then Satan might stand by my side,
And say, "thou art come down like us
"To fill the nation with a curse;
"Because the great thou'lt swell them more,
"Inflict the curse upon the poor."
For this the devil has ever done,
And swell the pride of ignorant men,
To tell them they are rich and great,
And puff them up with self-conceit;
With murmuring he doth fill the poor—
Another day I'll tell thee more;
I said I'd answer thee again,
From deeper words I shall begin:
If I should copy after men,
The world a hell would soon become;
The rich and great would swell with pride;
The poor would murmur by their side;
Envy and malice in the one,
Despise the Father and the Son;
The rich would think their gold their god,

And say my grandeur there was shew'd,
While the poor man would ME despise—
All hearts in tumults soon would rise:
The rich would think they were too high;
Like Lucifer would be their cry—
"Where shall we stoop? he was a Man
"Seated like us upon a throne;
"And we've a throne the same as he;
"What difference now then can there be?"
The poor would say that they were curs'd,
And be like Cain, that was the first
Who envied so his brother there,
Till malice brought him to despair.
And this would be the state of man,
If I should act as weak as them.
Man by wisdom cannot rule,
While he is tainted by the Fall;
Because his wisdom will not do—
Judge for yourselves if 't be not true.
But now to reason I'll begin:
I've shew'd my love to every man;
The rich I bless'd with earthly store;
If they act right I'll bless them more;
If faithf .l stewards they will be,
In order guard my family,
And guide my substance with such care,
That no complaining I may hear
From those that I have placed below;
A good account I bid them shew;
For all the earth is surely mine,
I've fix'd the stewards in mankind.
Now to my House I shall return,
A full account of all demand,
What every steward here hath done;
And know, in ME stands the poor man—
The judge is to the jury bound;
The lowest jury gives the sound,
Whether the victim must be free;
Guilty or not, 'tis pass'd by they.
Now as a BEGGAR I'll appear,
As I in Bethlehem did before—
Have I no lodging in the inn?
Then to the MANGER I must come;
And in the MANGER I find room,
Where I may gently lay my head,
And sleep compos'd on this low bed.
Now to the MANGER let them come:
For furniture I say there's none;
Nor of her talents doth she boast,
Nor say she's wiser than the rest;
But if her judgment is betray'd,
The Spirit's wrong that doth her lead.
Thirsting for my Spirit she hath been,
And trembling stolen it from men;

Resolv'd she was the truth to have,
All hazards run to kill or save;
For though by man she was denied,
The ways are many she hath tried,
To know if she was right or no,
And still like Jacob she doth go,
Her Father's blessing for to steal—
Pleased with her schemes' I'll bless her still!"

The following communication was given in Jan. 1798, and taken from the sealed writings, March 7, 1805, in answer to men's saying they did not believe my prophecies; as they had so long threatened of dangers, and saw none come: and thought the wars and dangers would soon be over; to which I was answered—

"Then now I bid them to take care,
If they do think they've nought to fear;
For like the Boy the end you'll see
Who jested so long the Bear to be,
When in reality was none.
His friends had often heard his tone,
And found so long he did deceive,
No truth from him did they believe:
And when the truth did sure appear,
They thought he jested as heretofore,
And never stirred his life to save—
This warning to your land I gave:
Simple's the fable thou must pen,
I'll clear the mystery in the end."

The fable was of a boy that had many times cried out, a bear! a bear! The people went to his assistance, but finding the boy only mocked them, for a long time paid no regard to his word; at last the bear did come, and the poor boy cried for help in vain; they thought he was jesting as before, and none came to his assistance, till the bear had torn him in pieces. To this fable I was answered—

"Now here's the type, for it is deep,
Which to your land I'll bring:
Thou'st warn'd so long the bear would come,
And some believ'd the thing:
But years roll'd on, no bear is come,
You think you're mocked here;
But, like the boy, your end will come
And take you unaware.

Dost thou deceive, do men believe,
And give no credit here?
Then in the end you all will grieve,
And find the furious bear
Will surely come to you unknown,
When you do not expect.
When thou art torn from every hand
That doth thee so reject,
Then all, too late, will see their fate—
Mocking is catching here;
If I do mock, with men to joke,
I bid them now take care!
What I do mean I'll now explain,
How I do jest with man;
For in disguise, before their eyes,
I unto them am come;
Because that here, I'll make it clear,
My Spirt is come down,
And like the nations heretofore,
There's none can judge the sound;
For mockers here, I'll now make clear,
Was there no different sound,
When he did careless cry, the bear!
And when the bear was found,
A different cry is said by thee,
A different cry they'll hear;
And if that men go on this way,
They'll find the furious bear."

Here ends the communication. While this communication was copying off, my heart began to swell, as I thought it was the boy that was destroyed, and not the people that disregarded his cries; then the fable must allude to me alone; to which I was answered—

"From thy folly I shall answer,
As thy ponderings I do know,
And the fable thou hast mention'd,
To thyself thou'st plac'd it so.
From thy thoughts I now shall answer,
As men say 'tis thou dost mock,
If they do not know thy master,
Thou may'st feel from man a stroke.
Though so long thou hast been jesting,
Thy accusers so will come;
Now the fable thou hast mention'd
Is for thee, and for the Land.
For I tell thee, now the sorrow
Of the fable it will fall
On thy head, as I've told thee,
Though they think thou'st mock'd so long;
Yet I tell thee, in great fury
Men will to the purpose come.

Here I own doth stand the fable,
In one shadow unto thee;
And I know thou art not able
From thy dangers to get free;
So I will not here deceive thee,
Yet thy folly still I blame,
As I've said I'll never leave thee,
But thy foes I'll put to shame.
Now come closer to the fable:
When they saw the child was dead,
Where's the heart that now is able
For to mock the words he said;
No; I tell thee, in deep mourning
Every friend the sight did see;
Many hearts must then be burning,
And repent their cruelty.
So now to man the whole will come—
The fable's deep for all:
'Tis deep for thee, I now do say,
And to your Land 'twill fall.
So I'll end here and say no more;
But let men weigh it deep:
I've shew'd the ocean and the shore,
The way the end will break;
But can your Land the trial stand,
When every truth is clear?
She warn'd so long, and now 'tis come,
'Tis time for all to fear.
When thou art dead, when thou art fled,
The floods will fast come on—
The other fable, I have said,
Must with this fable join."

Here finishes the explanation that is given this day, March 7, 1805. And I am ordered to pen another parable, that was written on December 8, 1799. I was at work at Tiverton at a farm house; and while I was there the floods arose in such a manner that the grounds were all overflowed where the farmer had a flock of sheep. They observed in the night the floods were risen, and the sheep were gone, and they could no ways find them that night; in the morning, when the floods began to abate, they found the sheep drove down in the wood that stood very high like a bank, which was the way as they supposed the sheep had got their footing, and they were all preserved. To which I was answered—

"As the floods arose to drive the sheep, just so will the floods arise in the world. I do not say of

waters only, but floods of various kinds: yet I will preserve my sheep in the midst of dangers, and carry them by faith to a place were no floods shall hurt them. The shadow is simple, but the type is deep of your land; for as the floods arose, that carried away the sheep, so will dangers arise in your land; yet believers will be preserved, as the sheep were. But let them believe all the promises that are made to believers, in Christ, and no floods shall hurt them; for when the storms of dangers swell over your land, I will protect them that believe in ME, and they shall stand secure, as the sheep did, though they have the floods to pass through—

But unbelief will bring on grief
To those that hear the call
With hearts unmov'd—I know their love,
They're sickly and lukewarm;
And blind they'll be, you all will see,
When I bring on the storm
That must arise—let men grow wise!
For it will hasten on;
The days are near for to appear
That men will see it come.
Now I'll begin from types to men—
The woman did come blind,*
No feeling in her heart was seen—
The mysteries lie behind;
For in your land so blind men stand,
The daylight cannot see;
And every frame, I know their name,
They're all as dead to ME
As she became—I see your land
So perfect like these two;
She that had sight did judge the light,
If by it she will go;†
The other blind no light could find,
And now from types I come:
The Woman here did so appear,
And this is like your land,
That will bring on a heavier storm
Than was raised by the flood;
And some will see the mystery,
And fly near to the wood;
That is, you see, in faith to ME;
For now I warn you all,

* A woman that was a believer, led a blind woman, who was a great professor of relig on, to Joanna; but she would not believe in the prophecies.

† After this she fell back also.

This very year what doth appear,
Will no one judge the call,
The thing's of God it will be know'd
To those that are not blind;
And by the light, I say, the sight
Will guide them where to find
The perfect way, to thee I say,
And be secur'd from harm.
But if the blind do lead the blind,
The ditch I now do warn,
Wherein you'll fall, I tell you all—
Blind leaders do appear;
For where's the man that doth discern
The time is drawing near,
That I am come to make an end,
And save my frighted sheep?
Judge from the storm how I do warn,
And how my flock I'll keep;
So do not fear though danger's near,
But keep the type in view,
And, like the sheep, you'll find I'll keep
And safely guide you through.
So now grow wise, for fast will rise
The floods to man unknown;
Because the years will now draw near
That wonders must be shown.
Wonders they'll be, they all will see;
Thy wondrous judge will come;
And full as blind he'll see mankind—
And that will wonder him,
How man can be so blind to see
What letters thou hast sent,
And not discern how I do warn,
Nor know I am thy friend."

LONDON:

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AN

ANSWER

TO

THOMAS PAINE'S

THIRD PART

OF THE

AGE OF REASON,

PUBLISHED BY D. I. EATON;

LIKEWISE TO

S. LANE,

A Calvinistic Preacher,

AT YEOVIL, IN SOMERSETSHIRE;

AND TO

HEWSON CLARKE,

EDITOR OF

THE SCOURGE,

AND LATE OF EMANUEL COLLEGE, CAMBRIDGE.

BY

JOANNA SOUTHCOTT.

ENTERED AT STATIONER'S HALL.

PRINTED BY MARCHANT AND GALABIN,
INGRAM-COURT, LONDON.

AN ANSWER, &c.

2 *Epistle of Peter*, ii. 1, 2. "There shall be false teachers among you, who privily shall bring in damnable heresies, even denying the Lord that bought them, and bring upon themselves swift destruction: and many shall follow their pernicious ways, by whom the way of truth shall be evil spoken of."

The truth of the apostle's words is verified by the blasphemous books that are published against the authenticity of the Bible. In Thomas Paine's "Age of Reason," I shall point out his folly, and the darkness of his understanding concerning the scriptures, knowing that his former publications hurt many weak minds, and have made many become atheists; because his reasoning is so artful, and wickedly contrived to make a mock of the scriptures, and which men, by carelessly reading, may not discern his folly; and therefore they are carried away with his pernicious doctrines. I have heard much talk of his books, and the injury they have done to many; but I never read any of them, before the trial of Eaton, for publishing the third part of Thomas Paine's Age of Reason, which was brought to me. In reading it over at first I clearly saw the artful working of the book; but did not at the first reading discern his folly; but, on perusing it over with serious attention, I soon saw from whence his reasoning came, which he calls a divine gift, given him of God; but his reason, which he boasts of, came from the same

source as *St. Paul* speaks of,—"That in the latter times some shall depart from the faith, giving heed to seducing spirits, which is the influence of the devil:" and this influence was over Paine's mind, that in seeing he could not see, nor in hearing he could not understand, in what manner Satan worketh upon the minds and hearts of men, to bring them to depart from the faith of the scriptures: and as Paine says there is no devil, he judged that the influence upon his mind was a gift of reason, given to him from God.

I shall begin first to shew his folly, and how dark was his understanding, in what he says on *Isaiah*, chap. liii.

Paine says,—"*Isaiah employs the whole of this chapter in lamenting the sufferings of some deceased person, of whom he speaks very pathetically. It is a monody on the death of a friend; and which Isaiah, in deploring the hard fate and loss of his friend, mentions nothing of him but what the human lot of man is subject to.*"

To his folly I answer, and prove that Paine had no wisdom given him from the Lord: for the ways of the Lord were unknown to him; and his judgment on this chapter must confound those that rely upon his wisdom.

I shall first take him upon his own grounds. He says, "*Isaiah was lamenting the death of his friend.*" But how doth he make this agree with the following words of *Isaiah*.—"He is despised and rejected of men; and we hid as it were our faces from him; HE was despised, and we esteemed him not."

If Isaiah had been speaking of a friend, that had been put to death, he would not have joined himself with those that despised him; but he says, "we esteemed him not;" as though all joined together in rejecting the person he is speaking of, and saith, "all we like sheep are gone astray; we

have turned every one to his own way; and the Lord hath laid on him the iniquities of us all." Now let us look at the beginning of the chapter. Isaiah begins with these words:—"Who hath believed our report? and to whom is the arm of the Lord revealed?" Had this been a friend of Isaiah, as Paine has set forth, there would have been no cause to inquire who had believed the report; because a man being put to death, in the manner described in this chapter, in the days of Isaiah, must have been publicly known to them all; and there wanted no revelation from the Lord to confirm the death of a mere man; but it wanted the arm of the Lord to reveal who was to die for the transgression of man, and by whose stripes we were to be healed. When we come to the second verse, we find Isaiah was speaking of a person to come; as it says, "HE shall grow up before him as a tender plant, and as a root out of a dry ground;" which meaneth, poor ground; and so we find, that our Saviour was born of poor parents. And the prophet adds,—"HE hath no form nor comeliness; and when we shall see him, there is no beauty that we should desire him; HE is despised and rejected of men: as there were no riches, greatness or grandeur for them to desire, when he became flesh to dwell with men; therefore the Lord spoke by the mouth of his prophet what would be the language of men's hearts, when the prophecies of that chapter were fulfilled: and before it sprang forth the Lord warned of it; for HE well knew how the devil would work in the hearts of the sons of men against his ANOINTED, when HE became flesh to dwell on the earth. And now let us come to the birth of Christ; when HE was born in Bethlehem, the arm of the Lord was revealed to the shepherds, who were keeping their flocks by night, as the angels of the Lord appeared to them. *Luke* ii. 10. But who believed their re-

port? The arm of the Lord was revealed to Simeon, as it was revealed to him by the Holy Ghost, that he should not see death before he had seen the Lord's Christ. But who believed his report? This was despised and rejected by the Jews; as they did not understand the meaning of this chapter, and many others that prophesied of our Saviour's first coming, to suffer for the transgression of man. They only looked to the prophecies, that speak of his coming in the clouds of heaven, and all the saints with him, to claim the kingdoms, that all people, nations, and languages, should serve him, and to bring in everlasting righteousness. Now as their eye was to his coming in power at the last, they did not observe the first, that HE must first come to suffer; and therefore HE was despised and rejected of them; as they saw no greatness for them to desire him.

But Paine says, "*If Jesus Christ was the person the church represents him to be, that which would exclusively apply to him, must be something that could not apply to any other person; something beyond the line of nature; something beyond the lot of mortal man; and there are no such expressions in Isaiah* liii. *nor any other chapter in the Old Testament.*"

This shews the absurdity of his reasoning, the darkness of his understanding, that he had not discernment enough to see that this chapter speaks of something more than belongs to mortal man.

Can we be healed by the stripes of a mere man? or the chastisement of our peace be upon man? Can man make himself an offering for the sins of others, by laying down his life for them? Can a man so blindly discern what he reads, that the prophecy in this chapter can allude to any mortal man, to bear the sins of many, and make intercession for the transgressors? For this is the pro-

phecy of the chapter, that the person spoken of, men were to be healed by in the end; and which we must look to the Gospel, to discern what likeness there was in Jesus Christ, to compare with the chapter.

I have already mentioned, how the arm of the Lord was revealed at his birth, to the angels, and to Simeon; again, at his baptism, when the voice came from heaven, saying, "This is my beloved Son, in whom I am well pleased;" and in many other instances. The arm of the Lord was revealed to the disciples of Jesus Christ; but who believed their report? Were they not mocked and despised? And when the Jews could not deny the miracles HE wrought, yet they maliciously said they were wrought by the devil; so that HE was despised and rejected of men. I need not to enumerate all the wonderous miracles our Saviour wrought, as they may be seen in the Gospel; such as could not be wrought by a mere man. Now let us come to his death. HE told his disciples, the time drew near that HE should be offered up; and therefore made no resistance, when the time came; neither did HE plead in his own defence; but suffered himself to be led like a lamb to the slaughter, and with two thieves was put to death. Here HE was numbered with the transgressors; so that the likeness of the words of Isaiah we may see through the Gospel, how they were fulfilled by Jesus Christ; and by his resurrection we may see the truth of the Psalms, that his body did not see corruption.

And now to shew how the language of men was foretold by Isaiah, I shall come to the words of the apostles, in *Acts* ii. when Peter was preaching to the Jews, concerning our Saviour, whom they had crucified, that HE was the Holy One of God, spoken of by David and the prophets, saying, "Let all the house of Israel know assuredly,

that God hath made that same Jesus, whom ye have crucified, both Lord and Christ;" now when they heard this, they were pricked in their hearts, and said unto Peter, and the rest of the apostles, "Men and brethren, what shall we do?" Then Peter said unto them, "Repent and be baptized every one of you, in the name of Jesus Christ, for the remission of sins. Then they gladly received his word and were baptzied; and the same day there was added unto them above three thousand souls."

Now let divine light appear, and true spiritual reasoning, and then we shall see that the language of men's hearts was foretold by the prophet Isaiah. Peter's preaching would not have pricked them to the heart, to inquire what they should do, and to be baptized in the name of Jesus, and believed in him, if the language of their hearts had not been according to the words of Isaiah, to say, "Surely HE hath borne our grief, and carried our sorrows; HE was wounded for our transgression; HE was bruised for our iniquities; the chastisement of our peace was upon him; and by his stripes we are healed." This must have been the language of their hearts, or they would never have been convinced by the apostle; but they acknowledged, that like sheep they had gone astray, turning every one to his own way. This was their belief, when they were converted: and the pleasure of the Lord prospered through the Gospel, to bring men to a knowledge of God, by Jesus Christ; as many dark and heathen nations were then brought in to be Christians; and the Gentiles, who were carried away by dumb idols, worshipping the works of men's hands, standing afar off from the true and living God, were then brought nigh, by the blood of Christ, to believe in the prophets from the gospel: so that the likeness of this chapter was fulfilled, by the miracles our Saviour wrought, by

the faith established in the Gospel, seeing all the works that were wrought through him, and his resurrection from the dead, appearing unto them in his own body, as our Saviour had told them before; and so in like manner HE ascended into glory in the presence of his disciples. But I ask, how this could have been done by mortal man, as it is recorded in the Gospel? Neither is it possible for any man upon earth to prove that the liii. chap. of Isaiah contains no more than what might be accomplished by any man. Can a mere man make intercession for the transgressions of man? or can man justify men, by bearing their iniquities?

Here I have shewn the folly of Paine's judgment on the liii. of *Isaiah*: and in like manner is his judgment concerning the New Testament, which he says, "*He holds to be fabulous, and have shewn to be false.*" This assertion is like the former: unbelief is no proof, which I am a living witness of; for there are many that have said of me, that there was no such woman; the writings were inventions of men, published in my name; and they would not believe there was any such woman to write them herself; and so strong hath been this unbelief in some, that they have said, unless they could see me they would not believe there was such a woman upon earth, to write the books that have published; but they believed it was done by men's inventions in my name. This shews that unbelief is sure to err, and how men are blinded against the truth; and shews the folly that is in mankind, how ready they are to believe things impossible, but how hard to believe the things that are possible. But it is a thing impossible for men to have invented my writings, to have published them in my name, without being detected; because men would have proved there was no such woman, and they would soon have been put to shame and confusion. Now perfectly so I say

of the Gospel: had it been an invention of the disciples, and there had been no such person as Jesus Christ, they would soon have been detected and put to confusion. Could they have gone out and publicly preached to the world, and set forth the miracles our Saviour wrought, that he healed the sick, halt, maimed, deaf, dumb, blind, paralytic, lunatic, demoniac; that they saw him give sight to one that was born blind; life to one that had lain four days corrupting in the grave; fed so many thousands with a few loaves and fishes; walked upon the seas, and by his single word stilled the raging of the winds and waves? could they have said HE was unjustly accused, wrongfully condemned, by the priests, by the rulers, and by the great men of the nation, and that HE was crucified under Pontius Pilate the governor? could a few fishermen, who were in no power, dare to go out and assert such things publicly? If there had been no truth in them, would they not soon have been confounded? could they have preached this doctrine of Jesus, in Jerusalem, in Judea, in Galilee, and all the regions round about, if there had been no truth in their assertions? would they not soon have been detected for impostors and liars? and how could they have stood before the rulers and judges of the day to be examined concerning their faith? and how could they have justified theirselves before great men, without proofs of what they asserted? and there was no enemy that could come forward against them, to prove their assertions were false, though they condemned the faith of the disciples for believing that Jesus Christ was the Son of God, and by whose power the miracles were wrought. The Jews could not deny the miracles, but ignorantly and wickedly placed them to the devil, which raised the persecution against the disciples; for, had the Jews believed that they were wrought by

the power of God, they would have believed that HE was the Son of God.

The above facts being proved by the testimony of the disciples, and so many joining with them, that the Gospel was established in different nations, against all the opposition of the Jews, proves it to be the work of God, which neither Paine's writings, nor all his adherents can ever overthrow: if they will not believe it, they cannot prove it fabulous.

Paine says,—"*There is no history written at the time Jesus Christ is said to have lived, that speaks of the existence of such a person, even as a man.*" But this assertion, like his others, is false; for ancient historians have written concerning our Saviour: and *Josephus*, in his history of the Jews, before the destruction of Jerusalem, mentions both our Saviour and John the Baptist. In the fourth chapter, *Josephus*, speaking of the intestine broils of the Jews, under the reign of Cæsar, says, "About this period there arose to notice one Jesus, a man of consummate wisdom, if indeed he may be deemed a man. He was eminently celebrated for his power of working miracles; and those who were curious, and desirous to learn the truth, flocked to him in abundance. He was followed by immense numbers of people, as well Jews as Gentiles. This was that Christ, whom the princes and great men of our nation accused. He was delivered up to the cross by Pontius Pilate; notwithstanding which, those who originally adhered to him never forsook him. On the third day after his crucifixion he was seen alive: he wrought a great number of marvellous acts: and there remain, even to this day, a sect of people who bear the name of Christians, who acknowledge this Christ for their head."

Josephus, in mentioning the disasters that befel

Herod, says,—"It was at this time the prevailing opinion, among the Jews, that the above disaster was a proof of the vengeance of heaven against Herod and his army, on account of John, surnamed the Baptist, whom this tetrarch had caused to be inhumanly murdered. Now the Baptist had not been guilty of any crime: his custom was to exhort the Jews to the love and practice of every virtue."

Here *Josephus* mentions both Jesus Christ and John the Baptist, before the destruction of Jerusalem; but the evidence of ten thousand witnesses would not be sufficient for a man like Paine, whose wisdom was to direct the hand of the Almighty, in a way that could not be of any use to mankind to instruct them, in wisdom, knowledge, or understanding; for he says,—"*Had the news of salvation by Jesus Christ been inscribed on the face of the sun and the moon, in characters that all nations would have understood, the whole earth had known it in twenty-four hours, and all nations would have believed it.*"

Here is the folly of the man, to have directions given as no one could read; because the strength and power of the sun, in all its brightness and sparkling lustre, is too great for us to look into, to read inscriptions, let them be put ever so plain. But suppose, for his argument's sake, that it could be written, and could be read by all nations, to be understood and been believed; what knowledge would they draw from it,—reading the words, *Salvation by Jesus Christ*, without any information being given them, what was the meaning of *Salvation*; or how it came by him; or what they were to do, to obtain this *salvation*? It is like a directing post, that is placed, we will suppose, in Devonshire, with directions for the London road; and suppose a man sets out upon the road, from the first direction, and there were no further

directions given on the road, how would he find his way to London? as there are so many different roads, how would he know which road to take to bring him to London, if no further directions were given on the road, only the one he set out by? Now perfectly so I say by the Gospel; if we had no further directions than what Paine saith should be written in the sun, and in the moon, of salvation by Jesus Christ, we should have no more knowledge how to obtain that salvation, than a man would know how to find the way to London by the first direction, if he had no further directions given. And how could man know what was the love of God in Christ Jesus, to bring that salvation to him? Neither would he have any knowledge from such directions, what was his state in the beginning, for what ends he was created, or how he fell from that perfection he was created in, to be renewed by Jesus Christ; neither would he know what salvation meant. If nothing more was revealed, the minds of men would only be bewildered, to know the meaning of the word salvation.

And now I shall come to another observation of Paine's. He says—"*The word of God is the creation we behold; and this word of God revealeth to man all that is necessary for man to know of his Creator.*"

How blind and absurd is such reasoning! what can he suppose God created man for? to be like the beasts that perish? to sink into nothing? Then he might say, man wants no more knowledge of his Creator, than the beasts of the field do; but if God created man for nobler ends, superior to them, for his honour and glory; and designed him for a future state; that we have a soul to be saved, when the body is no more; then it is the wisdom and goodness of God to give a further revelation to man, what is his righteous will con-

cerning us, than what can be seen in the creation; and which the scriptures furnish us with; how the Lord, in all ages of the world, hath made himself known to mankind, what HE created us for, and what heaven of happiness the Lord hath prepared for them that love and serve him—the joys of heaven, the glories of a future state, and the reward to those that love and fear God, to draw our hearts unto him—that he is a present help in the time of trouble—that the sorrows of this life will not always last, but that there is a world of joy, prepared for the righteous, that will last for ever: for in heaven there is fulness of joy; and at God's right hand there are pleasures for evermore. There is comfort and consolation to be found throughout the scriptures, for every Christian reader, to support them through all the troubles and trials of this life; so that we may find joy in the midst of sorrow, in reading the scriptures, that Paine hath despised; and we find a revelation, to give us light and understanding of the just decrees of the Lord, concerning us, that we could never find out by looking at the creation, if we had no further revelation given us. But were I to inquire of a man, like Paine, why the Lord created man in the beginning, and never revealed his will concerning him, what wisdom, as a God, what love, as a Creator of the universe, or what regard for the souls that are created, can a man like him point out?

But one observation Paine made, which I shall not omit noticing. Though he denies all prophecies being given, yet he says—"*There is none but a God can inspire a fore-knowledge of things, and afterwards fulfil them.*"

Here I answer, that the fulfilment of our Saviour's words, in *Luke* xxi. was a clear prophecy; for HE foretold the Jews what destruction should come upon them; for HE said, they should fall

by the edge of the sword, and should be led away captive into all nations; and Jerusalem should be trodden down of the Gentiles, until the times of the Gentiles be fulfilled. If there wanted any proof of the truth of the gospel, the Jews, to this present day, are a clear standard to confirm it. Here is a prophecy, which must be allowed to be foretold by the knowledge of God, and fulfilled by his power. There is a singular remark, which *Josephus* mentions, in the destruction of Jerusalem, made by Titus; he saith—"Had we not been aided by the immediate interposition of heaven, it would have been impossible that we should ever have possessed ourselves of these fortresses: in a word, it was God who fought for us, and aided us against the Jews; for a deed hath been accomplished, which the hands of men, nor force of engines, could never have effected."

Therefore, as clear as the day-light, or the brightness of the sun, the Jews stand a proof of the Gospel, which carnal reasoning, that is darkened by the wiles of the devil, cannot look into or understand. But this our Saviour foretold, in his Gospel, what would be the infidelity of man, at his second coming; for he saith, "As the days of Noah were, so shall also the coming of the Son of man be."

In the days of Noah they were so full of infidelity, and unbelief of any revelation being given from the Lord, that they mocked the warning that was given to Noah, till the deluge came and swept them away: and this infidelity is fast increasing, by the deists and atheists; for, as I have already observed, from the prophet Isaiah, the Lord revealed to the prophet what would be the minds and hearts of men, when our Saviour came to give up his life for the transgression of man; so, in like manner, our Saviour foretold what would be the minds and hearts of men in

the latter days, at his second coming; how infidelity would so fast increase, that except the days should be shortened, there should no flesh be saved; and I am truly convinced of the truth of the words, that were it to go on, till the expiration of the six thousand years, men would become like the antediluvian world, to be destroyed as they were: but as our Saviour said the days should be shortened, we now see, while there is some faith remaining on the earth; we see the likeness of the parables appear, that some are like the wise virgins, waiting for the Bridegroom; and like the wise servants, waiting for the coming of their Lord; which our Saviour said should enter into the joy of their Lord, at his coming: and for their sakes the days should be shortened. Now we see both classes of people plainly before us, as our Saviour foretold; with the signs before us—wars and tumults, distresses and perplexities of nations, which our Saviour said should be prior to his coming, in power and great glory, to bring in the redemption of man; so that the people of both denominations, and the signs of the times, stand in one likeness with the Gospel; and therefore I may say, as our Saviour said, ye hypocrites, ye can discern the face of the skies, and of the earth, but how is it that ye cannot discern these times? I am sorry to find there are too many of this description of people, that can discern the works of creation, but deny the word of truth contained in the scriptures.

For Paine says, "*Middleton believes in his Creator; but instead of reposing his faith on books, by whatever names they may be called, whether Old Testaments, or New, he fixes the creation as the great original standard, by which every other thing called the word or work of God is to be tried.*"

Now, from his observation, let the scriptures be tried by the standard he fixed. It is said, "In the beginning the Lord created the heavens

and the earth: and God said, Let there be light; and there was light; and God said, Let there be lights in the firmament of the heaven, to divide the day from the night; and let them be for signs, and for seasons, and for days, and years; and let them be for lights in the firmament of the heaven, to give light upon the earth; and it was so: and God made two great lights, the greater light to rule the day, and the lesser light to rule the night; HE made the stars also: and God set them in the firmament of the heavens, to give light upon the earth: and God made the beasts of the earth after their kind, and cattle after their kind, and every thing that creepeth upon the earth after his kind: and God said, Let us make man in our image, after our likeness; and let them have dominion over every creeping thing that creepeth upon the earth."

Now, whether the Bible be allowed to be the word of God, or not; the truth of the above cannot be denied, as we see it in the work of God: the sun to give light by day, and the moon by night, and the lesser lights in the stars; and man, we see, is created with understanding very different from the beasts that perish; and the Lord hath given man wisdom to arm himself with weapons of defence, to have power over the beasts, that are made in strength stronger than man; yet wisdom is given to man to defend himself, to have dominion over them. Thus far the truth can be proved from the SCRIPTURES, which I call the WORD of GOD; and they will bear to be tried by the CREATION, which is the WORK of GOD. I shall begin with the light in the firmament, to compare with man; for if man was created superior to the beasts, with wisdom and understanding, he must have a light given him from God; as there is light in the firmament, so there must be light given to man; and as the light of the stars, to give light in darkness, so in

like manner the Lord hath revealed a light to man, to come to a knowledge of God; therefore the heavens are a standard to men, whereby the works of creation can be proved, and his words be proved. Man I shall compare to the dawning of the day, before the sun ariseth in its splendor, to shew from whence the light proceeded; perfectly so we see from the creation, that the Lord created man with light and knowledge, superior to all that was made upon the earth; for as the rising of the sun is after the dawn of the morning, so hath the Lord arisen upon man, to give knowledge and understanding to him, by the revelation of his Spirit. Let us trace further the state of man: the Lord gave him a tongue and voice, and understanding. This we see in the works of God, which I shall compare with the word of God: the Lord communed with man; the Lord gave a command to man; and HE placed him in the garden of Eden, in a state of happiness; but when by temptations man fell, by disobeying the command the Lord had given him; then the bright sunshine of his happiness was fled from him, and darkness overtook him. But as there is a light before the rising of the sun, so there is some light left after the setting of the sun; and perfectly so we find, from the word of God, was the state of man after his fall; for though the Lord reproved him for his disobedience, and cast him out of the garden of Eden; yet HE left some light for man, by the promise made in the fall; so that he was not left without hope: and we find, from the word of God, the Lord accepted Abel's offering, and did not forget the works of his hands; but when men increased, they grew hardened in sin, and provoked the Lord to anger against them, which is said in the word of God, and which I shall compare to the works of God in creation; for, as the stars are placed for lights

to man, in the firmament, for signs, and for seasons, for days, and for years; so the Lord gave a light to Noah, by the visitation of his Spirit: HE made him as a star to give light to man, what was the will of God; and what judgments the Lord would bring upon them, if they went on to provoke him to anger—that the Lord would destroy man whom he had created: and, for a sign, he ordered Noah to build the ark, for days and years that should roll on, before the Lord put his threatenings in execution. So that HE made him as a star, to shine amongst a dark benighted people, that were hardened by sin: to Noah it was like the dawn of the morning; because he believed in his word; but to them like a light that shined in darkness; they did not discern from whence the light came, till thick darkness overtook them by the deluge; and then the truth of the words was like the rising sun to Noah, to prove the light revealed to him was from the Lord.

In this likeness I shall prove the scriptures standing in the likeness of the firmament: the Lord hath given a light to his prophets in every age, by revealing his will to them, which was but like the dawn of the morning, before the Lord arose, like the bright sunshine, to fulfil them: and when they were for promised blessings, it was like the sun arising in its splendor, which men discerned, when the truth appeared; but if light be given, by a revelation of threatened judgments, placed for days, months, or for years, and men refused to come to the light, or listen to the voice of the prophets to whom the light was given; then clouds and thick darkness overtook them, like the setting of the sun in a storm; so that in the perfect manner we see things stand, in the creation of the firmament above, we may see the likeness through the scriptures of the word of God given to man in every age. In this manner we may

trace the scriptures through, by the light that was given to the prophets, from the promises and threatenings, as men obeyed or disobeyed; and these different changes we may see in the firmament—the heavens filled with clouds and thick darkness, storms and tempests, thunder and lightning; as though the whirlwind of the Lord was sent forth with fury, and man and beasts have been hurt thereby. This we have seen, on the one hand; while, on the other, we often see the weather mild, with sunshine and moderate rains, to bring forth the fruits of the earth, which are sent for blessings to men. So that in one likeness his word and works stand together, to shew his goodness and his power; and did men seriously contemplate them both together, and how different man was created from the beasts that perish, to have a spiritual sense and knowledge of God revealed to him, they would discern him in his word and works.

But as Paine allows no revelation to be given from God, only the natural sense given us from the creation; in this opinion he makes no difference between man and the dumb animals; because in them we see sense and understanding given to every one after their kind. If we look to the birds of the air, we see a natural sense and understanding given to them, how to build their nests to secure their young; and a natural reason given to them, how to hatch their young, and afterwards how to feed them. And the same natural sense we may see in the bees, what understanding is given to them to gather honey from every herb and flower, to make the honey-comb in the summer to provide for themselves in the winter; and we may see, from the curious manner the honey-combs are laid, what sense is given to them. So that after their kind we see natural sense is given to every animal upon the earth. If

we look to dogs, what sagacity may we see in them! and not only their affections to their young, but a faithfulness to their masters, that in many instances can scarcely be equalled. So that we may trace the animal creation acting with sense after their kind, for their own preservation and necessity. Even the very ants, that is so small an insect, will provide their meat in the summer to lay it up for the winter; which is a moral lesson to mankind. I might fill a volume in bringing forward all the sense we see in the brute creation; how they all act after their kind, by the natural instinct placed in them; but they go no further than the natural sense given them; but to man there is given wisdom and understanding, temporal and spiritual, which the Lord has revealed to man by his Spirit, that he may contemplate on the divine word and works of God; not only in creation, but preservation, salvation, and redemption; which carries his mind and heart beyond this earth below, to adore and reverence his Creator: and from this he is taught to believe that there is a future state of everlasting happiness for all those that love and fear God. But this discernment is not in all men; for there is as much difference in mankind, as there is between the dove and the serpent, between the lamb and the tiger. Let us look to those that are good men, and discern what noble spirits, what feeling hearts, what love, they shew to God and their fellow creatures—mercy, pity, and compassion, to make others happy, as well as theirselves, which may be traced amongst mankind, were all their virtues to be enumerated and placed together; while, on the other hand, we see in bad men every evil, like the serpent for its sting, like the tiger for ferocity: witness the inhuman murders, acts of ingratitude, malice, and savage cruelty, we have seen in mankind towards their fel-

low creatures. If we deeply contemplate how great is the difference between good men and bad men; the one acting with every tender feeling, the other with every cruelty and hardness of heart; so that the difference is as great as light from darkness; how can this be accounted for, by looking only at the works of God, without we look to the revealed word of God, in which we see from the beginning that God, created man after his likeness? but how soon did the subtlety of the devil, by working in the serpent, draw away the heart of man in the beginning from his Creator! and how strong did the temptations of the devil work upon Cain to murder his innocent brother! The fall of man sheweth plainly there was an evil power that tempted man to disobedience against his Creator. Thus we learn, from the word of God, how the evil came at first; and as we trace the scriptures through, we may clearly discern, how these different spirits were seen in mankind: for, as our Saviour said in his Gospel, "His servants ye are to whom ye yield yourselves to obey: no servant can serve two masters." So that we are taught, from the word of God, that some are desirous to be influenced by the Spirit of the Lord, to be guided and guarded by him, to know his will and obey it, having a desire for the honour and glory of God, and a love to their fellow-creatures, by doing good one to the other; and this we are taught, from the scriptures, is acting in some likeness of our Creator, which proceeds from the Spirit of God working with the spirits of men, to them that serve God; but, on the other hand, those that resist the good, and give themselves up to all the wiles of the devil, to practice every evil word and work, they grow hardened in sin, and act in every cruelty, like the master they are influenced by, and to whom they yield theirselves to obey;

so that the difference we see in mankind is easy to be accounted for by the written word of God, which is impossible to be accounted for any other way; as there is so much difference in mankind, of good and evil, which proves that there are two invisible powers to work upon the hearts of men.

In this mankind stand as living witnesses of the truth of the scriptures, that there is a devil, which Paine denies; but he need not to have brought forward either Middleton or Cicero, deists like himself, to confirm his judgment being right, because they agree with him in denying any revelation from the Lord being given to men; that the creation alone is all that is necessary for man to know.

To his words I answer, it is all that such men have a desire to know; and this can be proved from the scriptures, as well as from Cicero, Middleton, or Paine. Pharaoh had no desire to know God, any further than the creation: it was his own greatness, and his own cruelty, to shew his power over the children of Israel, first in murdering them, that they should not increase, next in his oppression over them, that he wanted to indulge himself in; and therefore, like these writers, he despised the revelation from the Lord, or any warning being sent to him, to free the children of Israel from his oppression and cruelty; and therefore Pharaoh said, "Who is the Lord, that I should obey his voice, to let Israel go? I know not the Lord, neither will I let Israel go." And such characters as Pharaoh we may find throughout the scriptures, which Paine calls the wise men in every age, who looked to the creation alone; for that was all that was necessary for man to know.

And now I shall shew what these wise men did, that despised any revelation from the Lord being given to the prophets, but trusted to their own

wisdom, and followed the imagination of their own hearts. They made gods of gold and silver to worship; they made images of wood and stone to worship; they sacrificed unto devils, and not unto God; they sacrificed their sons and their daughters unto devils; and shed innocent blood, even the blood of their sons and their daughters. All these abominable crimes were committed by men who despised the knowledge of God, or any revelation given to his prophets. These men had the visible creation in their view; but what did they learn or practise from it? and what did their wisdom bring them to, but like Paine and his companions, who try to bring this present age to their belief, to reject the scriptures, as being the word of God? In like manner those heathen nations influenced the minds of the children of Israel to follow after them in their idolatrous worship and abominable practices; for we find that Jereboam ordained him priests for the high places, and for the devils, and for the calves, which he had made;—Ahaz burnt his children in the fire, after the abomination of the heathens, whom the Lord had cast out. So, if we want to see what deists and atheists are, we need not go to Cicero, or to Middleton, to confirm the opinion of Paine; because we find, that such men have existed throughout the former generations, who believed no power or wisdom superior to their own, and have used their authority to bring others to their standard; which we find by Nebuchadnezzar. In *Daniel*, iii. chapter, we may see what was the pride of Nebuchadnezzar, who wanted to impress upon the minds of the people an elevated sense of his greatness, as Paine says his motive has been to give man an elevated sense of his own character; and, in like manner, we may see in the days of Darius, vith chapter: but what followed them? They brought on their own de-

struction, and kindled the wrath of God and man against them; and the power of God was made manifest. So there is no elevated state, that man can set up in himself, but the Lord by his power can overthrow, and prove that there is a God who dwelleth in the heavens above and amongst the inhabitants of the earth below; and by his prophets he hath made his will known, and his power known. Now these deists, who boast of their wisdom and reason that they say God hath given them, do not discern that their own characters and likeness are placed before them in the scriptures, which they despise. I have brought forward these men, to shew the folly in those deists, who say, that beholding the creation is all the knowledge necessary to know of God. What knowledge was there in these men in viewing the creation? I am sorry to see in this present age, that there are so many in mind and heart hardened in sin to mock the scriptures and the prophets of the Lord, like those before mentioned, who now join in the same principles of infidelity, as Paine hath set forth in his book.

I was deeply struck with a paragraph in the newspaper, dated May 31st, 1812, under the title of a Picture of the Times, in which it says, "It is dreadful to find in a country like this, which possesses every natural advantage, and which seems apparently calculated for the happiness of the human race, that so much misery should be found; the more so when it is considered that that misery, overwhelming as it is, falls to the unavoidable lot of the great majority of the people. The sudden and most exorbitant advance in the price of every necessary of life, may well confound our understanding, and strike us with dismay; because, under this calamitous state of things, we know not which way to turn, or how to act." In this manner the writer hath set forth all the distress and misery that is now felt in the land.

In the same paper we see the following account: "Tuesday, Daniel Isaac Eaton stood in the pillory, between twelve and one o'clock, agreeably to his sentence, for publishing the Third Part of Paine's *Age* of *Reason.* Instead of pelting, as is usual in similar cases, every individual appeared more eager than another to cheer and encourage the unfortunate sufferer. At intervals he addressed the multitude, who huzzaed him, as if they had been complimenting a candidate at a popular election."

Now compare these two paragraphs together: the Picture of the Times, complaining of the burden, and the scarcity that is in the land; and then view the conduct of the public, in caressing a man for doing all in his power to suppress the word of God; then what blessings have we any right to expect from God, to relieve our burdens, when we see the scriptures despised, and men so encouraged to write against the word of God? Have we not room to fear, that these crying sins will bring down the just judgments of God, to increase the burden and the distresses upon our nation? Therefore we have to fear the judgments, that are begun, will hasten on heavier upon us, if men do not repent of the evil of their ways: They complain of their burden; but not of their sins. Let them look to the scriptures, which they have despised, and they will find, in all ages, that these sins in mocking and disregarding the word of God, sent to them by the prophets of old, brought down the judgments of the Lord upon them; and now in these days we see the same stand together; the scriptures publicly mocked, and the heavy burden and affliction now complained of: how clearly do men see the rod, but do not fear him that hath appointed it, to have these evils turned away, which they allow they have now to fear! After enumerating the

burdens upon the land, they say, "Dare we lift up our eyes to behold the coming prospect? Then we meet the height of our calamity. Evils infinitely greater still stare us in the face, and horribly advance with rapid step."

Seeing these dangers and evils together, is it not time for the ministers to awake, as men out of sleep, and for the priests to mourn between the porch and the altar? Will not these sins of the people provoke the Lord to anger? What must the hearts of the people be, that could so publicly shew theirselves to be at enmity against the word of God? This proves how fast iniquity is abounding, infidelity is increasing, and the truth of the Gospel fulfilling; therefore it is time for those that fear the Lord to take the advice of the prophet: *Malachi* iii. 16.—*Joel* ii. 17.—*David*, in the Second Psalm.

If we wish to prevent the blow that we see advancing with rapid strides, let us learn of the people of Nineveh, least they rise up in judgment against us. The Lord threatened the people of Nineveh, by the prophet Jonah, and they repented, and cried mightily unto God, and said, "Who can tell if God will turn and repent, and turn away from his fierce anger, that we perish not." And God saw their works, that they turned from their evil way, and God repented of the evil that he had said that he would do unto them, and he did it not. NINEVEH *repented*, from the warning being given to them; but we have had warning long given to us, and now we see the threatened dangers begin to appear; *yet still the warning is mocked and depsised*; but I fear that infidelity and unbelief will bring down the judgments of God upon the land.

For I clearly see that the wretched manner the Calvinists bring forward the scriptures strengthens infidelity; as many have told me, that from

the Calvinistic doctrine, they could not believe the scriptures, to judge there was a God to be the author of all evil, as represented by them; and which doctrine is most shamefully set forth in a book written against me, by S. Lane, a Calvinist preacher.

In the title page of his book, he compares me to Jezebel, in the 2d Book of Kings; but I answer, there is no likeness, that he can prove between me and her. Jezebel was no prophetess, but a despiser of the prophets of the Lord, and caused them to be put to death, even at the time when she saw the famine in the land, which the Lord had threatened by his prophets, for the crimes of Ahab, in worshipping Baal, forsaking the Lord, and rejecting the word of God, sent by his prophets. The wonderous works of God, which he wrought by the prophet Elijah, in sending fire from heaven, did not convince Jezebel; but she wanted him to be put to death; she also hired false witnesses, sons of Belial, to stone Naboth to death, to gain his vineyard. In like manner Lane hath proved himself to have acted as Jezebel did, by taking the false witnesses of others to join with himself, in condemning me and the Spirit that visits me; and he hath clearly shewn that he is a despiser of prophecies; and is as much enraged against me, for being visited by the Lord, to give the warning, as Jezebel was. Therefore let him see who stands most in the likeness of Jezebel. I leave the readers to judge for themselves.

Lane hath brought forward the false assertions, published by Hann in 1809, and Vincent, which I have already refuted in my former publications: Seventh part Explanations of the Bible, Controversy with the Worldly Wise, parts first and second. The forgeries and lies, concerning Mary

Bateman, are contradicted in a book, entitled, The Picture of the World.

These false inventions of others Lane hath again set forth to the public, with his own additions of falsehood and abuse, which he has very liberally bestowed upon me: but let him not say "he hath contented himself with the naked sword of truth, a bag, a sling, and a few smooth stones gathered out of the brook," when I can prove it is the sword of malice and false inventions, gathered out of books, and his own falsehoods added to the others, that he has come forward with, perverting the scriptures to dishonour God thereby.

After boldly asserting my visitation to be from the devil, he casts the blame upon the Lord. In the 2 and 3 pages of his book he saith, "Jehovah told Ahab that he would be a lying spirit in his mouth, that he might go forth and deceive the people; or he would suffer a lying spirit to enter his heart, in order to fulfil his (God's) eternal purpose and unalterable decrees. (See 1 Kings, xxii. 22.) So the Lord has suffered the devil to enter into, and take full possession of Joanna's heart, in order to fulfil his own purpose and eternal decree, in her final destruction, who will in the end glorify God in her final damnation."

Here is the judgment of a man who pretends to plead for the honour and justice of God; but I would wish to inquire of such men, what an earthly judge would say, if a prisoner were brought to the bar, and the counsellor should begin to plead in like manner, to cast the whole blame on the judge for deceiving the prisoner, saying, this man hath done the deed which the judge decreed he should, by giving an artful villain power to go in his name to betray the man, to fulfil the decrees the judge had made before in his final destruction; and now he would have the honour of passing the sentence of death upon him. Would not the judge condemn

the counsellor for pleading thus? If not, the jury must condemn the judge, and acquit the prisoner at the bar.

In the likeness of this parable, Lane hath brought forward the scriptures, to make the Lord an unjust judge, and deny the gospel he professes to believe. Our Saviour saith in Matthew vii.—"Ask and it shall be given you; seek and ye shall find; knock and it shall be opened unto you; for every one that asketh, receiveth; and he that seeketh, findeth. What man is there of you, whom, if his son ask bread, will he give him a stone? or if he ask a fish, will he give him a serpent? If ye then, being evil, know how to give good gifts unto your children, how much more shall your Father which is in heaven give good things to them that ask of him?" I may say with St. Paul, "By the grace of God, I am what I am; and his grace, which was bestowed upon me, was not in vain. I know in whom I have believed, and my cause is in the hand of a just and righteous judge."

But in the case of Ahab we must discern what he was. I shall place the parable another way to an earthly judge, having a criminal brought before him, that had often broke the laws, often been reproved by the judge, who shewed mercy to him, while he threatened him that the severity of the law should come upon him, if he did not forsake the evil of his ways; so if the judge's forbearance with him, in shewing him mercy, did but harden the criminal the more, to go on breaking the laws, then the judge would be justified in passing sentence upon him, and he must acknowledge he was justly condemned.

And this was the likeness in the case of Ahab, who broke all the laws of God, worshipped idols, and did more to provoke the Lord God of Israel to anger, than all the kings of Israel that were before him; and the Lord sent Elijah the prophet

to reprove him; and the Lord sent the famine which he threatened, to shew Ahab that the power was in the God of heaven, and not in Baal, that he worshipped.

Thus did the Lord try Ahab different ways; yet his heart was hardened against the prophets of the Lord; and he called them his enemies, because they were sent to reprove him. But when he was going up to Ramoth-Gilead to battle Ahab had no desire to have Micaiah called; it was Jehoshaphat's desire to have an inquiry made of Micaiah, as a prophet of the Lord; but Ahab said he hated him: for he prophesied no good concerning him, but evil. Therefore the Lord permitted Micaiah to answer Ahab, at first, after the manner of the other prophets; but when Ahab adjured Micaiah to speak the truth in the name of the Lord; then he told Ahab how the prophets were deceived, and what would befal him, if he went to battle. But of what use was it to Ahab? he did not regard the words of the prophet; but ordered him to be taken and put into prison, and to be fed with bread of affliction and water of affliction, until he returned again in peace. And Micaiah said, "If thou return at all in peace, the Lord hath not spoken by me." It was but mockery in Ahab to adjure the prophet to tell him the truth in the name of the Lord, and when he had told him the words of the Lord concerning him, then to put him in prison. In this he mocked both God and man; therefore it was for the sake of Jehoshaphat, who first made the inquiry, to have Micaiah brought forward, and reproved Ahab for despising the prophet—it was for his sake the truth was told to Ahab, what the end would be to him, that Jehoshaphat might see why Ahab was deceived, as his heart was after the false prophets of Baal; and the Lord shewed Jehoshaphat the truth, by the message he sent to Ahab by

Micaiah; and Jehoshaphat was preserved in the battle, but Ahab was slain.

Now let men discern the difference between these two kings: Jehoshaphat relied upon the prophets of the Lord; but Ahab did not. We find in 2 *Chronicles*, xx chap. when the enemies in great multitudes were coming against Jehoshaphat, he sent to inquire of the Lord; and the Lord answered him by his prophet, that he should not be af aid, nor dismayed, by reason of the great multitudes; for the battle was the Lord's: and Jehoshaphat believed in the words, and said unto them, "Hear me, O Judah, and inhabitants of Jerusalem, believe in the Lord your God, so shall ye be established; believe his prophets, so shall ye prosper." The chapter telleth the great deliverence the Lord worked for them that day, to cause the enemy to destroy one another, and preserved those that trusted in him.

This I have explained for the sake of the readers, who may be stumbled at these texts of scripture, in the way and manner that Lane hath brought them forward, without discerning, in the case of Ahab and Pharaoh, how they first hardened their hearts against the Lord: for Pharaoh said, "Who is the Lord, that I should obey his voice, to let Israel go? I know not the Lord; neither will I let Israel go." Ahab's heart was the same: therefore the Lord gave them up to their own deceivings. And this we may find throughout the scriptures: where men refused to believe his word, they felt his power; but concerning those that believed in the Lord, the tenor of the whole scriptures runs thus: "Turn unto me, and I will turn unto you, saith the Lord: come and let us reason together, saith the Lord: though your sins be as scarlet, they shall be as white as snow; though they be red like crimson, they shall be as wool:—If ye be willing and obedient, ye shall eat the good of the land; but if ye refuse and rebel, ye shall be devoured."

On these conditions the scriptures stand: but the decrees of the Lord from the foundation of the world, which the Calvinists place to Election and Reprobation, in every age, is what they do not understand. They do not understand what were the decrees of the Lord in the beginning; and how the promise was made in the fall; or for what ends Christ was said to be the Lamb slain from the foundation of the world—" That in the dispensation of the fulness of times he might gather together in one all things in Christ, both which are in heaven, and which are on earth, even in him." *Ephesians* i. 10. 13. " In whom ye also trusted, after that ye heard the word of truth, the gospel of your salvation; in whom also, after that ye believed, ye were sealed with the Holy Spirit of Promise—Which is the earnest of our inheritance, until the redemption of the purchased possession, unto the praise of his glory." Here stands the election of being chosen from the foundation of the world: the decrees of the Lord were fixed, that whatever arts Satan used to work in man, to rebel against God, to be at enmity against his Creator, while Satan's power remains to tempt men to sin; yet the decrees of the Lord were fixed in the beginning to cut off his power, and bring in the redemption of man; which may be seen from the promise made in the fall, and the tree of life being preserved for man.

This is the meaning of ELECTION and REPROBATION, *when the Lord comes to elect man to what he created him for at first—to make him in his own image at the last; and to cast out the adversary, who was reprobated from the beginning;* being at enmity against God, he worketh in men to be the same, by tempting them to sin against him: but our Saviour said he came to seek and to save that which was lost; *and by the fall man was lost*: our Saviour came to take away the sin of the world: and he said that the prince of this world should be

cast out. Then will the election of man be compleated, and the words of the apostle be fulfilled, "That in the dispensation of the fulness of times he might gather together in one all things in Christ, both which are in heaven and on earth, even in him."

1 *Timothy* ii. 4, 5, 6, 7. "Who will have all men to be saved, and come unto the knowledge of the truth: for there is one God, and one Mediator between God and men, the man Christ Jesus, who gave himself a ransom for all, to be testified in due time; whereunto I am ordained a preacher, and an apostle. I speak the truth in Christ and lie not."

Here stands the election before the foundation of of the world, that Paul was preaching of, to bring in the redemption of man, when the due time was come. The first fruits of the Spirit were given to the apostles, to have some knowledge of what the end should be; and those that were chosen and stood faithful were like the elect, to be saved; but we may discern how many fell back, that followed for a while; but it is those that endure to the end who will be saved; and they may be called the elect of God, when they are fully redeemed by his dying blood. Then will the words of the apostle be fulfilled: *Romans* viii. "Who shall lay any thing to the charge of God's elect? It is God that justifieth: who is he that condemneth? It is Christ that died, yea, rather that is risen again, who is even at the right hand of God, to make intercession for us" Now, when this intercession is made for all, that the redemption of man hath taken place, then it is God that justifieth: who is he that condemneth, if Christ gave himself a ransom for all, to die for the transgression of man, pitying his weakness and knowing his adversary? Who shall condemn when his adversay is cast out? for then we shall be made one with Christ, and Christ with us; to walk not after the flesh, but after the spirit: for then will men live in him, and he in them. But

now I ask mankind, who say they are the elect of God, can they come before the Lord and say, *that all their words and deeds are justified by the Lord?* If they say this, they deceive theirselves, and the truth is not in them. How can it be said, that the Lord will be clear in judging, and just in condemning, *if he justify every evil in a man, because he saith he is elected to be saved; and at the same time condemn an upright man, who relies on the mercies and promises of the Lord, and the love of God which is in* CHRIST JESUS, *equal with those who say they are elected;* and have as great faith in the merits of Christ, in giving his life a ransom for man, trusting in him for their salvation, relying upon the promises of the Lord, that whosoever come unto him that he will in no ways cast them out; that he came to seek and to save that which was lost; that his mercy extends unto all that come unto him in true faith, according to his gospel? Now I ask mankind, what they make of the gospel, if they judge believers are to be cast out, because they believe the word of God, that he willeth not the death of him that dieth, but rather hath pleasure in them that repent and turn? *Will the Lord condemn a man for a faith like this, and justify the faith of another who denies the mercies and goodness of* GOD *to all returning sinners?* Then the scriptures must be null and void, by the way men place election. But to understand the scriptures aright, we must compare spiritual things with spiritual things, and one scripture with another; then we may understand the meaning of the apostle's words: *Romans* v. 18. "Therefore as by the offence of one, judgment came upon all men to condemnation; even so by the righteousness of one, the free gift came upon all men unto justification of life."—So that the free gift is held out to all; but not accepted of by all. Our Saviour said in his gospel, I come that ye might have life: but they would not come unto him,

that they might have life. The invitation of our Lord, and his mercy to all returning sinners, is held out through the gospel to all them that believe: then, who is the elect, that are looking to him for salvation? All stands alike of them that believe; *but election and reprobation stand for the end;* and where we find the ELECTION spoken of in the scriptures, the REDEMPTION is also spoken of.

The first place I have discerned the ELECT mentioned is in *Isaiah* xlii. 1, 6. "Behold my Servant whom I uphold, mine Elect in whom my soul delighteth. I have put my Spirit upon him; HE shall bring forth judgment to the Gentiles. I the Lord have called thee in righteousness, and will hold thine hand, and will keep thee, and give thee for a covenant of the people, for a light to the Gentiles." Here let men discern *who* is the Elect, and for *what* covenant of the people our Saviour gave up his life for the transgression of man; but when that covenant is fulfilled, then will take place the words of the prophet, in the lxv chap. 17, 18, 19, 22. "For behold, I create new heavens, and a new earth; and the former shall not be remembered, nor come into mind. But be ye glad and rejoice for ever in that which I create; for behold, I create Jerusalem a rejoicing, and her people a joy. And I will rejoice in Jerusalem, and joy in my people, and the voice of weeping shall be no more heard in her, nor the voice of crying. And my elect shall long enjoy the works of their hands."

These are promises to be fulfilled for the ELECT in the end.

From the xlii chap. we must discern how CHRIST stands as the head of the ELECT, being chosen and set apart from eternity by God the Father to the great work of man's redemption—to set judgment in the earth, and the isles to wait for his law; and in the gospel our Saviour told his disciples, that the great work of the redemption of man would be ac-

complished at his coming in power and great glory. *Luke* xxi.—Our Saviour, in speaking of the end, *Matthew* xxiv. says, "There shall be great tribulation, such as was not since the beginning of the world to this time; no, nor ever shall be: and except those days should be shortened there should no flesh be saved; but for the elect' sake those days shall be shortened."

In this chapter our Saviour speaks of his coming to save his elect; and in *Luke* xviii. our Saviour brought forward the parable of a woman crying to the judge to be avenged of her adversary, which from her importunity, the judge said he would avenge her of her adversary: from this parable our Saviour said, "And shall not God avenge his own elect, which cry day and night unto him? Though he bear long with them; I tell you, that he will avenge them speedily. Nevertheless, when the Son of man cometh, shall he find faith on the earth?"—Now *this faith* is scarce amongst mankind, to believe that the Lord will avenge us of our adversary, which is the devil, by our petitions, as the judge avenged the woman; and yet, according to the parable, there is that faith in some, to fulfil the gospel; and *these are the elect*, that our Saviour said the days should be shortened for: and when he comes in the clouds with power and great glory, then shall he send his angels and shall gather together his elect from the four winds, from the uttermost parts of the earth to the uttermost parts of heaven. Now *these* are the ELECT, that our Saviour was speaking of, *that would petition to be avenged of their adversary*, and that he should gather together in the end; which may be clearly discerned by the parables, which our Saviour spoke of, in *Matthew* xxv. what he likened the kingdom of heaven to—the wise virgins waiting for the Bridegroom; and in *Luke* xii.—"And ye yourselves like unto

men that wait for their Lord, when he will return from the wedding, that when he cometh and knocketh, they may open unto him immediately. Blessed are those servants, whom the Lord when he cometh shall find watching."

Let men compare the parables, and the elect mentioned in the gospel, with the words of the apostle Paul, *Romans* viii. where he speaks of the election, waiting for the adoption, to wit, the redemption of our bodies.

Concerning the salvation of man, it is held out to all them that believe and obey the gospel, and trust in the Lord for their salvation, through the merits of Christ. *Romans* x. "There is no difference between the Jew and the Greek; for the same Lord over all is rich unto all that call upon him, for whosoever shall call upon the name of the Lord shall be saved: for there is no respecter of persons with God." (see *Romans* ii.) *Acts* x. 34, 35. "Then Peter opened his mouth and said, Of a truth I perceive that God is no respecter of persons; but in every nation, he that feareth him, and worketh righteousness, is accepted with him."

These texts of scripture I have brought together, so that men may understand the meaning of ELECTION, *how it stands for the end, when the redemption of man takes place;* but the way the Calvinists place election is as fuel to the fire, to strengthen the arguments of deists and atheists, which Paine hath brought forward.

In the preface of his book he saith, "*There is a set of preachers tells their congregations, that God predestinated and selected from all eternity a certain number to be saved, and a certain number to be damned eternally. If this were true, the day of judgment is past; their preaching is in vain. Can a bad man be reformed by telling him, that if he is one of those who was decreed to be damned before*

he was born, his reformation will do him no good; and if he was decreed to be saved, he will be saved, whether he believes it or not; for this is the result of the doctrine. Such preaching and such preachers do injury to the moral world. They had better be at the plough."—And such doctrine as this prejudices men against the belief of the scriptures; and which must be removed before men will be convinced; and therefore I have shewed the error of such doctrine.

Mr. Cobbett, in his Weekly Register, June 13, 1812, hath called upon the clergy for a confutation of Paine's book; a part of which I shall copy. He saith, "*I have not yet heard, that this* Third Part of the Age of Reason *has yet been* answered *by any one of this great number of clergy. That I shall hear of it, however, would be a shame to doubt; for, the church will hardly leave her defence in this case,* wholly *to the attorney-general, the special jury, and the judges.*" After enumerating the revenues of the church, he adds,—"*Surely then, we church-people in particular have some reason to expect, that an answer, besides that of the attorney-general, will be given to this work of Paine's; especially after the decision pronounced upon Mr. Eaton's conduct by the public in London. Our clergy will hardly tell us, that the work is a* contemptible thing unworthy of their notice; *because if they do, we shall remind them that the attorney-general declared the work to contain doctrines of the most pernicious tendency; and that their consequences, if they took root, in the minds of those by whom they were perused, would be dreadful in the extreme. The judge, (lord Ellenborough), who tried the information,* was of the same opinion. *Therefore, I think, that we have a right to expect, from our* clergy, *that which will prevent this pernicious plant from* taking root. *Nay, I think, that every*

church-man has a right to call upon the minister of his own parish for an antidote against this deadly poison; *and accordingly*, I hereby call upon mine, *who, though I am absent from him, will, I am sure, not think me out of the pale of his care, especially when he considers that I am, here, in the very focus, as it were, of these dreadful publications. But in making this call upon my pastor, I beg leave to apprize him, that I shall be convinced by nothing short of a confutation arising out of* fair reasoning, or clearly established facts."

I approve thus far of Mr. Cobbett's call upon the clergy; as it is the duty of every minister to do all in his power to stop the torrent of this growing evil; but to call them to confute these writers against the Bible, by clearly established facts, is out of the power of man to do, unless he had lived through every age of the world, to be a witness of the prophecies, how they were given to the prophets, and when they were fulfilled; and even then his testimony would not be believed in the minds of those who are so hardened in unbelief, like Paine, who declares "*The Old and New Testament to be impositions, fables, and forgeries.*"

Then how can the clergy convince such men, that are so hardened in unbelief? It is out of their power. If they are convinced, it must be by the wisdom of the Lord, by giving prophecies in ths present day, and fulfilling them, to convince them of their unbelief; and even then those that are hardened will not believe, when the truth can be proved before them, which I know by experience. When I was at Stockton-upon-Tees, in December 1803, and men were disputing that my visitation was not from the Lord, I told them of the events that had taken place, which I had put into the hands of the ministers, from 1796, to the year 1800; three methodist preachers were present, who had the confidence to say, I told them nothing but

lies; and when I assured them I could bring proof, by the friends who copied the letters that were sent to the ministers, and that the fulfilment took place, they said they would neither believe me nor my friends. I then told them what was published in the beginning of 1801, of the three good harvests promised, and which had been fulfilled according to the prediction; but they still persisted in their unbelief, and said they did not believe the book was in print in 1801; but that it was published after the three harvests had taken place, and that I had dated it 1801; and would not be convinced until Mr. Mackey assured them he had the book in his possession in 1801, before the harvest took place; and I told them that my books were entered at Stationer's Hall; therefore there could be no imposition.

Another instance of unbelief, where the truth could be proved before them, was, the fall of Medina, which was foretold and published in 1803, in a book entitled A Word in Season; and this was fulfilled in 1805. When an unbeliever saw it in the book, where it was sold, he said, "Well done, Tozer! you have heard of the fall of Medina, and have got this book published, and want to put it off as a prophecy."

When the late Mr. Roberts pointed it out, they told him, that probably myself and friends had extensive correspondence to give the most early information of events, that they might be made known to the public, and passed off as prophecies, before any others could receive the intelligence; forgetting that this prophecy was published in 1803, and not fulfilled until 1805.

This sheweth the inventions of men: they will believe a thing that is impossible; but things that are possible and plain before them, they will not believe. Now, if unbelief is so blind and hardened, to deny the truth that can be proved before them,

how will such men be but hardened against the scriptures, to call them inventions and priestcraft, when the living cannot prove they were in the days of the prophets or apostles, to witness the events that then took place?—

Now, if men will deny the one that can be proved, how will they but deny the other, that can only be proved by faith, believing the word of God as standing on record, which hath been from one age to the other? Therefore the ministers cannot convince an unbelieving mind, by their faith, any more than the believers in the visitation of the Lord to me can convince the unbelievers, by their faith, without being enabled to prove the truth of the prophecies before them: and therefore it is the wisdom of the Lord to convince mankind of their unbelief by the visitation of his Spirit, that they may know there is a God who reveals his will to man, by the truth that follows his words, and which is out of the power of all the men upon the earth to do, by the faith that they profess, without being able to prove they have a knowledge of a visitation from the Lord.

Now let us observe amidst all the preachers in this place, of different sects and parties of men; yet they have not been able to convince the deists and atheists that so greatly abound in this city: as Mr. Cobbett states, that he supposes, when Eaton stood in the pillory he was surrounded by fifteen thousand people at least, from whom he received every possible mark of compassion and of applause. Now if fifteen thousand people were gathered together in this metropolis, to applaud a man, and caress him that wrote against the scriptures, how many thousands may we suppose there are in the kingdom of the same mind? When we look to the nation at large, we cannot suppose that every atheist and deist in London were then gathered together in this assembly; no:

for respectable men of the same mind, who live in repute amongst mankind, would not disgrace theirselves to be seen in this manner.

From this we may see how this pernicious doctrine is increasing, like a mighty torrent, amongst mankind. But how is this growing evil to be stopped? Not by the preachers' telling them that all the scriptures are fulfilled, when these men clearly see they are not fulfilled; therefore they cannot open the eyes of their understanding, by telling them all was finished when Christ died. However, I shall leave the clergy to answer in their way, and I shall answer according to the knowledge and understanding the Lord hath given me, from what I have experienced of the truth of the scriptures, and what knowledge I have derived from them, whether they believe or not.

A man that is born blind can have no discernment of the seasons; yet he is brought to a knowledge of the weather by what he is instructed and taught by others: that the heat he feels in the summer proceeds from the sun; and the cold in winter from frost; and by his feeling he can prove the truth, and know the change of the seasons. In like manner we are all spiritually blind by nature, before we are influenced by the Spirit of the Lord, and instructed from the scriptures; to call upon the Lord and he will answer; to seek him, and he will be found of us: but without believing in the scriptures, and being instructed by them, we can have no more knowledge of the working of the Lord, or his decrees, to understand the meaning of things that are spiritual, any more than a man that is born blind can understand things that are temporal: he may feel the heat in the summer, without having any knowledge of the rising of the sun to bring that heat upon the earth, if he was not taught it by those who can see from what power that heat proceeded; he might feel the severe cold in the winter, without knowing the

cause that produced it. These changes a blind man may feel, without knowing the cause, from whence they proceed, if he be not taught by those that know; perfectly so is the state of mankind, in things that are spiritual: when we feel the love of God shed abroad in our hearts, by the Spirit of the Lord working with our spirits; but how should we know from whence that influence proceeded, without having the scriptures for our guide, given by men that had knowledge at first from whence they proceeded, by the ways of the Lord being made known to the prophets, and by our Saviour's coming amongst mankind to give a greater light, and gave a promise to fulfil the words of the prophets at his second coming? But for a comfort and consolation to all true believers in his Gospel, he promised the assistance of his Spirit, to strengthen and support those that trusted in him:

Matthew vii. 11. "If ye, being evil, know how to give good gifts unto your children, how much more shall your Father which is in heaven give good gifts unto them that ask him!" *Chap.* xi. 18. "Come unto me all ye that labour and are heavy laden, and I will give you rest."

St. John xiv. 17. "Peace I leave with you, my peace I give unto you; not as the world giveth, give I unto you." *Chap.* xv. 4. "Abide in me, and I in you; as the branch cannot bear fruit of itself, except it abide in the vine, no more can ye, except ye abide in me; for without me ye can do nothing." *Chap.* vi. 40. "This is the will of him that sent me, that every one which seeth the Son, and believeth on him, may have everlasting life; and I will raise him up at the last day."

Matthew xxviii. 20. "Teaching them to observe all things whatsoever I have commanded you: and lo, I am with you always, even unto the end of the world."

2 *Corinthians* iii. 17. "Now the Lord is that Spirit; and where the Spirit of the Lord is, there is liberty."

Ephesians v. 19. "Speaking to yourselves in psalms, and hymns, and spiritual songs, and making melody in your hearts to the Lord." *chap.* vi. 12. "We wrestle not against flesh and blood, but against principalities, against powers, against the rulers of darkness of this world, against spiritual wickedness in high places."

Colossians i, 27. "Christ in you the hope of glory."

1 *Peter*, v. 7. "Casting all your care upon him, for he careth for you. Be sober, be vigilant; because your adversary, the devil, as a roaring lion, walketh about, seeking whom he may devour; whom resist steadfast in the faith."

1 *John* iv. 18. "There is no fear in love; but perfect love casteth out fear."

I have proved the truth of these texts of scripture by experience; that there is joy in believing, and consolation within, which proceedeth from the Lord, that the world can neither give nor take away; and there is love kindled in the heart, by the Spirit of the Lord working with our spirits, which casteth out fear. So that, as a blind man can judge of the weather, in the summer, by his feeling, without sight, so can I judge of the truth of the Gospel, from what I have felt, without being in the days of our Saviour, to see his miracles to confirm the truth; and as the different changes of weather are felt and known, without seeing from whence they come; so are the different changes felt and known, when visited by the Spirit of the Lord. It bringeth joy, peace, and happiness within, and a steadfast faith to rely upon the Lord, and believe all his promises that stand on record, that the gates of hell shall never prevail against us; and this kindleth a love which

casteth out fear: but how soon do we feel the change, when the Lord leaves us to ourselves for a while, like the setting sun that is hid from us! then Satan, as a roaring lion, that is seeking whom he may devour, works doubts and fears in our minds, to blast all our happiness, to chill our love, by his working fears within us, until the Lord returns again to visit us; which proves the truth of our Saviour's saying, "Without me ye can do nothing." And this I know by experience: but where a man hath no faith in the scriptures, no reliance upon the word of God, he doth not know from whence the effects of evil proceed, or how Satan works upon his mind, to darken his understanding, to harden his heart, that it is frozen, like the weather, against God and all that is good; and they will not know from whence it proceeds, without being brought to believe the scriptures, and rely upon the word of God; then they will know that every good and perfect gift cometh down from the Father of light, in whom is no variableness, nor the shadow of turning; but every evil word and work, every hardness of heart and unbelief, that is in mankind, is worked on by the devil, who tempted to unbelief in the beginning, and so he will go on to the ending; which we may discern from every age of the world. Where men give theirselves up to unbelief, they will do despite to the Spirit of the Lord: and this present age is like the former. When our Saviour wrought the miracle of raising Lazarus from the dead, after he had been buried, and they found many believed, seeing so great a miracle wrought before them; then the chief priests consulted that they might put Lazarus to death; because by reason of him many of the Jews went away and believed on Jesus; perfectly so is this present age; for as the Lord has given a testimony of his coming, by the vi-

sitation of his Spirit, to give prophecies, that they may know it is from the Lord, (for the Testimony of Jesus is the Spirit of Prophecy) and many are become believers, from seeing the truths before them; but we see men, like the chief priests in the days of our Saviour, inventing all manner of falsehoods, that the truth may not be believed; and which I have already proved from the books published against me.

In reading attentively through *Lane's* publication, I can scarce find a single page but contains gross misrepresentation, and false inventions against me, and the spirit that visit me; so that in one likeness stand the past ages with the present, which proves to me the truth of the Gospel, that it is no invention of men; and proves the truth of our Saviour's words, that, as they persecuted him, they would persecute those who bore witness of him.

John xv. "If the world hate you, ye know that it hated me before it hated you.—Remember the words that I said unto you, The servant is not greater than his Lord. If they have persecuted me, they will also persecute you. If they have kept my sayings, they will keep yours also. But all these things will they do unto you for my name's sake."

The truth of this I shall prove from the Gospel: *St. John* xvi. 13. "Howbeit, when the Spirit of Truth is come he will guide you into all truths; for he shall not speak of himself, but whatsoever he shall hear, that shall he speak; and he will shew you things to come." Here our Saviour plainly told his disciples, that the visitation of his Spirit should come when the prince of this world should be judged. Let men read from the 7th verse to the 12th, and then they may understand at what time the Spirit of Truth, here spoken of, was to be sent, and for what ends, and how he testifieth of our Saviour, that HE not

only died to save those who believed in his Gospel, for their salvation, but, as I have already explained, to bring in the full redemption of man, and take away the sin of the world; and however great the scriptures are denied, of a visitation from the Lord, and the power of the devil; yet I can prove there are spirits invisible, good and bad, that have visited me, and of both I have a clear knowledge by experience, as I have already stated. But this testimony will not be believed; who will take my word, without I can bring proofs why the Spirit of Truth is come to guide us into all truths, and teach us things to come

This I shall prove from the prophecies given me, whatever false inventions men may bring forward in my name, to make them appear false. I can prove to the whole world, that there is not a year since 1792, but some of the prophecies have been fulfilled, more or less. I shall begin from the Strange Effects of Faith, 1st Book, page 25, what I was warned of in 1792, was coming upon the whole earth, of wars and tumults, pestilence, and famine, going through the lands, men's hearts failing them for very troubles, because they have not known the visitation of the Lord. Let men weigh these words with what hath happened since upon the nations abroad; but the end is not yet. In 1792, I was warned that war would break out in 1793, which took place; the rebellion in Ireland; the mutiny on the seas; the event of Italy in 1797; the harvest of 1797; the continuation of the war in 1797, when men thought there would be a peace; the harvests of 1799, and 1800, with many other events I was warned of, before they took place, and put them in the hands of ministers, before I published to the world in 1801. When I published to the world I was warned that three good harvests should follow, if men searched into the wri-

tings, which they did, and the three harvests followed as foretold. When peace was proclaimed in 1801, I was answered, that the war was not begun to what it would be; and the distress of Spain was then foretold. Now let them look to the events of Spain, and what was foretold concerning them. When they signed the ratification of the articles of peace, April 29th, at Amiens, I was answered, it was what would bring on a war; for as the 1802, was like the 1792, peace and plenty; so would the 1803 be like the 1793, that the war would break out again; and the power of the Beast was given to Bonaparte; and how he would go on to conquer in the nations abroad.

Here I have mentioned a few of the leading events, that I prophesied of before they took place; and I refer the readers to my books for further particulars, and leave them to judge for themselves, whether I am visited by the Spirit of Truth, according to the Gospel. But I shall judge for myself, that it is the Spirit of Truth sent to warn us of what is hastening on, that we may know these are the wars and tumults, that our Saviour said should take place prior to his coming to bring in the redemption of man; but as men say, wars and tumults are common, how are they to know the wars that bring in the end, that they may lift up their heads that their redemption draweth nigh, without the warning being given from the Lord? For this is the meaning of the Two Witnesses in *Rev.* xi. It is the Witness of the Gospel of what our Saviour spoke of the end; and now we have the Witness of the Truth of his Spirit, to shew men plainly the end is at hand; and these Two Witnesses are slain through unbelief. Let men discern, from Paine's book, how the Gospel is denied, and slain through unbelief; and let them discern from Lane's book, how the visitation of the Lord, and the warning from his

Spirit, are likewise slain through unbelief the same; but to understand the meaning of the Two Witnesses, we must come to the promise made in the fall. *Gen.* iii. 15. The prophets and apostles were *many*, but the witnesses spoken of are but *two*; the ONE was fulfilled when our Saviour shed his blood for the transgression of man, that they might look unto him from the ends of the earth and be saved; and his coming again in power to cast out the adversary that betrayed the woman, is the OTHER; and these two must be joined together, to bring the olive branch of peace to man; and as the sword turned one way, to have our Saviour's heel bruised, so must the sword turn the other way, to cut off the author of evil, and bring in the tree of life for man, which was preserved in the beginning, by the promise made in the fall.

But an inquiry may be made from these words: "And when they have finished their testimony, the beast that ascended out of the bottomless pit shall make war against them, and shall overcome them, and kill them."

To understand this aright men must look to the Gospel, and discern how, through unbelief, our Saviour was slain in the body, and how his Gospel was despised and rejected of men; then they must look to the words of our Saviour, what he spoke of giving warning by his Spirit at the end: and is not this slain through unbelief? The Two Witnesses are as ONE: our Saviour's coming in the body was the first, and the visitation of his Spirit, to warn mankind that the end is at hand, is the last; but being called TWO, is because it is *two different times, two different warnings, that are given to mankind*; and as the malice was at the first, so the malice and rage of hell is at the last; for both alike are trampled under foot by the sons of men, and counted as a dead letter unto them, having no life or power, as being from the Spirit of God, to

be fulfilled; yet they will find all the power mentioned in the chapter is in the Lord. But there is no power in me to fulfil the words that are revealed to me; but let men discern from the past, when I was warned that the Lord would hurt the harvest by the sun, in 1800, HE had power to shut the heavens that the rain did not come in the time I was warned it should not; then let men judge how the heavens will be shut when the Lord brings a total famine upon the land that he has threatened.

It is said, "These two prophets tormented them that dwell on the earth." Now let us look to the Gospel, how the Jews were tormented at our Saviour's sayings; and how they rejoiced at his death, before destruction came upon them; and there is the same hatred, malice, and fury, in men now, as though they were tormented to hear of the visitation of his Spirit in these days, as there was in our Saviour's days. For whatever provokes men to malice, envy, rage, and fury, is as a torment to their minds; or such indignation would not appear; and this indignation is said would arise from the beast, that ascended out of the bottomless pit, to make war against them; which is plainly proved by the malice that is kindled in the hearts of men against the visitation of the Lord; and which proves the truth of the apostle's words:—"They crucify to themselves the Son of God afresh, and put him to an open shame."

This can only be done in the spirit; for our Saviour died once for all; and it is on account of the visitation of his Spirit that the persecution is so great against me; as I can prove I lived fifty years in the world with an unspotted character; and of good report amongst mankind, before I published to the world of a visitation from the Lord, and many began to believe; then men began the persecution against me, with every lying

invention, that the truth might not be believed. In 1802, it was reported, in Exeter, that I had prophesied that fire would come down from heaven upon the four quarters of the city and destroy it; and this was feared by many that did not believe in my prophecies; which shows how ready they are to believe any lies that are invented, but the truth they will not believe. I published a hand-bill, offering a reward to any one who would bring forward the author of the report. The latter end of 1803 I went to Leeds, and staid till April 1804: my enemies reported, during that time, I had a child, at Leeds, by a married man; I was then in my fifty-third year; and this lying wonder was propagated for truth, and either was believed, or pretended to be believed, by many. *Trewman*, of Exeter, published in his paper, April 1809, that I had prophesied the destruction of Bath would take place on Good Friday, and which he said robbed Bath of hundreds of its best visitors. What effect this lying report had on the public I leave; but I can assure him, it had none on those who had any knowledge of me, or my prophecies; as they knew it never came from me. After this came forward all manner of inventions, both in newspapers and pamphlets, written against me and the Spirit that visits me, and which I have contradicted. To add to the number, in 1811, came forward *Hewson Clarke*, editor of the Scourge, with gross abuse against my private character, saying, I attended Carpenter's chapel, called the House of God, dressed in diamonds, and fell in love with the candle-snuffer, a comely youth, and went away with him, &c.

But these false and infamous assertions I shall leave to my friends to answer; as providence hath wisely ordered all things in his directions to me, that I need no assertions of my own to clear

my character from these vile attempts to stamp me with infamy; as I have been placed with friends who are witness to every action of my life, during these last eight years; and from whom I have not been separated; therefore I leave them to answer for my conduct.

The following is from Mrs. Jane Townley. "To Mr. Hewson Clarke, editor of the Scourge, and late a student at Emanuel College, Cambridge.

Sir, July 6, 1812.

In your publication, August, 1811, you have traduced Mrs. Joanna Southcott's character with the most infamous lies; therefore it is a duty incumbent on me to clear her innocence by matter of facts. In April 1804, Mrs. Southcott came to me in London, and I have never been absent from her a single day since that time, except when she went to Bristol to her brother's funeral; and then she was accompanied by Mrs. Underwood. They left London, June 21st, 1809, and returned to me on the 1st of July. Neither hath Mrs. Southcott ever gone any where, without Mrs. Underwood and some other of her friends being with her; therefore I can clearly affirm to the world, that she never went to hear Mr. Carpenter preach at his meeting, improperly called the House of God; which clearly proves the falsehood of your inventions; neither hath she or her friends any intercourse whatever, with Mr. Carpenter. Therefore you have forfeited the character of a gentleman and a Christian, by asserting wilful lies, to injure an innocent character; for you acknowledged to two gentlemen, that you had no foundation for what you had published; but said, being a prophetess, she was fair game for any one to shoot at. Now to take you upon your own grounds, as neither Mrs. Underwood or myself are prophetesses, I wish to know what excuse you

will make for injuring our characters; for were there the least foundation for your charges against her, we must stand condemned for sanctioning her in infamy, and deceiving the public; and as I faithfully promised, if I discovered the least deception in Mrs. Southcott, I would announce it to the world; therefore it is not only a duty I owe to Mrs. Southcott, but to myself, my family, and friends, to declare that her conduct has been exemplary, and that she has in every respect invariably acted upon the most strict and upright principles; and as a proof of my assertion, not a single enemy has been able to substantiate one accusation they have brought against her.

JANE TOWNLEY."

"I am witness to the truth of the above statement, having been a constant attendant upon Mrs. Southcott; not only at home, but have always accompanied her, whenever she has gone out; therefore I can prove the charges brought against her, by Mr. Hewson Clarke, to be false and without any foundation whatever.

ANN UNDERWOOD."

Now I wish any candid reader to judge from whence these floods of lies are cast out against me; and whether this warring against the Spirit doth not proceed from the bottomless pit, that the spiritual witness may be slain through the unbelief of mankind. But let men discern what is to follow, after the prophecies have lain dead for a while; not appearing to have any life, as coming from the Spirit of God, to be fulfilled; but when the Lord begins to shake the fabric of the earth, then will the fear come upon those who mock. However the *Revelation* may be understood by men, it is a revelation that revealeth all for the end; like a tree that beareth its fruit in its season, and when we see the leaves appear, we begin to expect the bud to follow to bring the

blossom and the fruit; but the budding of the leaves is first: and the budding leaves have already appeared; and where men have understanding, they may discern the blossom and the fruit that are to follow, from the *Revelation*, 1. chap.—"I am Alpha and Omega, the beginning and the ending, saith the Lord, which is. and which was, and which is to come. I am he that liveth, and was dead; and behold I am alive for evermore, and have the keys of hell and of death. Write the things which thou hast seen, and the things which are, and the things which shall be hereafter." Our Saviour was the first, being the Lamb slain from the foundation of the world, by the promise that was made in the fall; and he became flesh, to dwell amongst men, to die for their transgression; but it is in the Spirit that HE must come in power to conquer death and hell; and when this is finished, the Two Witnesses will be finished; and then the kingdoms of this world will become the kingdoms of the living God. *Rev.* xi. 14, 15.—"The second woe is past, and behold the third woe cometh quickly." The second woe is the troubles that will come upon man; when that is past, the third woe cometh quickly upon the devil; then the seventh angel will begin to sound, and the voices will be heard in heaven, saying, "The kingdoms of this world are become the kingdoms of our Lord and of his Christ: and HE shall reign for ever and ever. We give thee thanks, O Lord God Almighty, which art and wast and art to come; because thou hast taken to thee thy great power, and hast reigned." This we are assured from the scriptures the Lord will do in the end.

I shall not at present bring forward any more scriptures to prove my assertions right, of the Two Witnesses: the one being the witness our Saviour bore of himself, when he became flesh and

dwelt with men; and the other, the witness of his Spirit, that he promised should come in the end to guide us into all truths, and teach us things to come. He that denies thes being the two, let him bring forth his arguments, and shew his strong reasons how he will prove the Two Witnesses clear any other way; and he that denieth the visitation of the Lord being given when the end draweth near, let him answer what our Saviour meant by saying, *that the Spirit of Truth should be sent;* and the meaning of the apostle's words, *being ready to be revealed in the last time;* and the meaning of the *Revelation*, as to *the seven spirits of God being sent forth into all the earth;* what is meant by *the books being opened in the end;* and what is meant by the *seven angels which had the seven trumpets and prepared themselves to sound;* and what is meant by *the angel flying in the midst of heaven, having the everlasting Gospel to preach unto them that dwell on the earth, and to every nation, and kindred, and tongue, and people, saying with a loud voice, Fear God, and give glory to him; for the hour of his judgment is come; and worship him that made heaven and earth, and the sea, and the fountains of water.*"

As this everlasting gospel is to be preached on earth, it is on earth the warning must be given from the Lord. How will men prove it any other way? as it is said in the *Revelation* that the angels gave the warning, and the Spirit of the Lord is sent out to warn when the time of the end draweth near.

But as many object to the warning being given to a woman, and judge it can only be given to a man; let them answer the meaning of St. Paul's words, "There is neither male, nor female; for ye are all one in Christ Jesus; and if ye be Christ's, then are ye Abraham's seed, and heirs according

to the promise." It is said, that in the beginning God created man in his own image—"in the image of God created HE him; male and female created he them;" and our Saviour said in his gospel, that the woman had wrought a good work on him, that should be preached in the whole world, wheresoever the gospel was preached. Let those that reprove answer the meaning of our Saviour's words, *why he so particularly spoke of the woman, that she had wrought a good work on him.* Let those that profess theirselves gospel preachers answer, *why they put asunder what the Lord* in the beginning, and our Saviour, in his gospel, *had joined together*: for our Saviour said, "Whosoever shall do the will of my Father which is in heaven, the same is my brother, and sister, and mother." Let them answer *why our Saviour condescended to be born of a woman,* and *why* HE *appeared first to the women,* after his resurrection from the dead, and told them to go and tell his brethren that he was risen. Unto *whom* was the promise made in the fall? the MAN or the WOMAN? Let this be answered by them that reprove; for if the scriptures be written for our learning and admonition, we must compare scripture with scripture, and the ending with the beginning. We find that the Lord chose women to prophesy, before our Saviour was born of the woman; then why should men suppose the Lord will not visit a woman by his Spirit, to warn that the end is at hand? The first prophecy was given to Eve; and as the beginning, so they will find the Lord hath warned of the ending. It is written, "The Lord hath chosen the foolish things of this world to confound the wise; and God hath chosen the weak things of the world to confound the things which are mighty; and base things of the world, and things which are despised, hath God chosen; yea, and things which are not, to bring to nought things

that are, that no flesh should glory in his presence: but of him are ye in Christ Jesus. For the wisdom of this world is foolishness with God." It is written, "He taketh the wise in their own craftiness." But how could the wisdom of the world be counted foolishness with God, if all knowledge and understanding was given to man? Then the Scriptures could not be fulfilled, for the wisdom of the wise men to perish, and the understanding of the prudent men to be hid.

But as men say there wants no further revelation to be given, let them answer the words of St. Paul: *Corinthians* vi.—"Do ye not know that the saints shall judge the world; and if the world shall be judged by you, are ye unworthy to judge the smallest matters? Know ye not that we shall judge angels? how much more things that pertain to this life?" *St. John* xvi. 11.—"Of judgment, because the prince of this world is judged." How are the saints to judge the world? How are the saints to judge angels? How is the prince of this world to be judged?—

If all my inquiries can be answered by the wisdom of man; then I will own there wants no revelation from the Spirit of the Lord to reveal these mysteries, which St. Paul said he saw but through a glass darkly: for he saw but in part, and he prophesied but in part; but he looked for that which was perfect to come.

Now if any man judges me in an error, let him come forward and prove his wisdom to be greater and clearer to explain these things, that I have required, than they have already been explained to me, *not by the wisdom of man, but by the revelation of the* LORD.

But Lane's saying I am led by the devil, without shewing any grounds to prove such an assertion, only his own lying inventions to make it appear so to those who have never read my

writings, sheweth in him an aggravating spirit, proving from whence it came; and as he hath pointed out the scriptures, to shew the condemnation pronounced on those that love to make lies, he must discern that he hath written his own; and the readers may clearly discern, that in bringing forward those things, which I have already confuted as not coming from me, he doth not mention any part in my writings that such things are said to take place. This he knew he could not do; but where there was any passage he could turn the meaning of, by putting his own construction upon the words, to make them appear ridiculous, he hath mentioned what books they are to be found in, and added his own meaning to them; as he hath done by the 15th article of the Church, where he hath added the word "*chosen*," as he says, "HE (Christ) the Lamb without spot. who by the sacrifice of himself, once made, should take away the sins of the (*chosen*) world, &c." The word *chosen*, Lane hath added. In this manner he adds to, and takes from, to make the scriptures appear to have a different meaning to what they have.

He hath brought forward the articles of the church as a condemnation of those church ministers, who believe in the visitation of the Lord to me, as being contrary to their profession; but how will he prove it so? The substance of the articles of the established church are, to believe in the one true and living God; and to preach the true Christian faith of the gospel of our Lord Jesus Christ. And this is our faith and belief, that the promises of God will be fulfilled, and which the church is praying for: the Lord's prayer is often repeated—"Thy kingdom come; thy will be done in earth, as it is in heaven." *Psalm* lxvii. is used in the church service—"God shall bless us, and all the ends of the world shall fear him:" and

this is my belief in the fulfilment of the scriptures. In the litany we make the following petition, "Good Lord deliver us: By thine agony and bloody sweat; by thy cross and passion; by thy precious death and burial; by thy glorious resurrection and ascension; and by the coming of the Holy Ghost. That it may please thee to strengthen such as do stand, and to comfort and help the weak hearted, and to raise up them that fall; and finally to beat down Satan under our feet: We beseech thee to hear us, good Lord."

Another prayer in the church service: "O God, whose nature and property is ever to have mercy and to forgive, receive our humble petitions; and though we be tied and bound with the chain of our sins, yet let the pitifulness of thy great mercy loose us, for the honour of Jesus Christ our mediator and advocate. Amen."

Another:—"O God, the Creator and Preserver of all mankind, we humbly beseech thee for all sorts and conditions of men, that thou wouldest be pleased to make thy ways known unto them, thy saving health unto all nations, &c."

The Collect for the Sixth Sunday after the Epiphany:—"O God, whose blessed Son was manifested, that he might destroy the works of the devil, and make us the sons of God, and heirs of eternal life; grant us, we beseech thee, that having this hope, we may purify ourselves, even as he is pure; that when he shall appear again with power and great glory, we may be made like unto him in his eternal and glorious kingdom; where with thee, O Father, and thee, O Holy Ghost, he liveth and reigneth ever one God world without end. Amen."

The Collect for Whitsunday:—"God, who at this time, didst teach the hearts of thy faithful people, by the sending to them the light of thy holy Spirit; grant us by the same Spirit to have a

right judgment in all things, and evermore to rejoice in his holy comfort, &c." Now as we pray for the coming of the Holy Ghost, let us not reject it: we pray that the Lord will finally beat down Satan under our feet, and beseech him to hear us; then let us not reject his mercies in warning us the time is at hand, that our petitions shall be granted: we own that we are tied and bound with the chain of our sins, and pray the Lord to loose us for the honour of Jesus Christ our Mediator and Advocate; and we acknowledge that Christ was manifested, that he might destroy the works of the devil, and make us sons of God and heirs of eternal life; we acknowledge his coming again with power and great glory; we acknowledge the light of the Holy Spirit being sent to teach the hearts of the faithful; and we pray that by the same Spirit we may have a right judgment in all things; then why should we reject the visitation of his Spirit, to lead us into the right way, that we may be prepared to meet him at his coming, which will be suddenly and unaware, in a day and hour no one knoweth, but we are ordered to watch?

Here I have shewn from the church prayers, that the visitation of the Lord to me is agreeable to the petitions of the church, that the Lord is now warning us of the fulfilment being at hand; that HE will grant our petitions, to deliver us from evil, that his will may be done in earth, as it is in heaven. But from the manner Lane hath brought forward the articles of the church, to condemn the church clergy who believe in the visitation of the Lord, it sheweth plainly that he no more understands what he reads in them, than he understands what he hath read of my writings.

The articles of the church cannot mean one thing and the prayers another; so that Lane's discernment and Paine's, I see, are both in one

likeness; neither of them understands what he reads. Paine hath brought forward *Acts* iii. 22. and denies its being a prophecy of our Saviour.—"For Moses truly said unto the fathers, A prophet shall the Lord your God raise up unto you, of your brethren, like unto me; him shall ye hear in all things whatsoever he shall say unto you." The following are Paine's words: "*This passage is in Deuteronomy* xviii. 15. *They apply it as a prophecy of Jesus. What imposition! The person spoken of in Deuteronomy, and also in Numbers, where the same person is also spoken of, is Joshua, the minister of Moses, and his immediate successor.*"

To this I answer, that the prophet mentioned by Moses, whom the Lord would raise up amongst the brethren, is plainly told did *not* allude to Joshua; which we may see from the last chapter of *Deuteronomy*. It is there said, "Moses died, and Joshua the son of Nun was full of the spirit of wisdom; and the children of Israel hearkened unto him, and did as the Lord commanded Moses. And there arose not a prophet since in Israel like unto Moses, whom the Lord knew face to face, in all the signs and wonders which the Lord sent him to do in the land of Egypt." This text of scripture alone confutes Paine's reasoning: Joshua was the minister of Moses, to teach the people to keep the commandments the Lord had given to Moses; but how will any one prove that Joshua stood between God and man, to plead for the people, as Moses did, to make intercession for them? neither was there any prophet that was raised after Moses like unto him, till we come to the gospel. There we find in our Saviour the substance of what Moses was only a shadow, to be a mediator between God and man. And now I shall return to Joshua: *Numbers* xxvii. When the Lord told Moses, that he should not enter the promised land, and Moses intreated the Lord to

set a man over the congregation, which should go out before them, the Lord said unto Moses, "Take thee Joshua the son of Nun, a man in whom is the Spirit—and set him before Eleazar the priest, and before all the congregation, and give him a charge in their sight; and thou shalt put some of thine honour upon him, that all the congregation of the children of Israel may be obedient. At his word shall they go out, and at his word shall they come in." Here Moses told all the congregation, that Joshua was to be their leader, and the Lord would be with him to fulfil the promise made to the children of Israel, in casting out the heathen nations before them, and giving them the promised land; therefore Joshua was appointed to be as a leader and minister to teach them. And it is said in chapter xxxii, "None of the men that come up out of Egypt, from twenty years old and upward, shall see the land, save Caleb and Joshua; for they have wholly followed the Lord." To understand these prophecies aright, we must discern that *the ages to come* are called, *the brethren; the past ages, the fathers;* and the fathers died in the wilderness, save those two. When Joshua reproved Achan he called him his son; but when he was speaking to the children of Israel after they had possessed the land, he said, "Now the Lord your God hath given rest unto your brethren, as he promised them; therefore now return ye and get you into your tents, and into the land of your possession, which Moses the servant of the Lord gave you on the other side Jordan; but take diligent heed to do the commandments, and the law, which Moses the servant of the Lord charged you." Here Joshua shewed them that he was their minister and their leader; but did not profess himself to be that prophet which the Lord should raise up unto them amongst their brethren.

Paine's objection to its being a prophecy of our Saviour is, because he says our Saviour was not born, according to the bible chronologies, till fifteen hundred and fifty-two years after the time of Moses; whereas, he says, it was an immediate successor to Moses. Now let the readers discern, in the xxvii chapter of *Numbers*, it was told the children of Israel, that Joshua should succeed Moses, to go out before them to bring them into the promised land; and after that the prophecy was given, in *Deuteronomy* xviii. "The Lord thy God will raise up unto thee a prophet from the midst of thee, of thy brethren, like unto me; unto him ye shall hearken." But it was not told who that prophet was, that the Lord would raise up like unto Moses; neither was the time specified when it should be accomplished; therefore it made no difference, whether it was fifteen hundred, or two thousand years before Christ: if he was raised up amongst the Jews, it doth not alter the prophecy; for our Saviour was of the house and lineage of David; and the Lord raised him up amongst their brethren, to fulfil the prophecy: neither was there any prophet that this prophecy could allude to but our Saviour, who came to be the Mediator between God and man.

But here the readers may say, if our Saviour was a prophet *like* unto Moses, then you make him no more *than* a prophet.

To this I answer, the one was temporal, the other is spiritual: Moses, as a prophet, was sent to free the children of Israel from the temporal bondage they were under by Pharaoh, and to deliver them out of his hands; but our Saviour came to be our spiritual deliverer, to free us from our spiritual enemy, and in the end to cut off his power, as the power of Pharaoh was cut off. And thus we may discern, from the prophets and the gospel, how our Saviour is meant spiritually to be

our Deliverer and Redeemer, as Moses was temporally to the children of Israel.

I have already shewn how Jesus Christ came to be the spiritual Deliverer and Redeemer of mankind; but as the deists have no knowledge in what manner the Lord speaks of himself by the mouth of his prophets, or how his decrees are fixed when spoken of things to come, as though they were then to be accomplished, it is useless to enter into argument with them on those prophecies that speak of our Saviour in the Psalms of David, though he prophesied of Christ by the Spirit; therefore this I shall leave, and come to Paine's inquiry, "*Whether those miraculous interpositions, so confidently affirmed to us by the primitive fathers, can reasonably be thought to make a part in the grand scheme of the divine administration, or whether it be agreeable that God, who created all things by his will, and can give what turn to them he pleases by the same will, should, for the particular purposes of his government and the services of the church, descend to the low expedient of visions and revelations.*"

To this I answer, that when we look to the greatness of the Lord, we should look to his goodness also; that his tender mercies are over all his works; and were not the Lord to condescend in small things to teach and instruct us, we could never attain to any knowledge of the divine wisdom and goodness of God, if the Lord did not condescend to lead us on by small things at first; and therefore, from dreams and visions, HE prepared the minds of men to receive the revelation of his Spirit. The way the Lord hath fixed all things in the creation will teach us wisdom, not to despise small things, when we discern in what manner the Lord hath ordained all things for us, and how all begin by small things at first. For example, the bread we eat, that the Lord hath

given us to support nature, how he hath ordained that by a small grain being thrown into the earth, and seeming to die away; yet it springs up and beareth grain, to bring an increase unto man: in like manner we may see from the fruit, what a small kernel produces a large tree, which beareth fruit. In like manner we may discern every thing in the creation, that the Lord hath ordained for man; all the great increase proceeds from little things at first: and the Lord hath given wisdom and understanding to man, how to cultivate his ground; how to sow his seed, to prepare for the harvest to bring an increase to mankind; how to prune the trees and vines, that they may bring an increase of fruit to man. Now let us compare temporal things with spiritual; man is both temporal and spiritual; but what is man when he first enters the world? he is without strength, knowledge, or understanding; but as he groweth in natural strength, his mind must be cultivated, and his natural understanding must be improved by instruction.—Then how is he to be instructed in spiritual knowledge, if the Lord by his Spirit had never revealed any spiritual knowledge to man, and by signs and wonders, by dreams and visions, and marvellous working shewn to mankind, that there is a visitation from his Spirit? And it is from these things that man is instructed to bring forth the fruits of the Spirit.—But as my book is near to a conclusion, I cannot enlarge further upon this subject; I shall only appeal to the conscience of those who join with Paine in his principles against the scriptures. Suppose the Bible should be the word of God, and that Jesus Christ was the Son of God, what will be the fate of those who not only mock the scriptures themselves, but are doing all their endeavours to lead others into the same destruction? how will such men stand in the day of judgment, who have acted with such presumption, through unbelief, and blasted the happiness of thousands? But, on the other hand, if any de-

ceit hath been practised on the scriptures; yet as they have been handed down from age to age, and men have regarded them, believing that they are the word of God, can their danger be so great, if they are deceived by any imposition of man, as those who act with presumption to deny the scriptures through unbelief, if they should find them to be the word of God? And now I ask what proofs they have to bring forward, to shew to mankind, that the scriptures are not the word of God? can they do this as clearly as I have proved they are, by my own knowledge and experience? For though men condemn the scriptures, because the wisdom of God doth not appear consistent with their wisdom; yet it is impossible for man to prove the scriptures, as delivered to the prophets, are not the word of God.

"Blind unbelief is sure to err,
"And scans his thoughts in vain;
"God is his own interpreter,
"And HE will make things plain."

That the Lord in mercy condescends to warn of dangers by dreams I am witness of; as by a dream not only my own life was preserved, but the whole family, from the destruction of the flames. If the warning had not been given me in a dream, of the lower part of the house being on fire, and had it remained a quarter of an hour longer, the flames would have been so great that it would have been impossible for any of us to have escaped. (See the particulars, in page 9.—"Full Assurance.")

The contents of this book taken from Joanna Southcott's mouth by me, ANN UNDERWOOD, *July* 17th, 1812. Witness, JANE TOWNLEY.

LONDON.

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NINTH EDITION.

SOUND AN ALARM

IN

MY HOLY MOUNTAIN.*

As my other Books have treated on the Prophecies of Nations, this will treat on the meaning of the Sealing, and how Satan's reign is to be cut short thereby; as his destruction was foretold in 1792, *as well as the principal Events of the Nations, which have already taken place,* as far as the Shadows, *but the end of the Visions brings the Substance to* ALL LANDS:—*viz. how Christ's kingdom will be established upon earth; and Satan's kingdom be destroyed; and which will be explained in this Book, as shewing the end of the Visions concerning Satan's reign.*

JOANNA SOUTHCOTT.

Leeds, January 30, 1804.

AS I am ordered to put in print the jealousies which alarmed my breast, after I was ordered by the Spirit to seal up the lists at the end of the year, old style, for Satan's kingdom to be destroyed, and for Christ's kingdom to be established upon earth; and that it would be more fatal for me, and all mankind, than the fall of Eve was, if I did NOT OBEY; I shall now assign my reasons of what filled me with fears, when the time drew near. My first alarm was from men; professors of religion—and professors of preaching the Gospel; as they had denied the fulfilment of the

* Joel 2d chap.

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Bible; and said my prophecies might come true by chance, and not by the Lord. For, they affirmed the Bible would never be fulfilled, as it was said to me —viz. of Satan's destruction, and of man's redemption.—The only way they said, Christ's kingdom would be brought in, was by their preaching. This I know was so contrary to the truth of the Gospel; and so far from having any appearance of its effects at present; that, instead of the world being the better since their boasted preaching, it seems to grow *worse and worse.* Therefore, I am convinced there is no power *in man,* to bring in the kingdom of Christ; and our Saviour said, "Without ME, ye can do nothing." Then how can men, who deny the power of the Spirit of God, do any thing? For, our Saviour said, "I am the good Shepherd, and careth for my sheep, and my sheep know my voice, and they follow ME wheresoever I go." Then HIS voice must be known to them, that HE goes unto. And HE said, If I tell you things earthly, and ye will not believe me, how shall ye believe me, if I tell you things heavenly? For it is written, "The testimony of Jesus is the Spirit of Prophecy;" and without the Spirit of Prophecy, how can the testimony of Jesus come? Therefore it is written by the Apostle, "Quench not the Spirit, despise not Prophecies."—For it is said, by the Prophet Joel, IN THE LATTER DAYS, that I will pour out my Spirit upon all flesh—and upon my sons, and upon my handmaids, and they shall prophesy—and our Saviour said, "I came not to destroy *the Law or the Prophets, but to fulfil them.*" And HE saith, "The wind bloweth where it listeth, and ye hear the sound thereof; but cannot tell from whence it cometh, and whither it goeth; so is every one that is born of the Spirit." Now, these things coming to me, so perfectly like the words of our dear Redeemer, that made me judge the manner of my

visitation and the truth which followed, that my visitation was from the Lord—though I could not tell from whence it comes, or whither it goeth—but I trust to the words of the Spirit, that assure me, it is of God, and the truth which followed to be my testimony. Now, as it is written, ye shall know the Lord, if ye follow on to know him; for the God of Truth will lead you unto all truth; and ye shall hear the sound of your Master's feet behind ye. "This is the way, walk ye in it:" for every good and perfect gift cometh down from the Father of Light; and the Spirit of God beareth witness with our spirits, if we are born of God; that is, if the knowledge of God be revealed to us. But finding all these Scriptures so firmly denied by the professed Christians, and those that call themselves "GOSPEL PREACHERS," denying these things as coming from the Spirit of God; but affirming in this manner, Satan will come as an angel of light, and deceive us; and that knowledge can come from the devil, or from some spirits we know not; this filled my heart with jealousy—finding the truth of the Bible was denied; —for, if the words of men were true, I knew the Bible could not be true: But if the Bible was true, I knew the eye of the Lord was every where present, round our beds, and round our paths; and HE hath promised, the gates of hell shall not prevail against us; and HE will not suffer us to be tempted above that we are able; but will with the temptation make way for our escape. Now, as I am but dust and ashes, and cannot be a judge of spirits invisible, my whole trust was in the God of my salvation, that HE would be the rock of my defence against the world, the flesh, and the devil—that I might not be deceived by either, as my whole trust was in the Lord, judging him a God of mercy, of all knowledge, goodness, and truth; that if HE so loved the world, as to give his only beloved Son

to die for us—and the love of Christ was so great, freely to give up HIS life for us all, and said, "HE was with us to the end;" then we must know, that all our thoughts and hearts are open to HIS view. This made me lay my heart and soul before him, trusting in his unbounded mercies and goodness—for, if the judgment of men were true, that my visitation could come from any spirit which was not of God, HE would be pleased to take me out of the world, that I might not live to dishonour God, by any wrong spirit coming in his name—nor deceive men, who were running such hazards in love of God, to be workers with him to bring in his kingdom of peace upon earth, as the disciples were to bring in his Gospel. For, all these things I pondered deep in my heart, that if a wrong spirit led me, he was dishonouring God by coming in his name, and mocking the warm love of mankind, that are so desirous for Christ's kingdom to be established, and for Satan's kingdom to be destroyed. And, as I judge the Lord to be a faithful rewarder of them, who diligently seek him—and that he hath never said to the seeking seed of Israel, Seek ye my face, in vain. Therefore I trusted in his mercy and goodness, HE would not permit us thus to seek him in vain. And as the truths of my prophecies had come on in such a wonderful manner, and I had so powerfully been kept in the midst of temptations, which I judged was owing to the power and goodness of God, that nothing but death could convince me to the contrary, that my calling was not of God, and that the judgments *of men* were true. To my prayers you will see the answer—First, in the letter sent to the Rev. T. P. Foley—

On January the 4th you will see the warning of the Rap on my Table, which made me judge I should die; and then you will see the answer given

by the Spirit, that I should not die;—but it was a token of death to those who wished my death. Now, the Lord has preserved my life, according to his words, and I must be plain with the whole world, that I could sooner believe there was no God, than believe there was a faithless God, who would preserve my life, to strengthen my faith, and the faith of those who were running into all hazards for his sake. Would not the Lord have taken my life for their sakes? Is not all power in his hands? Is there a heart or thought concealed from him? Are not all things open to his view, and the events of all things known to him? And is he not the God of Truth that cannot lie? Now, I answer, let God be true, and every man a liar, that says my writings are not from the Most High God.—And let the unbelieving world tell me what they judge of God.—But I shall answer for them. They judge the Lord another such as themselves; but I judge the Lord not like man. For I must judge him Almighty in power, wisdom, goodness, and truth: a God, that cannot be deceived—neither will HE deceive; for the Lord judgeth not as man judgeth, by outward appearance; but the Lord judgeth from the heart. And to him do I appeal to be my judge—and HE will be a swift witness against my enemies, and false accusers. For, I am clear, that none but a God, that is wondrous in wisdom, wondrous in working, wondrous in council, and wondrous in truth, could ever have foretold such wondrous events, and have brought them round in such a marvellous manner, as was spoken in 1792 of Satan's destruction, and of the visitations on all Nations. Here I have shewn my readers how the judgment of mankind, and of their denying the fulfilment of the Bible, filled my heart with jealousy at first —and now they have made my faith the stronger

at last. For it is impossible for me to believe my Bible, and disbelieve my calling to be of God. Will HE act more faithless with his creatures, than an upright man would act with man? Did our Saviour warn us of any power, but the power of God, and the power of the devil? Of any spirits but those from the Lord? or, from the devil? And hath HE not said, Resist the devil, and he will flee from you? Draw nigh to Christ, and HE will draw nigh to you. These are the only spirits mentioned in Holy Writ. Then where is the third spirit, which men speak of? If I believe the Bible, the Scriptures must be my rule and guide; and none but a God, who is wondrous in wisdom, could ever have brought round such marvellous things. Now I shall leave my readers to judge for themselves, from the letter sent to the Rev. T. P. Foley, at Oldswinford, Worcestershire, January 3, 1804.

"REV. SIR,

I thank you for your kind letter; and I am happy to hear that believers are coming in so fast, to sign their names: but I have a caution to give them—As the blessing is great to believers, or to them whose hearts are truly desirous, that Christ's Kingdom may be established, and Satan's power be destroyed, I shall now give you a communication, lately given to me, concerning the Sealing."

"The Sealing must first take place before the end can come. Satan must be fixed to bounds; as man was fixed to bounds. For, in ME there is no variableness, nor shadow of turning. Then how shall I turn from the manner I first began? All things have their time, and their bounds—winter and summer, seed-time and harvest, life and death, have their appointed time: but if a

law is made for man, that it is death to break that law; by that law he must die. This is the law of men: then he doth not live out the days, that are appointed by ME, to die a natural death. Just so is the law now made, that if Satan breaks the law that I have made, by pursuing the Sealed People, either by temptations within, or by persecution in man without; he shall not go through the time of his six thousand years. For, like the man that breaks the law, and is put to death by men, before his days are ended in a natural death by ME; so shall Satan's power be cut off the same, if he breaks my law. The Bond is made and signed by man; and at the end of the year, old style, it must be sealed up with three seals; and with words that I shall then give thee; and Satan must know his final doom. For, the word is gone out of my mouth, and never shall return till all is accomplished, "That unto me every knee shall bow, of things in heaven, and of things on earth." So now, if Satan will not bow with submission to my just decrees, he shall be separated from the earth, for the sake of my elect, that are now signing to elect ME, as their Prophet, Priest, and King. As their Prophet, by allowing these prophecies coming from ME, and that every soul shall know; as their Priest, to teach them the true meaning of all my Bible, that I have concealed from man; therefore, it is out of man's power to explain it, without my Spirit, coming as their Priest to direct them—and they that are led by it are made priests unto ME, to believe I am coming in the Spirit; as my disciples believed my coming in the body. And now, as their King, they have chosen ME; and their King now I will be; for the earth is mine, and all that therein is. And now I shall come to claim it for my own, and bring in my true heirs: for I now tell thee, and all mankind, my true heirs are those that are persecuted now

for my sake; as I was persecuted for their sake; and now they are signing for ME to have the Kingdom, and they must be made heirs of my Kingdom: and he that is not with ME now, is against me; and I shall be against them. For, in the Sealing, justice is done to man and devils; justice to Satan, to cut him off for his rebellion; as man was cut off from the land of Egypt, for pursuing the children of Israel; and as man was pronounced dead to knowledge, for disobedience; so shall Satan be dead to the knowledge of man."

Now I shall come to some particulars concerning the people. It is not a trifling matter for people to put their hands to the plough and draw back; it is better for them never to sign at all, than, after they have signed, to destroy their seals; because they first signed for Satan's destruction, and afterwards destroy the seal of Christ's protection; but the awful sentence was not passed to me till now, that it is come to the end of the year. It was let to go on to shew the likeness of what it was compared to; for it was compared to the election of men: and every thing must bear a resemblance of what it was compared to: and as in election many give their voice to one, and after turn from their word to the other; perfectly so have many done by giving their word, and signing their names; but have gone from it by destroying their seals.

"This is perfectly like the election of men; and perfectly like election it shall end; and they that are not with ME, are against ME. For, I now tell thee, they that sign and draw back, by destroying their seals of safety, have only signed for their own destruction; because they have destroyed my protection against the powers of darkness: for they are sealed to be heirs of glory, and to inherit the Tree of Life; to be made heirs that I died to redeem from Satan's power, that

man might live in ME, as I created him. For, do men judge Satan is come to call his own destruction? Or, do men judge foreknowledge was given to a woman in so clear a manner to deceive mankind? Look at the first call in 1792, where it is said, "Saints should see it and rejoice; Hell "should tremble at my voice." And now trace back the footsteps, how it was spoken in the beginning, and how the directions were given to prove it so in the ending—then you may know that I the Lord have been her Director, her Guide, and her Counsellor. For, I now tell you all, no more than this woman could have made the world herself; no more could she have brought round such mysteries, as are in her writings, and foretold the events that have already happened. Therefore I tell you all, it is I the Lord have called her; and the sealing was by my command; and it is happy for them that keep their seals; but fatal for those that destroy them. I have let it go on for one year, to shew the likeness of election, without shewing their fatal dangers; but now I tell all men, he that putteth his hand to the plough and draweth back, cannot enter into the kingdom of heaven; for this is the plough must break the ground for my Kingdom to be established upon earth, and Satan's kingdom to be destroyed. So let the sealed stand stedfast, and they shall reap if they faint not."

I have given you this Communication concerning the Sealing, that you may tell them their dangers, if they should break their seals. Now I shall give you a Communication that was given to me this morning, January 3, 1804. It is fruitless to pen the feelings of my heart the week that is past, fearing there might be a possibility for me to do wrong, in sealing the people, if my prophecies could come from any spirit of knowledge, that is not of God; this made me earnest in prayer, that the Lord would sooner take my life from me than suf-

fer me to seal in his name what the Lord had not commanded me to do. I was answered—

"As close as Pharaoh pursued Moses; so close is Satan pursuing thee, as the time draws near for thee to seal up the lists for his destruction; so thou hast the sealed people with thee by thousands of names, and Satan is pursuing thee and them; and thou feelest it as strongly as any man can feel it. Faith and fear are strong in thy breast, fearing there might be a possibility for thee to do wrong, if any spirit hath visited thee to whom knowledge is given, that is not from ME. So thou fearest to go forward or backward; for I know how strongly Satan works in thy mind and heart, to make thee jealous of thy Bible, that a wrong spirit had made it at first, and now is come to explain it to make it appear true. But know, I told thee, as he spoke to thee by the hearing of the ear; so he would work upon the mind and heart, to persuade you that you are doing wrong; or, these fears would not alarm you; that if you are doing right I should dismiss your fears. Oh, thou of little faith! wherefore dost thou doubt? Call to thy remembrance thy visitation in 1792, when the voice called thee aloud, "Joanna, Joanna, the Angels rejoiced at thy birth:"—But for what reason could they rejoice at thy birth, had they not known for what ends thou wast born—to free them, as well as men, from the insults of the devil? Can they come to be your guardian angels without bearing the affronts of Satan and fallen angels? I tell thee, no! my Spirit is daily provoked with them, and the angels are provoked the same. But my Spirit shall not always strive with man; nor men and angels be always striving with the devil; but my delight shall be with the sons of men; and their delight shall be with ME. And now, I say, happy, thrice happy are all those that have signed with their hearts

and hands joined together, and do not draw back through unbelief, to destroy their seals; for all men shall find their redemption draweth near, to be redeemed from Adam's fall, and Satan's power. But I now tell thee plainly, it must be fatal for thee and all mankind, if thou now shouldest draw back; and much more fatal than the fall of Eve was to men; and fatal would thy fall now be to thee, to draw back through unbelief. For, I now tell thee, thy prayer was heard; and I will answer it: Thou prayedst that I would take thy life from thee, before the end of the year, sooner than to let thee seal up what I have not commanded. Now, I tell thee plainly, if the command is not given by the King of kings, and Lord of lords, who dwelleth in the heavens above, and amongst the inhabitants of the earth below, that made the earth, and formed man in it, and gave the Son from my bosom to die to redeem it—if this command is not given by ME, the living Lord of heaven and earth, I will take thee by death before this year ends, old style; but if I preserve thy life, whatever command is given, know it is I the Lord that gave it, and it is fatal for thee to disobey—but in thy heart thou sayest thou wilt obey, if I should spare thy life—

" Then now let all men answer ME,
Which of the two the worst must be;
Or, which you judge the most to blame,
If I this woman's life prolong,
To do a work that's not for ME?
She pray'd for death, you all might see,
Sooner than disobey my will:
As Satan strong her heart doth chill,
To tell her 'tis not my command;
If not by words, he so doth stand,
Strongly to work upon her heart:
He doth pursue with all his darts,
Which made this woman for to pray
That I her life would take away,
Sooner than let her to go on
By any spirit that is wrong,

To seal decrees that are not MINE—
And to her prayer I will resign.
She ne'er shall see the following year,
When the old date it doth appear,
To seal what I do not command;
Therefore, let all men silent stand;
If she doth live the end to see,
Let all men know, she WRITES BY ME.
And this to Foley thou shalt send,
And let him judge it in the end,
If thou dost see the following year,
That my command in all is clear;
Or, how thy life shall I prolong,
To do the things to ME are wrong?
Then surely I must be to blame,
And so your Lord you all must shame;
Because this woman you must free,
If she be wrong it must fall on ME,
To let her see the following year,
And threatened dangers most severe,
If my commands she don't obey,
And I her life prolonged to see
The day and hour to appear,
By the old style the following year,
To seal decrees that I will make,
And words that I shall never break—
If I her life do so prolong,
To see the following year to come;
Let all men know the words are mine,
That will be spoken at that time."

I am, your's, &c. &c. &c.

JOANNA SOUTHCOTT.

Jan. 3, 1804.

After this letter was sent to the Rev. T. P. Foley, January 3; the day following, January 4, I sat writing and there came a loud rap on my table; loud and shrill, which I considered as a token of my death, and which I felt without the least terror or dread; as I do not wish to live one day longer, if I should be writing from any spirit that is not of God. I should rejoice at the summons of death to stop my hand, and leave this world, if I am deceived, and deceiving mankind. Is there any thing hid from the Lord? Will HE prolong my life to deceive men and me? Can I judge that

God, who in all ages of the world hath taken so much pains to convince men of errors, shewing such wondrous works that he did for the children of Israel—viz Daniel in the den of lions; the three children in the fiery furnace: and the wondrous deliverance HE hath shewed to his people in all ages—appearing to Moses on Mount Sinai; and all the promises he hath made throughout the Bible to them that love and fear him; that HE will never leave them nor forsake them; nor suffer them to be tempted more than they can bear, but with the temptation will make a way for their escape; and will HE not now make a way for me to escape by death, if I should be tempted to follow the directions of any spirit, that is not of God? What other way can I escape, seeing the truth of what I was forewarned of in 1792, so plain before my eyes, when there was no appearance at that time; when I reflect on the wondrous manner of my life; the dangers that I have been kept from, which have been so strongly laid by men and devils; and the promises then made me, that the Lord was then with me, and nothing should harm me? True have I found his words and promises; and true have I found the words spoken in the prophecies, from year to year; then how can I now judge them from any spirit but the God of Truth, that HE will lead me into all truth? If HE should now prolong my life, I shall believe my writings came from him, as firmly as my existence is from him, if I should live to see the 12th day of the month. Nothing but death can change my faith and belief, that if I am tempted by any wrong spirit, which is not of God, HE will make a way for my escape by death, that the gates of hell may not prevail against me. And death I cannot fear; for I now can appeal to him that searcheth the heart and trieth the reins of the children of men, that my mind and heart have been to do the will of

God, as far as I was informed it was his will—and as the truths followed the words, from whence could I judge them but from the God of Truth—in whom is both knowledge, wisdom, and power; wisdom to know, knowledge to foretell, and power to fulfil? This hath been the leading of my faith, from strength to strength, from truth to truth, that I have judged none but a God could foreknow. Now if this wisdom and power be given to any spirit which is not of God, I trust the Lord will pluck me from his hand, as a brand is plucked from the burning. When I had written thus far, from the feelings of my own heart, I was ordered to open my Common Prayer Book, and read the first place on which I cast my eyes: it was on the 21st of the Singing Psalms—

> " The King, O Lord, with songs of praise,
> " Shall in thy strength rejoice:
> " With thy salvation crown'd shall raise
> " To heaven his chearful voice."

Here I was answered again by the Spirit,—"Now, I will answer thee from the Psalm. As it was with the king, so it shall be with thee. But if any Spirit leads thee, that is not of God, thou must take *that Rap* as a warning from him; that though he doth not speak, he threatens to warn thee thy end is near. And as sudden as the knock came on thy table, so sudden will he strike thee dead, as thou hast prayed for death. Thy life will go as sudden, as that stroke came to thee; therefore, without his words, take the warning; for none can deliver, out of his hand. The warning is a warning of death to thee, if any wrong spirit doth lead thee. For, I now tell thee, the letter is sent that speaketh of thy death; and the warning came the following day. But I now tell thee, thou wilt not die at the end of this year; but thy life will be a stroke of death

to thy deadly foe, and will confound thy enemies. So let Turner write out on the morrow the prayer of thy petition thou hast made, and the answer to it; and let the professors of religion judge it hereafter. For, I now tell thee, though the sound came so hard on the table where thou wast writing, as though the Lord was warning thee, and thou* presumptuously made that prayer; yet, I answer, it is no token of death to thee; but a token of death to them, that wish thy death. For I have ordered every way to convince mankind, it is I the Lord have spoken by thee, to strengthen thy faith to stand in the evil day; as I know it is drawing near to thee. For, when Satan's decrees are sealed up, he will pursue thee with all his might; but FEAR not; that Psalm shall be thy portion; for, in thy weakness, I will be thy strength. And let this be as a strength to thee; at the time thou hast been praying for death, if any spirit that is not from the Lord hath visited thee, the warning came as though HE would strike by death, without speaking by words. I now tell thee, the warning is not to thee; neither wilt thou die at the end of the 12th day of January, 1804. All this is to strengthen thy faith, as I know what thou hast to go through the following year. And thou sayest in thy heart, thou shouldest wish for death to shun it, if it were not for thy friends, leaving them in a confusion: but if thy calling is of God, thou wouldest sooner go through any sorrow for their sake, than leave them in distress, before all mysteries are made clear unto them. Now, I tell thee, this was my love to mankind, sooner to suffer any thing for their sake, than give up men a prey to

* The reason assigned to me why it was called a *presumptuous* prayer was, because I was assured in my own mind the stroke on the table was a stroke of death to me, if my calling was not of God; so it was presumptuous again to pray for death, when I might have prayed to be convinced by a fatal sickness.

their enemy, the devil. And thou sayest in thy heart, thy friends must be left in distress, and a prey to their enemies. This I know is true. And had I not come to suffer what I did for men, I must leave them for ever in distress. For, how can a law-maker in honour be a law-breaker? I must die to fulfil the one, before I can come in justice to fulfil the other. And now justice demands the fulfilment of the law of God, and the Prophets—that said, I came not TO DESTROY, but to fulfil. And now I shall come to the feelings of thy heart. I know thy faith is mixed with fear, there might be a possibility for thee to be deceived;—and the stroke on the table was a stroke of death unto thee from the Lord, to warn thee, HE would strike, as thou hadst prayed: but dost thou wish to call back thy prayer? Thou answerest, no. Then I answer, by thy own master thou must now stand, or fall; for he is thy master whom thou art willing to obey; and thy desire is to obey the Lord. Then if thou hast not obeyed him, thou wilt fall by him; and if thou hast obeyed him, thou wilt stand by him; and HE will stand by thee.

"So let thy pondering thoughts be o'er,
How oft like Peter thou dost fear;
Though thou hast launch'd into the deep,
Yet boisterous waves oft make thee sink.
But let thy sinking fears be o'er;
For I shall bring thee safe on shore,
To meet thy Friends with joy again,
For all to judge it in the end."

This communication was copied off the fifth of January; and my life being prolonged, as promised, I fully obeyed the command that was given to me to seal up the lists with the Decrees of the Lord, for Christ's Kingdom to be established, and for Satan's to be destroyed. The decrees given to me, by the Spirit, are as follows: I was ordered to open my Bible; and it was in the 30th chap. of Proverbs, the latter part of the 31st verse I

was ordered to pen, "A King against whom there is no rising up." These words appeared to have no meaning to me; and I marvelled at opening to so simple a place; but was answered in the following manner.

"And now I tell thee, I am the King that no one shall be able to rise up against. My decrees are fixed; my will is made; and the word is gone out of my mouth, that he who exalted himself in heaven against God, and who hath exalted himself on earth above the sons of men, saying, that his power none can destroy; for his power was equal to mine; and who worked in man to betray ME, to crucify ME, and to mock ME on the cross, thinking his hour would never come; I now say his hour is come, to know and hear his final doom. Satan, the great accuser of the brethren, to have his bounds set the same as the bounds were set for man. So now, Satan, they are set for thee; the lists that shall be sealed up within this paper are names given for my Kingdom to be established in righteousness; and if thou, O Satan, the great accuser of mankind, pursuest one of them by temptations; or, workest in others to persecute them; so that they cannot enjoy my peaceable Kingdom, as their desire is, thy sentence is fixed, as man's was fixed. For, as Pharaoh was destroyed for pursuing the children of Israel, so shalt thou be destroyed from the face of the earth, and all thy power taken from thee, as Pharaoh's power and crown were taken from him, when he pursued the children of Israel, after the blood had been sprinkled upon the doors—and now, Satan, *The seal is the same death* unto thee. The word is gone out of my mouth, that in righteousness I will rule the nations; and in peace they shall possess my Kingdom, that I died to redeem for man. For I have borne the transgression man cast on ME; and now, O Satan, is the time come for thee to

bear thine—and thine thou canst not escape any other way, but by submitting to my just decrees. For, now, unto ME shall every knee bow; and I will be the God of the whole Earth; for, as up and down this writing stands, when I come to make my foes my footstool, so up and down shall thy crown and power stand, if thou pursuest one that gave their names to ME for my Kingdom to be established, and thy evil power for to be destroyed. Thy power shall fall down if thou triest to tempt one of my friends. Now, Satan, look at the hand thou first betrayedst, when I laid the foundation of the world, and gave a command to man, that he should not eat the forbidden fruit; for in the day he ate thereof he should surely die. He ate of the tree of knowledge, by thy arts deceiving the woman, telling her, they should be as gods, knowing good from evil. And now thy lies I will make true; for they shall know good from evil: though they are now dead to knowledge; for the Jews know not that I died to redeem them; neither do the Gentiles know I am come in the Spirit to visit them, and bring in my peaceable Kingdom to them. Then what good from evil do they know? Do not my people perish for want of knowledge? They are as dead, as I pronounced them; for, I have proved the truth of my words, BY MAN: they had no knowledge of ME when I came in the body; neither is there knowledge of ME now in man, to know I am come in the Spirit, to visit and redeem my people. This have mankind proved, by their unbelief, they are ignorant of; and they that do believe, it is by faith, but not by knowledge, that they have discerned these things. For, I have kept my word with man, and spared not the works of my hands; and the curse hath been laid on the ground. Man hath felt the curse pronounced upon him—and the woman in sorrow hath brought

forth her children. Then now, O Satan, hear thy doom—if I spared not man that I created, I will not spare thee, that hast rebelled against ME in heaven, and hast worked in man to rebel against ME here on earth. The same hand thou temptedst to break my command, that is, I mean the woman's hand, shall now seal thy final doom, if ever thou temptest one whose names are sealed up in the lists, that shall be sealed within this paper; and she shall give the paper to man, to do the same; and so their hands shall join together to bruise thy head; and bring the curse I pronounced on thee, when thou didst betray the woman at first.—

" I said her seed on thee should burst,
With enmity that should appear;
And now the enmity is clear
Between the woman's seed and thine:
For, man hath freely told his mind,
What enmity in him is plac'd:
To hear the serpent must be cast
By the same hand that he betray'd;
But justice now is on thy head;
For, so I pass'd thy final doom;
Because by arts thou didst assume
The woman's ignorance to betray;
And now her hand on thee doth lay,
To seal thy final doom the same.
Thou'st heard these threatenings often come—
Because that I have warn'd thee long;
But to the purpose now I'll come;
Because together both will join,
The man and woman now combine
To seal the doom I pass'd on thee.
Satan! thou never shalt get free;
Because I kept my word with man,
And now with thee 't shall ever stand—

To be chained down in the bottomless pit, if ever thou temptest one, whose names are entered in the list now sealed up."

This is only part of the decrees, as all was not copied off. The lists were sealed up with three seals,

and with words as afore-mentioned, on the 12th day of January, 1804; my Seal being in the middle, and the Seal of the Lion on each side, put by men; the evening Psalms for the day of the month were ordered to be read, with prayers; and men proposed singing; so the Hundredth Psalm with suitable Hymns were sung. I then felt the load, which had pressed hard upon me before, fall off, and a heavenly joy seized my soul. The following day I was answered—"As thou hast fully obeyed my commands in every thing, as I commanded thee, I will never go from the words that are signed and sealed; and men shall bear witness to the truth; as they bore witness to the seals: for, as men sealed my tomb, so have they now sealed Satan's doom. And now I shall come to reason with men, that have eyes and see not; ears, and hear not; hearts but understand not; neither can they speak through their throats, to answer ME, in the volume of this book.—For, I shall call them back to the beginning, in 1792, after I had visited thee by day and by night, of what was coming upon the whole earth, and, thou inquiredst where all would end, the sound of Angels was singing in thy ears—

"Saints shall see it and rejoice;
Hell shall tremble at my voice."

"The same year when thou heardest the blasphemy of Satan, and wast in prayer, that I would cut short his power, I said, I would shew thee in a dream what I would do with him; and then thou heardest the yawning of cats. I then told thee it was like the yawnings of hell, when Satan was chained down; then thou fellest asleep, and heard the heavenly music sound in thy ears; and a pig led in tied with a cord round his mouth, and breathing out threatenings against thee, but could not hurt thee. This heavenly music thou

heardest twice, and the pig led in the same. I then told thee the pig was the devil: for as he entered into the herd of swine; so I brought him before thee in that form. The same year, in the night, thou heardest the rough voices in the street disputing—"You cannot do it," said one; "Can't I?" says another; "I'll try;" "Exert your power then," said another. Thou saidst to thyself, what are these men so harshly disputing about? I then answered thee, it was not men; it was the devils, that were disputing how they should make thee give up thy writings. But I told thee, fear not, for I should be with thee."

Now, as the world may not understand the Spirit speaking in this manner, to call all things to my remembrance, and repeating the past to bring it to the present, I shall now speak from myself in what manner this hath happened. After hearing the voices in the street, and being told it was the devils, my fears alarmed me; and the promises given to me, that the Lord would be with me, and nothing should hurt me; soon after a voice came to my bedside, and threatened my life, if I did not give up my writings; to which I firmly answered, I would not. After a long dispute, I said, Satan, why is thy malice so kindled against me? He made answer, because thou laughest at my threatenings, despisest my words, and mockest me to my face. In this manner I heard his voice three nights following. I was then ordered to write it out; and was then answered, as loud as the voice of Satan was heard in the night to me; so loud will the voice of the Lord be heard in the land, when HE comes to shake terribly the earth, and to chain down the powers of darkness. But, as Satan said his malice was kindled against me, for laughing at his threatenings, despising his words, and mocking him to his face; so will the anger of the Lord be kindled against the nations,

because they laughed at the threatenings, mocked the warnings, and paid no regard to all that was said. This was in 1792, when I was visited of what was coming on the earth to man, I was warned of Satan's destruction also.—

"In 1794, thou askedst Satan's destruction in prayer, when I promised to give thee thy petition, which was Satan's destruction. Soon after I shewed thee in a dream of a pig being dipt in the boiling furnace, tied up in the middle, and brought in upon a pole by two men, which I then told thee was a type of the devil; for, by the pole of the Gospel he must come down. Another dream, that thou thoughtest thou wast fighting with him, till thou pulledst the skin from off his face. Another dream thou hadst of fighting with him, and of putting his fingers in thy mouth, and thou didst bite them off, and saidst the blood was sweet, as it was thy revenge over him. These things, with many more, were in years that are past; but now I shall come to the present, of the new century; in 1802, I ordered thee to contend with him; and if thou stoodest out with argument, and by strong faith in Christ the seven days, thou shouldest stand, and Satan fall. Thou stoodest out, trusting in ME in faith; and Satan said he would stand or fall by election, as a member of parliament; I then held him to his word, and ordered the Sealing to appear, to try the votes; and now the lists are sealed up of MY VOTES; and "there shall his proud waves be stayed." For now it is too late for him to claim the kingdom: the day is ended; the lists are signed and sealed; and not one list hath man brought for him; so he is cast without a man to vote for his reign. And this I told thee in 1796, when his destruction was sealed up, he would not find so great a friend for him, as Pilate was for ME. And now I have shewed how this began in 1792, and how it hath

gone on from year to year, and how it is sealed up in 1804; and now I shall shew how the shadows began by man; and how the substance shall end by ME, the King of kings and Lord of lords. The *shadow* began by man, when they sealed up Satan's doom; but the *substance* will end by saints and angels joining with men, when I come to fulfil my word. The type of the devil was then brought in bound by men, and breathing out threatenings against thee; and the heavenly music began by the singing of men: for it was I that worked in their hearts to propose singing, to fulfil the shadow of the dream. This is the shadow of the first binding by men; but the substance will be at the second binding, when I come to bind him down; then will the heavenly music sound aloud in every ear—Saints and Angels will then join; earth and heaven will sound aloud in heavenly music: and all the people that are left upon the earth will sing to the Lord with cheerful voice, when I come to fulfil the Bond, that I have first made by men on earth—and it must be first bound on earth, before it can be accomplished in heaven, to make my Bible true—and this began with singing by men here on earth; and it shall be fulfilled by saints in heaven, and by men on earth. For as loud as Satan's voice was heard by thee in the night, in 1792, so loud will my voice be heard in every land, when I come to chain him down. Therefore I said unto thee, when I first came to visit thee, thou shouldest prophesy in my Name, and I would bear thee witness—that the voice of the Lord would shake terribly the earth—and terribly I shall shake it; for the pillars of the heavens will be shaken, and the foundation of the earth will tremble, that no man could bear it, were they not warned of it before; and their hearts prepared to long for the time.—For the heavens will seem to pass away with

a great noise, and the firmament melt with fervent heat, when I come in the heat of my fury, to chain down Satan, and destroy those that mock my coming, and despise my words, and laugh at my threatenings, and that will not obey my commands. —But all their care is to know what man saith; but how few inquire to know what the Lord saith? or what he hath spoken concerning them? But those who inquire to know what the Lord saith, and what I have spoken concerning them, shall be mine in the day when I make up my jewels; but they that mock the coming of the Lord shall find my anger to burn like an oven—and who can abide it, that now cannot bear it? I have shewed you plain, the night is far spent; the day is at hand. From the shadows that are past, judge what is to come: Mark the petition that was asked; the promise that was given for Satan's destruction; and his destruction I will give thee; for as the pig was tied up in the middle, and cast into the furnace, so is Satan cast into the furnace of my fury, by my words, and by my promises, if he break my bonds—and thy seal standeth in the middle, and the seal of man on each side—

> "And as he's seal'd, he now shall fall;
> The gulph is fix'd, I tell you all."

"Last year fifty-eight signed their names to have the woman freed; and now there are eight thousand one hundred and forty-four, whose names stand for Satan's destruction, besides those who are blotted out; and some lists are not yet gathered in. This I have ordered to be done, to shew mankind how it began in 1792; and how thou hast been led on to this day; and how the lists were sealed up at the end of the 12th year of thy visitation: and let them compare it with the 12th chapter of the Revelation.

" Now let men answer ME,
That eyes have got, and cannot see
This calling for to be of God;
I bid them answer in a word,
What footsteps in it they do trace,
To bring such marvellous things to pass,
As first appeared in ninety-two;
Now bring the truth before your view,
Is in such wondrous way come round,
To prove the likeness now is found;
For saints to see, and to rejoice,
And hell to tremble at my voice;
As by the bond that I have made,
For Satan's doom therein is laid,
I say, to make him tremble there,
If he, like Pharaoh, doth not fear
My sealed people to pursue;
As I have said, I'll surely do.
For all the earth shall now know ME,
And to my sceptre every knee,
I plainly tell you all, shall bow;
So men and devils tremble now:
For I shall make a final end,
And every knee to ME shall bend:
For all the earth shall know the Lord,
As thou hast seal'd my written word;
Because the words I say are mine:
The heavenly music men shall find;
Because the shadow did begin,
When first my word was seal'd by man;
And so the substance shall appear
The second time; I tell you here,
That I the tempter strong shall bind,
And he his fatal doom shall find;
I'll bind him to his final den,
And put the seals as put by men;
Because that way they sealed my tomb,
And so they've seal'd the tempter's doom,
And I shall come to seal him down;
The second time will sure be found,
When men and angels will agree,
To sing in triumph then with ME.
" Now mark the footsteps that are here,
And then the steps you may see clear,
It is the footsteps of your Lord,
That in all ages you have heard,
From simple shadows first begun,
And strange my work I've carried on—

And strange to you this may appear;
But all will find my footsteps here;
As it with Moses did begin,
When in the bullrush he was seen,
And Pharaoh's daughter him preserv'd,
And said a nurse for him she'd have;
And so the sister did appear,
Offer'd to call a nurse was near;
And then the mother nurs'd the child,
And Pharaoh's daughter she was foil'd;
And so he foil'd them in the end.—
Mark every step, how this did bend:
The Hebrew children they had slain,
By Pharaoh's bloody, cruel hand;
Till Moses in the bush, you see,
Was hid from man, and found by she;
By Pharaoh's daughter I do mean,
And to his mother turn'd again;
Though he was put from her at first,
And so the end to them did burst;
For, he at first did go from all,
When to his brethren he did call,
Their anger for to reconcile;
But mark how soon they did him foil:—
"The Egyptian thou didst kill before,
"And wilt thou now to us appear,
"To murder us," they said, "the same?"
And so the flight of Moses came,
The second time to flee for life,
Till I appear'd to end the strife,
And unto Moses did appear,
As in the bush they hid him there.
And in the bush to him I came—
The shadows first you don't discern,
That back to Pharaoh he must go,
For to avenge his brethren's foe,
And slay the Egyptians as at first—
You ne'er discern how things are plac'd;
Nor how the shadows first appear,
Before I bring the substance near.
The bullrush was a bush for man,
Wherein the child was hid by them;
And from that bush he did return
Unto his mother's arms again;
And when to Pharaoh he did go,
The shadow next let all men know,
As the Egyptian he did kill:
But mark the end, a shadow still;
How the Egyptians they were cast
By Moses' hand I say at last;

And in the end what did appear—
You know how Israel murmur'd there,
When I had freed them by his hand—
Mark every shadow how they stand,
And then the substance you may see,
How from the shadows things will be.
But here of Moses I will end,
And come to what I now intend,
To bring the shadows all the same,
That men may know my every Name.
" The shadow first it did appear,
As in the woman you see clear:
For there the serpent first was cast—
And so the end to him must burst;
For then I said I'd bruise his head,
As he the woman had betray'd—
And from the shadow I shall come;
They all must first begin by man;
And so with man they did appear:
Esther her people she did clear;
And Judith did his head cut off—
Have wisdom, man; I've said enough;
The woman nail'd him to the ground,
And so your enemy was found
Slain by the woman's powerful hand.
These are but shadows you command;
Because the substance it must appear.—
Thou say'st I died the whole to clear;
Then of the woman I was born,
A mystery deep do none discern;
I said they must be born again;
If they my kingdom would obtain,
They must be of the Spirit born:
But where's the man doth now discern,
That they must all be born anew,
For to believe my Spirit true,
If they my kingdom will obtain,
That I am bringing down to men?
And mark the shadow of the first,
As it to Moses now was plac'd;
For so the shadow did begin,
I tell you all, ye simple men;
The woman did dispute at first,
And so the end to all is plac'd;
Because the end you all may see,
How Satan strong disput'd with she;
In the beginning it did appear,
When I came strong to visit her.

I tell you all, in ninety-two—
Bring all the past before your view,
How she with courage him withstood,
And cast his guilt upon his head;
And told him then what he had done,
To bring his fatal ruin on;
And how my love did strong appear,
To die her every guilt to clear.
And so her love was plac'd on ME,
As I did die her guilt to free,
And make men happy in the end;
She judg'd me as a faithful friend,
And now a faithful friend I'll be,
And that her friends shall know and see;
For now I'll be a friend to all,
That don't refuse this heavenly call;
For here my footsteps I've made plain—
Now, answer ME, ye sons of men,
And land your thoughts to ninety-two,
And bring the past before your view;
If you believe a woman's hand
Could in such order ever stand,
To bring such wondrous mysteries round,
Without the Lord was in the sound,
Or would I spare her life so long,
To shew such perfect line to man,
And say her calling was from ME,
That I am come mankind to free?
" And now to seal it in my Name,
I am come to put my foe to shame;
And unto Satan fix a bound,
As in the Revelation's found.
He was to know his time was short,
And now she'th fix'd it to his hurt,
To let him know his final doom,
To perish in the sinners' room;
If he goes on to tempt these men,
That she hath seal'd for to redeem;
She tells you all by my command,
That she hath seal'd it by her hand;
Then to her hand I must appear,
And prove that my command was there,
For to fulfil her every Word.
Now tell me how you judge your God,
If you do judge he is not here?
I bid you to discern her prayer;
Or the petition she did make,
When Satan's arts on her did break,

To say the calling was not mine—
She pray'd her life for to resign,
Before the awful hour came,
That she must seal up Satan's doom,
With the decrees that I should make:
She pray'd that I her life would take,
Sooner than let her see the time,
To seal decrees that were not mine.
And when my answer she did hear,
That I her life would never spare,
To see the hour, nor the time,
To seal decrees that were not mine;
Then Satan strong did her pursue,
And said my voice she did not know:
For I had never spoke at all,
And from one spirit all did fall;
And then I shock'd her with surprise
By the loud knock to make her wise,
That on her table did appear;
She then again renew'd her prayer,
And said within that she should die;
And to the summons would comply,
Sooner than disobey my will,
If any spirit did her fill
With words of knowledge were not mine.
Her life she wish'd for to resign,
And never see the following year;
So boldly she renew'd her prayer,
And said, if she the year did see,
She should believe she wrote by ME,
That is the Maker of you all;
And then she would obey my call;
Whatever words did then appear,
She judg'd from God they surely were,
And the command she would obey,
Whate'er command was given she;
Because from ME it must appear,
If I her life did longer spare.
And mark the answer that did come;
I said her life I should prolong,
To live to strike her deadly foe,
The stroke of death on him should go;
And so she's placed the stroke of death,
So perfect as the Spirit saith,
And as he told her at that time.
" Now can you judge your God divine,
And judge this calling is not mine?
Then sure divine I cannot be,
The end of all things for to see,

And every thing for to foreknow,
If any spirit I'd let go,
To act so marvellous in my Name.
No, no, your God you all must blame,
As I shall blame the sons of men,
That now the woman do condemn.
Why had you not done this before?
How oft she'th ask'd your counsel there?
And you an answer would not give,
Nor told her once she was deceiv'd;
But let the woman still go on,
Till to your shame your answer came—*
My Sacrament for to refuse.
And so my friends you now abuse,
To keep my supper from them all,
When for your answer man did call;
And just the same men now judge ME
Another such as man to be;
Like the Archdeacon to appear,
And silence keep to all thy prayers:
And still permit them to go on,
Till the petition came by man;
And then their love for to refuse,
And then the woman to abuse;
And so you judge ME just like man,
Another such as he become;
But they shall know there is a God;
So let them fear, or feel my Rod;
Because my Rod it shall appear
To all such faithless shepherds here,
And they shall find I am not like man.
" For now to reason I shall come:
The end of all things I do know,
From whence all spirits they do flow;
And how they all would lead you on,
I well do know before they come,
And what effect would be the end;
And now like M—— shall I descend,
To tell you when it is too late,
The door against you 't must be shut?
For I shall never answer here,
As she hath told you by her prayer:

* The above alludes to the Rev. Archdeacon M——, at Exeter, to whom I have been writing from 1796 to the year 1800.—He never once saw me; nor told me that I was misled, till he was now applied to, to suffer the sacrament on the last new year's day to be administered in his son's parish to the sealed people, which he refused, saying, " the whole was an imposition," and would not grant leave.

And so like man you all judge ME;
A sinful God is judg'd by ye;
As they were judg'd but sinful men,
When they condemn'd thy written hand,
And said, absurd the things must be,
To think that God would send to them;
Or e'er direct thee there to write,
As all were sinful in my sight;
As there was not a righteous man,
That's dignified, was judg'd by them.
And now the same they all judg'd ME;
To be another such as they,
Whom man comdemn'd so great before;
Because that I must act like they,
If I deceive thy friends and thee.
And in thy heart thou say'st 'tis true,
That now like man I sure must do;
First to be silent to thy prayer,
And let the truth in all be clear,
And when too late I must condemn;
Perfect to act like sinful man:
And to thy thoughts I'll answer here,
That worse than man I must appear,
If I go on to act like they—
It never will be done by ME."

Now I shall explain the meaning of judging the Lord like simple men. It was explained from a man's words at Stockton-upon-Tees, who said, it was absurd to believe my calling was of God, and that he should direct me to write to such wicked men as the church ministers; for they were all wicked men. But being reproved by some of the company, for his harsh judgment, he said, he knew there was not a good dignified man in the church: bishops, deans, chancellors, and archdeacons, were all sinful men. To his words I was answered—As all these titles had kept silence to my letters; it was said to me, they must judge God another such as these men, whom they judged sinful men; to keep silence to all my prayers; and never convinced me, if I was wrong, as they never once told me that I was wrong, but suffered me to go on, when I appealed to them for their judgments; and when I offered to give up my writings, before

they were put into print, if they could *prove them* to proceed from the devil; and the same offer was made to the Bishop of Exeter, (Courtney) in the Christmas 1801, by the hands of the three clergymen, who waited upon the Bishop with a letter from Mrs. Southcott to that purpose—but he declined giving himself the trouble to search into the truth; and left the matter to rise or fall, according to the strength of its own foundation. And do men think the Lord is another such as man, to pay no regard to his creatures, if they cry night and day unto him? Will he give knowledge and power to the devil to deceive them? Far be it from the Lord. But all this of the ministers was foretold me in the beginning; therefore it was said judgments would begin at the house of God: because the Shepherds did not regard their sheep. And this you will see explained in many of my books.

And now I shall give an explanation that was given to me in answer to another minister, who forbade one of his hearers coming to his Meeting; because he believed in the second coming of Christ in Spirit to establish his Kingdom of Peace upon earth; and that it was approaching; and which he said was the bane of the Gospel. And to his words I was answered, that the minister was acting contrary to the Gospel.

"And from my Gospel will I condemn him, as an hireling that careth not for the sheep. ' Where in my Gospel did I commend such shepherds? But now I will tell thee where I condemn them—and out of his own mouth will I condemn him. For he hath not fed my sheep; but hath driven him away. What did I say to Peter? Simon, son of Jonas, lovest thou ME? He answered, Thou knowest all things, and know that I love thee.—Then feed my sheep, feed my lambs, was my command. Now, all my commands are broken by this shepherd: for he hath not a sheep more dear to ME,

than him, whom he hath driven away; for I have tried him by affliction to prove him, and I know the man. And he that despiseth my sheep, despiseth ME also; for he despiseth my Spirit of Prophecy—doing despite to the Spirit of God, saying, he wants not the knowledge of the Most High; despising Prophecies, which my Apostle commanded them not to do; quenching my Spirit, that they ought to embrace; refusing to prove the things they ought to try and prove, that they might be clear in judging, to shew their strong reasons when they condemn. But here they have discerned a mote in their brother's eye, forgetting the beam which is in their own: by exercising themselves in things that are too high for them; and thinking more highly of themselves, than they ought to think; without love, without charity, and without brotherly kindness. A good shepherd will restore a lost sheep; if he judge him wandering from his fold, he will shew his love in trying to bring him back; he will pity the afflicted; visit the sick; and pour oil into the wound of his afflicted brother. This was the command that I gave to my disciples, "to love one another." Now how will he prove my Spirit was in him? For was I to deal with all mankind, as he hath dealt with his hearer—forsake them in afflictions, and turn them from ME, when in all things they did not join with me, who then could be saved? All flesh must perish, if I was to deal with man, as he hath done. Then know it is written, without they have the Spirit of Christ, they are none of his. Then will he prove he hath acted in my Spirit? If so, he must pervert all my Gospel; all my Bible; and instead of calling me the Saviour of mankind, he must say I came to condemn mankind; instead of coming to seek and to save, I must come to destroy, and enter into strict judgment with man. Who then shall stand before me, if I was to act

as he hath done; forsake them in afflictions—as this man was afflicted, which I sent for a justification of him, as a trial of his faith and patience? If I leave men when tempted, I must give place to the devil; as this preacher would give Satan the advantage over his hearers, if my eye was not over them, to guide, and keep them in the trying hour. So he that said, he did not suffer persecution, like other believers, that wished my kingdom approaching, is now come in the common lot with his brethren; and this I told thee, they had all the fiery trial to pass through; some one way, and some another. For, if ye are without chastisement, wherewith all are partakers, then are ye bastards, and not sons. For he that loveth ME, and wishes for me to reign alone, without a rival between, must bear the reproach of Satan's malice, that is now come down in great wrath, because he knoweth he has but a short space. So let my friends rejoice and be glad, to bear reproach for my sake, and have their names cast out as evil by men, which the Scriptures must prove have none of my Spirit within them; but see a mote in their brother's eye, forgetting the beam which is in their own. And such shepherds I said there would be: hirelings that cared not for the sheep. But I was the good shepherd that cared for my sheep: and was I not to come in the Spirit, to lead my sheep in the right way, both sheep and shepherds must fall in the ditch together. For who discerns the times or the seasons? Or marks the standard of my Gospel? If they say false prophets, or false Christs have arisen (as some have appeared*) ought they not to warn their flock, that these were the signs of my coming? And I said in my Gos-

* There are four, who have written to me, that they are the Christs—and every man makes himself a prophet, who says, he knows the things will not come to pass; for no man can tell of himself what the Lord will do on the earth.

pel, that offences would be given against my believers: but woe to the land, because of offences. But I said, they must first come; but they that offended the least of these my disciples, offended ME. Did I not command men to be looking for my coming, lest I came upon them unawares? Did I not tell them the signs of the times, from the parable of the fig-tree? That when the green leaves begin to appear, ye know that the summer is nigh at hand; so when ye see all these things to appear, know that my Kingdom is nigh at hand, and that your redemption draweth near. Now, how are men perverting my Gospel, by turning my people out of the way, by darkening the eyes of their understanding, and not enlightening them! Then will not the Lord of his vineyard come in a day they little think of, and in an hour unaware? But how then will such shepherds stand, when I demand my flock from them? What answer can they give? But say, "We judged thee an hard Master, gathering where thou hast not strewn; and reaping where thou hast not sown; therefore we hid all thy words: And we must confess, here they stand on record, as thou gavest them: for we have not improved them to gain any wisdom or knowledge thereby; or give warning to the hearers: All to us have been hid in a napkin; for we judged thou wast gathering believers, where thou hast not strewn the way for them; and reaping their labour of love, where no seed of thy word was sown: therefore we have buried it down." Then how will they hear my answer? If I am gathering where I have not strewn, and reaping where I have not sown; then they ought to put my words to usury, and have made an increase of faith thereby, and gain other talents. For, the meaning of the parable is this: My word left on record, is distributing the talents amongst mankind; the one is

the word given; the spirit of wisdom is another; discerning of spirits is another. These are different talents given to men, which they ought all to improve. As a husbandman improves the signs of the weather for seed-time and harvest; so ought all men to improve the times and seasons of my words, that are left on record; and as the green leaves shew the husbandman the summer is nigh; so the signs that I have fixed, ought to shew men the signs of my coming. And these talents are given to men to profit thereby; but how are these talents hid in the earth! Who improves my word? the times, or the seasons, that I bid them to mark? Is not all as though hid in a napkin? And my Bible as though buried down? Do not men improve their own wisdom? But who amongst them improve my Bible, that have no other talent than my word that is left on record? But where there are two talents, Faith given with my Word, they improve it, and gain other talents thereby: they add to their faith virtue; to virtue brotherly kindness; to brotherly kindness charity; and charity believeth all things; charity hopeth all things; charity endureth all things; and cannot easily be provoked to deny the promises the Lord hath made. So where Faith is added to my Word, they will gain other talents thereby; and to increase in faith, knowledge, and truth, till they enter into the joy of their Lord, as good and faithful servants, and become labourers in the Lord's vineyard, and improve their Lord's words, that he left on record. They will be faithful in a few things; and I will make them rulers in many things; thus will two talents gain other two. But now I shall come to Five Talents. There must be a talent of grace, a talent of faith, a talent of wisdom, a talent of prophecies, and a talent of discerning my words; and these talents must be improved—by faith, by grace, by wisdom,

by the prophecies made known to the sons of men; that all men may know the time is at hand, that I am coming to reckon with my servants, and know how they have improved their talents, and how they have improved my Gospel. For, let it be known unto all men, these talents were to be answered, and accounted for, at my coming: and all these talents stand on record, that they should be given to the children of men: and know, I said, I came not to destroy the law of God or the prophets: but to fulfil them. And now mark what the prophet saith — "Surely the Lord God will do nothing, but he will reveal it to his servants, the prophets." "Is there evil in the city, and the Lord hath not done it? Is the trumpet blown, and the voice not heard? Doth the lion roar, and the people not be afraid? The trumpet is blown, who can but hear? The lion roars, who can but fear? For evil is in the city, and profaneness in the mouths of the shepherds, to turn the righteous out of the way, and be a stumbling-block to my people Israel, that they may not be able to stand in the day of battle." For now is coming the fulfilment of the prophecies of Joel: I am pouring out my spirit on my sons, and on my handmaids, and they are prophesying: signs and visions have appeared; distresses and perplexities are hastening on. Now, see the Law and the Gospel together: for the wicked are caught in their own craftiness, and it is I the Lord hath done it: out of their own mouths will I condemn the shepherds for perverting my Gospel.—But now I shall come to my servants, who have improved their talents—by faith, and by wisdom, and by discerning the spirits.

"So unto all I loud do call,
To give account to me,
How they the talents prov'd them all;—
And now the one, I see,

Hath in a napkin hid my word,
And all was buried down:
He judg'd me as an austere God,
Wherein no truth is found:
Or, cruelty must be in ME,
My servants to deceive;
And judge that I should act like he,
And now my followers leave.
So from his hand will I condemn,
And call him to account,
If I am come an austere man,
How will he now surmount
To answer here, when I appear
To have my just demand?
The talents I have given him here,
And put into his hand;
My sheep to lead, as he hath said,
And gave them to his care;
And ask him how all they were fed,
What answer shall I hear?—
" I did not feed, as thou hast said;
" But turn'd my flock away;
" And tried thy Gospel for to hide,
" And to my sheep did say,
" That thou wast come an austere man
" Where thou didst never sow,
" Thou'rt reaping labours now of men:
" That strong their love do shew
" To have thee come their Lord and King,
" And cut thy rival down;
" This is thy harvest judg'd by them;
" For so thy words are found—
" A-strew'd this way, as they do say,
" And so they gather here,
" That thou'st come the whole to claim,
" And make thy Bible clear,
" Which I did say, another way,
" Thou never sow'd it so,
" To have thy kingdom come this way,
" Though scattered 'tis, I know,
" Throughout thy word, as they have said,
" What men do gather here,
" But in a napkin it is hid,
" I could not see it clear;
" So I went on to bury down,
" And turn'd my flock away;
" And judg'd thee as an austere man,
" To lead thy flock astray."

This must be done, I say, by him,
Such answer I must have:
For when my Gospel I demand,
No other can he give,
But say 'twas hid, as I have said;
He did not understand,
That different talents must be given,
When I the whole demand
For to appear and make all clear,
To claim this earth my own—
(My Bible it is buried down,)
Then I must answer man—
Out of your mouth will I condemn,
And bring your flock to ME,
That I have given to your hand;
And your own words now see,
How you my Gospel did pervert,
To have it buried down:
You only teach men to their hurt,
If I cannot be found
A faithful God, as I have said,
And faithful to the end,
For to fulfil my every word.—
And now come to my Friends;
I'll next appear to ask them here,
That talents now have two;
If they can't see my Bible clear,
That I these things shall do;
For to make good what I have said,
And so to come again,
My every foe for to strike dead,
And with my friends to reign?
In glory here I must appear,
To make my Gospel true;
And Satan must begin to fear,
That he shall feel his doom;
To bear his curse with all the rest,
The root must be cut down.
Men make my Bible but a jest,
And cannot judge the sound;
An austere man I must become,
As judged by your word;
Bring all the martyrs that have been;
And view your bleeding Lord;
Can this be done, ye sons of men,
And Satan to get free?
Then I must love to punish man;
And hell in triumph see

To die for ME the same;
Forget the promises that stood,
How Satan's doom must come.
Ah! simple men, your thoughts are vain,
Your God you do not know;
I ne'er design'd for hell to reign,
And Satan triumph so—
I could not save, this side the grave,
That did the earth create;
Then tell ME, why my blood was shed,
If Satan miss his fate?
Then here my friends they may contend;
For I'll contend with all;
And as man's blame on ME was laid,
Satan shall find his doom,
I tell you here I've made it clear,
And so I shall go on;
Though men my Bible hide it here,
The Talents five shall come:
Faith shall abound in every sound,
And men the Truth shall see;
The Prophecies, that here are found,
Are talents given by me;
The Wisdom here to see them clear,
As talents from on high,
For to discern how I do warn,
And how my Bible stands;
These all are talents from on high,
That men did ne'er command;
So Grace must come, I say, to man,
For it shall now abound.
Like trembling gaolers I'll make men,
To tremble at the sound,
That now stand out so full of doubt;
For fast shall all come on,
Till men I see do flock to ME,
Like doves to windows come,
But here within thou dost begin
To ask, how this can be!
For doves to windows do not come;
Then how can sinners flee
To ME the same, thou say'st, to come?
I'll answer in a word—
The Dove to Noah did return,
When I did abate the Flood;
So men will flee the same to ME,
When I the Floods abate:
But in the tumult cannot be,
When dangers are too great;

Because my fury will go on,
As thou the wind dost hear;*
This is the night now plac'd by man,
My birth for to appear;
The wind is high, is now thy cry,
And high it shall all come on;
If I was born for man to die,
I'll make my death be known;
It was to clear my Father here
In justice to proceed;
As I the guilt for man did bear,
To bruise the serpent's head.
No other way, to man I say,
I ever can atone,
To wash the guilt of man away,
And claim this earth my own.
If it could be done by your plan,
The Jews would ne'er stood out;
If at my Death I'd rescued man,
I ask, why men do doubt?
Ah! simple men, your thoughts are vain,
To say you trust in ME,
As in my Gospel it is penn'd;
Then now my Gospel see:
The Lamb of God, it there is said,
All sins must take away;
Then how do you my Gospel plead,
If you these things deny?
Your talent one must soon be gone,
And added to the five,
That do allow I died for man,
And will not man deceive:
That now improve in perfect love,
And see my Bible clear,
Their talents five shall soon be ten,
And know I've spoken here.
So faithful labourers now must come,
And in my vineyard go,
My harvest fast is hastening on,
That every soul shall know.
So now improve, and see my love,
And see my Bible clear:
A talent one can never stand;
Because they hide it here:
As in a napkin it was plac'd,
And so they've hid the whole:

* Christmas-eve, with high Wind.

But ne'er discern'd, ye fallen race,
I died for Adam's Fall:
Then from the fall, I tell you all,
My heel must bruise his head:
And so to conquer death and hell,
And reign in Satan's stead.
Then sure in one I must begin,
As he began at first;
But when my Power to all is come,
Then Satan's power must burst,
And break from all, when I do call
To have my chosen come,
And hear the clamour then of all
Their foe for to condemn.
So here are the talents for you all,
If them you'll now improve,
It is to free you from the Fall;
And shew my dying love.
But he that looks unto my death,
And can no further see,
Hath hid his talent in the earth,
And thus may answer ME:
'An austere man thou must become
'To call men at thy bar,
'And all the world for to condemn
'Before thou'st made it clear;
'For Jews to see as well as we,
'Was promis'd at the first;
'Thy seed was never sown that way'—
My answer then must burst:
If it be not sown, to ME 'tis known,
You ought for to improve,
And prove my Gospel plain is come,
For them to see my love,
That from the fall was first the call,
And how the promise stood;
My heel must first be bruis'd for all,
To bruise the serpent's head;
That increase here might now appear,
My Gospel to increase;
That all may see their Bibles clear,
I am the Prince of Peace,
Who gave my word upon record,
As talents left for all;
But where's but one, I see they're come
To perish in the Fall."

This was written on Christmas-Eve, 1803, when the wind was remarkably high. The day follow-

ing I was answered from the Gospel: The 13th Chap. of St. Matthew—"As the tares are gathered and burnt in the fire; so shall it be in the end of this world. The Son of Man shall send forth his angels, and they shall gather out of his kingdom all things which offend, and them that do iniquity. Then shall the righteous shine forth as the sun in the Kingdom of their Father: who hath ears to hear, let him hear." Here follows the answer given to me by the Spirit to these verses.

"The end of this world is the end of Satan's reign in it, when I come to claim the Kingdom for my own; for I said the field was the world, and the good seed the children of the Kingdom; but the tares were the children of the wicked one; and the enemy that sowed them was the devil; and I should send forth my angels to gather out of my kingdom all things that offend; and that the righteous should shine forth as the sun in the kingdom of their Father. Now, as I told thee before, I tell thee again, one talent will never do to see my work, without wisdom to understand, and faith to believe it. Now, who in my kingdom of glory above do offend? Or who do wickedly there? Or, who prevents the righteous from shining as the sun in the firmament, in my kingdom of heaven above? Did I not tell them it was my kingdom of this world, that I told them they should pray for? For, I said, the field was the world, and the good seed the children of the kingdom; and is it not written, The kingdoms of this world shall become the kingdom of the Living God? Did I not create this world for my own honour and glory? And created man in my own likeness to be established in it? and have I not promised to do it? Then how is my Bible hid in a napkin by mankind, to whom my words are given, without wisdom to understand them? But if men want wisdom, let them ask it of God, and not of

men, that cannot give wisdom to themselves. Where is the man with one talent who can explain this chapter? Will they not do like the false witnesses in the case of Susanna; one say one way; and another say another way: and so they must be found wrong judges, if not false witnesses? For what will they make of the pearl of great price, that a man sells all he hath to purchase it? What way soever man may place it, the true meaning is to discover the GREAT PURCHASE of my Death, that I died to redeem them from the Fall of Adam: and to raise man again into favour with his God, as he was created for at first: and he, who thus digs, discovers this great price of my Blood, to wash away all their sins: and like the flood of water that washed away the race of mankind; so shall my Blood wash away all the root of evil, which is the Devil. Now, when a man hath discovered this, he will part with all the wisdom he had before to embrace it. And now I shall come to another chapter: "Ye must become as little children, having all to learn, if ye will enter into my Kingdom; and he that despiseth those that become like little children, despiseth ME; and whosoever receiveth one of these children in my name, receiveth ME. For, what ye shall bind on earth, shall be bound in heaven; and whatsoever ye loose on earth, shall be loosed in heaven: Again, I say unto you, if two of you shall agree on earth, as touching any thing that they shall ask, it shall be done for them of my Father which is in heaven." Now, I have told thee, a child hath all to learn, and so have men all to learn, if they will be taught of my Spirit, to ask and receive, that their joy may be full: for, what is bound on earth, shall be bound in heaven. But how can men prove it *by their wisdom:* for what is loosed on earth to be loosed in heaven? Are not your lives lost on earth, and yet, they are not lost in heaven? Are not your honour and good name

often lost in the opinion of profane men here upon earth? yet they are not lost in heaven. For, these were lost by my Disciples, in the opinion of profane men; but they found them all in heaven. And now I tell thee as before, without my Spirit to reveal and explain all mysteries, no man can make out my Bible, or prove it true by their own wisdom. But now I will explain the meaning of that chapter; and begin from the following text —"Glory to God in the highest, on earth peace, "good will towards men." *Luke* ii. 14. Now, if I bring peace and good will to men, I must bind Satan, as ye have bound him here on earth, to be destroyed if he pursues "THE SEALED PEOPLE;" and so he is bound in heaven; and I shall fulfil my Bond. For as ye wish to be loosed from his power, and have ME to come as the Captain of your Salvation, that you may give all glory and honour to my name; so will I loose you here upon earth, according to what ye have agreed to ask;—for the meaning OF THE TWO IS MAN and WOMAN joined together to ask the promise made in the Fall; and both to cast your guilt upon Satan's head. For, now is come my appointed time to fulfil all my words and promises. So as ye have asked to be loosed from Satan's power; from Satan's power ye shall be loosed; and as ye have asked for ME to come in my power to destroy all the works of the devil; in my power, I will now come; and what ye have agreed to bind on earth, I have agreed to bind also; and my Word shall be binding against your adversary the devil, that he may be bound by himself from the sons of men. For, now, my Father will do for ye, according to my words and promises: The bond is made to loose man, and to bind Satan—and in heaven the bond is the same; and my Spirit shall come down amongst you, to loose you from his power. This is the meaning of my words left on record, that

when I come to fulfil them, ye might know the promise stands on record in my Gospel. But what can men prove by their wisdom, that have been bound in heaven and bound on earth, loosed in heaven and loosed on earth, if my word is not the binding of my promise made to man? That when THE TWO TOGETHER, the MAN and WOMAN, asked the promise made in the fall, it should be done for them. For, Satan that was in heaven, and lost his place there for rebellion, shall now lose his power on earth for rebellion the same, if he breaks the bond which I have made. And as man is loosed from the power and arts of the devil when he goes to heaven; so by Satan's being bound, man shall be loosed from all his arts and power here upon earth. For, my word is binding, and man's petitions shall be binding also: and as saints in heaven are loosed from Satan's power; so shall men upon earth be loosed from his power also. Then will they give glory to God in the highest, and on earth peace and good will towards men: but though there is good will towards men, they cannot prove peace hath been upon earth, when wars have followed all my Followers; for, in this world they have had tribulation; but in me they shall now find peace. For I will take the stumbling-block out of the way of my people, and they shall possess my Holy Mountain in peace. And they that improve the talents left on record, given by ME; and have faith to believe I shall fulfil my word; then they will gain other two talents: One to discern my word, that it is by the Spirit of Revelation that it must be made known: for how can it be fulfilled, before my Spirit comes to fulfil it? For I said both should grow together till the harvest; and then I should come to separate the wheat from the tares. But now the seed is sown; that meaneth, my word is come to warn you that my

harvest is at hand: and a net is let down to gather in both good and bad. All these parables stand for the LAST DAYS, to shew you how I shall bring in my Kingdom here upon Earth. For, none of these signs are in heaven. I tell you all, they allude to my coming to claim my Kingdom, that I died to redeem.—And now I will answer thee of that man that said, all the Jews were lost, spiritually and temporally, which he declared were my words, —" He that believeth shall be saved; and he that believeth not shall be damned." But how do men understand that word, that all who believe in ME as dying for them, to be saved; and they who do not believe it, to be damned? And so they judge I came upon the earth to destroy all my chosen people, both spiritually and temporally; for the Jews were my chosen people. Then for what good do they judge that I came to mankind? For, how few believe in ME now to be the Redeemer of mankind, the Saviour of the world! for I said I came to seek and to save that which was lost: I came not to call the righteous, but sinners to repentance; for they that were whole needed not a physician, but they that were sick. Then how did I come to call the Jews, who said they were righteous? Did I not say I came to the lost sheep of the house of Israel? And to them I was known. But how could condemnation be passed on all men at that time, who did not believe, when I said " Father, forgive them, for they know not " what they do?" Then how can they be all lost, because they did not then believe? And yet they are still believing in a Messiah to come, and redeem them from their captivity; and that the Lord will fulfil all HE hath spoken by the mouths of his Prophets. So their belief still remains as firm as thousands of the Gentiles—and more firm; for they believe that I shall come as it is written of ME, to be the EVERLASTING FATHER, the PRINCE

of PEACE, to visit and redeem my people, and fulfil all that the prophets have prophesied of ME. This is their belief, that I shall fulfil: but your belief is, there is no merit in my death and sufferings, only to save the righteous, that need not a physician. For, the just have always lived by faith, that the Lord would save them, who obey him. And I said, I came not to destroy that Law, but to fulfil it: and that Law is not destroyed by the Jews to this day; for they are living dependent upon his words and promises! Then how can men suppose, that condemnation was passed on all men at that time? Who then will be saved? I must come to condemn the world, and not to save it, if I then passed that awful curse on man. Oh! ye sons of men, judge for yourselves, how few will be saved by your judgment, if that curse took place at my Death. O, how doth Satan work in your minds and hearts to wrest the Scriptures to your own condemnation; and overlook all the Scriptures which are for your justification and for Satan's condemnation! But I now tell you all, he that believeth not in the promise made in the fall, cannot believe to his own Salvation.—But here thou sayest, who then will be saved? I answer: In the time of ignorance, God winked—and I said, they had no cloak for their sins: but I did not mean it at that time; for they have cloaked them to this day. But when I make my Bible clear, there cannot be a cloak for any one: but my dying words were never understood by any one, when I said, Father, forgive them; for they know not what they do. Then if they knew not what they did, they must have a cloak for their sins; for, to have no cloak for their sins, they must know what they did; but my words were left on record for my Second Coming; and it is them, who believe in my Gospel, that have no cloak for their sins, who rely on my heel being

bruised, without Satan's head being bruised also; because they sin against light and knowledge, if they know that I was the Saviour to die for the transgression of man. They must know, the same prophecy stood in the creation, for Satan's head to be bruised likewise; and a more fatal curse was pronounced on the devil; and that curse they must know hath never yet taken place: then what cloak have believers in my Death and Sufferings, as the Saviour of mankind, and the Redeemer of mankind, that now deny my avenging heel to be avenged on Satan's head? For, now I tell thee, the believers of my Bible are like many that believe IN THE SEALING: for though at first they profess to believe my Bible is true, and they believe it is of God; but when I come to the purpose, to demand the truth of my Bible, they as much deny it, as many people, that have first signed their names, and afterwards deny their faith by destroying their Seals; and as little as they regard the protection of the Seals, so little do men regard their protection in ME! For, though they profess to call fasts for my protection; as the people professed to sign their names; but as soon as their fasts are over, they think no more of my protection, than these people think of their Seals. All is but a form, without faith, without belief, and without relying on ME. This was permitted to go out one year, to shew the perfect state of man, and the truth of my Gospel; and to compare the likeness of the one with the other; but now let no man sign his name, till he hath read this Book and judged for himself; then, they who are clearly *convinced* the Calling is of God, and are desirous for my Kingdom to come, and my will to be done on Earth, as it is in Heaven; and for that power to be destroyed, that tempts men to sin against ME, that God may be all in all; let their names be entered, and seals be given them:

for, the Sealing will not stop till the number be up. But now let all men know, *it will be more fatal for them, who break their Seals, than it was for Adam to eat the forbidden Fruit;* for how can they be sealed to the day of redemption, if they break their Seals? Then they break off their redemption, spiritual and temporal. But as this danger was not so clearly pointed out, as it now is, I will not enter into so strict a judgment with those that have already fallen off through unbelief, if they repent of what they have done; as I permitted it to go out carelessly for one year, to prove the Parable of my Gospel, — the likeness of the net cast into the sea, gathering in both good and bad; so have the lists gone out into the world: but let him that hath stolen steal no more; that meaneth, let them steal no more seals — no more promises — no more protections. It will be fatal for them who have destroyed their seals, if they apply for another: as they may deceive thee, but they cannot deceive ME—and let them know that my eye is every where present; and know, the Sealing is only for the faithful. And he that cometh in any other way but by Faith, is a thief and a robber: for, he robs both God and man; as he robs ME of my honour, if he judges I would permit the Sealing to go on in this manner, without I the Lord had commanded it: he must rob ME of that honour which is due unto my name; and he must rob men of their time and expenses; time in writing; expenses for paper and sealing; therefore I have ordered the thing to go out gratis, "without money, and without price." So he that cometh in without Faith is a thief and a robber; but he that entereth in by Faith, entereth into the Sheepfold, and I will be their Shepherd, and the Captain of their Salvation, that stand stedfast by faith. But no man can stand stedfast, who doth not stand by Faith; then how can ye

stand with ME in my Kingdom? For, they that have already begun to fall; let them know they do not stand;—and it is only to them that stand by Faith, that the promise is made to the sealed."

Here I have given the words of the Spirit concerning the Sealing, that all men may judge for themselves. And now I shall give you my prayer, which I was ordered to pen the latter end of this year, and now commanded to be put in print; as it is said to me that all who are wishing for the Kingdom of CHRIST must join with me in this same Petition.

The prayer of Joanna, which she was ordered to pen, December 18, 1803.

O my God, my God! in THEE have I trusted, let me never be put to confusion; but grant, for thy own honour and great name's sake, that if I am visited by thy Spirit, and from thee, the Father of Light and Truth—as all the Truths have come of the past, be pleased to hasten on thy work in righteousness, and put to silence the tongues of foolish men. Let thy power be made known; thy truth be made known; take the cause into thy own hand, that the unbelieving world may know that thou, O Lord God, hast spoken by me. Fulfil thy words, I pray thee, for thy own honour, and the comfort and consolation of those who are now relying on thy words and promises, of thy glorious Kingdom approaching—and Satan's power to be destroyed, that thy holy and blessed Name may run and be glorified, from sea to sea, from shore to shore; that the ends of the earth may praise thy holy and blessed Name. O thou blessed Son of God, whose love was so great, to die, the just for the unjust, for the transgressions of man, and wast crucified on the cross for the love of mankind! now I pray thee come

in power as a God, wearing the crown that thy judge wrote over thy Head, "KING OF THE JEWS." O, be thou our King and the Captain of our Salvation—and as thou then wore the Cross, now come in the Crown of all thy Father's glory, and set up thy kingdom in every heart, that at thy Name every knee may bow, and every tongue may swear to praise thy holy and blessed Name, in things in heaven, and things on earth. Destroy all the powers of the devil, that work in the hearts of men to be at enmity against thee. O merciful Lord God eternal, make the earth join with the heavens above to praise thy holy and blessed Name. Go forth, I pray thee, conquering and to conquer, till thou hast destroyed all the works of the devil, and all his power to tempt men to sin against thee. Bring thy sons from afar, and thy daughters from the ends of the earth, that thy holy Name may run and be glorified. Fill our hearts with thy goodness, and our tongues with thy praises; and grant, that thousands may be flocking unto Jesus, as doves to the windows, crying out with the trembling gaoler, What shall we do to be saved, to inherit the Crown that is set before us? Warm our hearts with thy loving-kindness, and kindle a flame of love within us. Go from heart to heart, I pray thee, as oil goeth from vessel to vessel; for without thee we are nothing: and without thee we can do nothing. Paul may plant, and Apollos may water; but thou, O Lord, must give the increase; or all our labour is in vain. Therefore, O God, in thee is all our trust, to be the rock of our defence against the world, the flesh, and the devil. For the mouth of the wicked is opened against us; and the mouth of the ungodly ready to devour us. O Lord, undertake our cause, I pray thee, and guide us by thy wisdom; keep us by thy power; counsel us by thy Holy Spirit, to know thy heavenly Will,

and obey it. Open the eyes of our understanding, that in seeing, we may see aright; in hearing, we may hear aright: and write thy laws on all our hearts. Thou never saidst to the seeking seed of Israel, seek ye my face, in vain; but thou hast promised to be a God hearing and a God answering prayer, and to give thy holy Spirit to them that ask it. Thou, O merciful God, hast promised not to despise the weakest of thy creatures. But, if a child ask bread, shall a father give him a stone? If he ask flesh, shall he give him a scorpion? Now, if these, being evil, know how to give good gifts unto their children, how much more hast thou promised, thou wilt give good gifts to those that ask them! Hast not thou, O Lord, bid us ask and receive, that our joy may be full? Is not thine eye every where present? And are not the events of all things known to thee, O God? Is not all knowledge and truth in thee alone? Then how can we, who are dust and ashes, judge that knowledge and truth can come from the father of lies, when it is written, the God of Truth shall lead us into all truth; and that we shall know the Lord, if we follow on to know him? For thou hast promised, the gates of hell shall not prevail against us; for as firm as the hills stand round about Jerusalem, so firm thou standest round thy people; and as firm as Mount Zion that cannot be moved, so firm are thy words and promises made to them who trust in thee; and in thee, O God, have been all my trust and confidence, that as thou hast fulfilled thy words in times past, thou wilt fulfil them in the time to come; and, as in the time I was afraid, thy truths dismissed my fears; so now in the time that I am afraid, I will trust in thy deliverance the same, that thou wilt not leave me nor forsake me. For, thy words have been a light unto my feet, and a lantern to my paths: the words of men have always deceived me; but thy

words, O Lord, stand sure and stedfast. When I reflect on the past, unto whom shall I give praise, honour, and glory, but unto thy holy Name, O thou God of Truth! Then now, O Lord, I humbly pray thee, make bare thy arm—make clear thy truths to the sons of men; and shew them plainly the Promises made in the Fall—that as thou didst not spare man, whom thou createdst for thy own honour and glory— and thy dear Son did not refuse to bear THE BLAME man cast on him in Paradise, but had his Heel bruised on the cursed tree, and suffered, the just for the unjust; now, I pray thee, O Lord God, most holy, O God most mighty, fulfil thy other Promise, I pray thee, that Satan's head may be bruised likewise, according to thy promise made in the fall; and fix his curse above every living creature: lay the axe, I pray thee, to the root of the evil; for the root of evil was the devil: he was the author of all our sins—and the finisher of thy Death and Sufferings. Then now, O Lord, let thine anger and indignation be poured out on Satan's head; and grant, O merciful Lord God, that as thou hast been the author of our life, and of our faith, to trust in thee for Salvation, may we now trust in thee for Redemption! That as thou deliveredst the children of Israel from the hand of Pharaoh, and destroyedst him in the Red Sea; so thou wilt deliver man that thou hast created, from the power of the devil; and destroy him also—that the rocky hearts of men may gush out with living waters to praise thy holy Name, world without end. Grant my petition, dear Lord, I pray thee, as far as is consistent with thy holy mind and will. And what I have failed in asking, O most merciful Lord God, I pray thee not to fail in giving, for thy own honour, and the good of mankind, whose eyes are looking up unto thee, hoping their redemption draweth near, to be redeemed

from the power of the devil, death, hell, and sin; that they may serve thee here on earth, as the angels do in heaven, with cheerfulness and singleness of heart. And as all the host of heaven praise thy holy Name above; so may every man upon earth praise thy holy Name below; that all the earth may be filled with thy goodness and with thy praises. For thou hast the power to deliver us from evil; and to thy holy Name let all the earth give the glory, for the sake of thy dear Son, who died to redeem us from the power of death, hell, and sin, and destroy all the works of the devil. And now destroy them, dear Lord, I pray thee, that thy name may run and be glorified—Satan confounded—and, in the works of thy hand, may all thy ways be justified; Even so, come, Lord Jesus; O come quickly!

The following Communication was given to Joanna, in answer to a person who asked her, why the Lord created the devil, to be such a wretched, sinful, being in heaven, when he knew that would be.

December, 1803.

"Now I will answer thee of the man that asked why I created the devil, knowing what a wretched being he would be. Here the wisdom of man hath taken in question the wisdom of his Maker. But know, O vain man, you must first feel the pain of sickness, before you know the pleasure of health; a man that never felt poverty, knows not what he enjoys by his riches; neither did the angels in heaven know from whence all their happiness flowed, that I had created in the realms of bliss. Therefore, as worms breed in wood, so did evil breed in the devil and fallen angels. They could not believe that all happiness sprang from ME. Envy and pride entered their

hearts—as worms enter into wood, till it begins to decay, and to moulder into dust. Just so did evil enter into the heart of the devil, that thought he was a created being, though not of ME, but of himself; equal in might, majesty, and power, and that he ought to be worshipped in heaven, equally with ME. Thus evil entered his heart without my creating it: as wood is grown, and made into timber for use, and the worms breed in it of themselves, without being there when it was first formed and fashioned; just so did evil enter into the heart of the devil, like the worms that breed of themselves in timber, till he became corrupt all through, by pride, malice, and envy. Thus did evil breed of itself. Then I separated the evil from the good, and cast him out of heaven, with the angels that worshipped him; and placed his power below, to shew his reign; and created man upon the earth, where he had power to tempt man, as he tempted the angels in heaven. Therefore when I created man, I well knew the depth of Satan's arts, that he would find a way to have an influence over him, as he had over the angels in heaven; therefore I said it was not good for the man to be alone, and I said I would make an helpmate for his good, and placed the tree of knowledge in the garden, that if the man ate thereof he should be dead "*to knowledge.*" But did not add the last words that I meant. Now, this command was given to the man, and known to the devil, who thought, if he could impose on the weakness of the woman, he should destroy the works of the creation,—and say, the woman I made for man's good was for his hurt—and then prove to the fallen angels, that I had as greatly erred in casting them out of heaven, as I erred in the creation, in making the woman for man's good, to be his helpmate: but man became dead to knowledge, how then could she

be for his good? And it was concealed from the knowledge of man to this day, how she could be for man's good;—that the woman was then made, whom they judged brought the fall on man. Here with man it might appear impossible; but with God all things are possible—and the mystery is possible and plain. For, the man was made of the dust of the ground; the woman was made of flesh and blood, taken from man in a state of perfection. But know, he was not then the perfect man, but divided into two living souls and bodies; and Satan betrayed that part of him, that I pronounced for his good—and man cast his blame on her, and ME for giving her; but on the serpent, (that is the devil,) was the woman's blame cast—and know the curse I then pronounced on him, that that curse should fall on him above every living creature—that he should creep on his belly, as having no foot to stand upon. This as a serpent was pronounced against the devil; and I said, I would cause enmity between his seed and her seed; and it should bruise his head. Now, answer me, O ye sons of men, did Satan outwit ME? or shall I outwit him? If I do not fulfil the intent of my heart, Satan must have outwitted ME in the creation; as he is now trying to outwit men in their redemption. But know, O vain men, if he outwits man, he cannot outwit ME, who made the heavens and formed the earth; and who knew all the depths of Satan's arts. Therefore I laid a plan in the creation to make room for man's redemption by the woman, that I created for man's good, by casting her blame on Satan's head; and that every soul will find in the end. Then will all the earth know I did not err in the creation, when I bring in your redemption. For, every footing Satan hath got on earth must be taken away, when I come to fulfil my promise to bruise his head, and bring the curse on him as

I pronounced. Then will men say, "*Let God be true, and every man a liar,*" that says he erred in the creation, and did not make the woman for man's good. But know, I am God and change not. It is men that have sought out many inventions, to wrest the Scriptures to their own condemnation, not discerning the Lord's Body till his coming—that as *my heel was bruised*, so must *Satan's head be bruised also.* But this knowledge man has been dead to ever since the fall, which way it will be accomplished, till the glory of the Lord was revealed to the woman, that she should ask and receive, that her joys should be full, to be avenged of her adversary the devil, whose subtle arts caused her fall; and my promises must be her plead; and my honour is engaged to save all to the utmost, who now believe my word is "*yea and amen.*" What I promise I shall fulfil; therefore as dust returns to dust, so the creation must turn to what I created them for at first. So if it did not prove for man's good then that she was betrayed, it shall be for man's good that she pleads the promise, which was made in the creation to bring in man's redemption. Therefore have I made all her prophecies more true and plain, if man can discern them through, than any prophecies given to man, that you may now begin to see, the woman is your helpmate for your good. But if all were given plain and true to men, they would not want, nor receive the woman for their good; but judge they knew all themselves; therefore I have foiled the prophecies of men, and made it more plain to the woman, that you may begin to lift up your heads, and "*know that your Redemption draweth near:* and my words are near to be fulfilled, that Satan's curse, which was pronounced, shall fall upon his head—and my Kingdom of Peace near to be established.—But all these Mysteries you must dig

deep to find them: for this is the Pearl of great Price—

" For deeply you must weigh the Fall;
And deeply weigh the Woman's Call:
That 'tis to have the Serpent cast,
That she the prophetess is plac'd,
To tell you all the end is come,
That Satan must receive his doom.
" Now deeply weigh my Bible through,
And then you'll know her words are true;
Deeply weigh my words at first,
Ere the sleep on man was cast;
How I said, he was not good
To be alone as then he stood;
How the woman I did create
To be his partner and helpmate;
And if she help'd him to the first,
And so the evil it did burst,
Which she did cast on Satan's head;
Then now at last mark what she'th said,
That he the guilt for her must bear,
As I did promise;—men, see clear,
That she hath now ask'd for your good,
To claim the promise of her God;
And pray that my avenging heel
May fall on Satan, now to feel
The same upon his guilty head,
Weigh deep her call, how it is laid,
And then you may discern the whole,
If deeply you do weigh the Fall,
And see my Bible how 'tis plac'd:
Ye ne'er discern'd, ye fallen race,
How that the Woman must appear
Cloth'd with the Light of Heaven here;
Because she's clothed with the Sun,
From whence the Light of Heaven came—
The light in darkness to tread down:
For so the devil's light is found,
To shine in the benighted minds:
But all their light, they soon will find,
Is like the moon to pass away,
And set in darkness ere 'tis day;
As it is often by the moon,
Before 'tis day the light is gone;
And so men's light will go the same:
For all men's lights I'll now tread down,
That do not gather from the Sun;
And deeply weigh the days are come.

And with your Bibles all compare;
Then you may know the day is near,
That all your light must pass away,
Which you've not gather'd from THE DAY;
Because the day for all is near;
Wherein my Bible I shall clear,
And every soul the Truth may see,
If deep they every thing do weigh.
" For now I'll answer as a God;
I made the woman for your good;
And for your good she must appear,
To prove my Wisdom then was clear;
When I created her at first,
I knew the tempter then would burst
With every art to work in man;
Therefore I laid my every plan,
To have the Tree of Knowledge plac'd,
Pronounc'd him dead, if then he'd taste;
Dead to the knowledge of the Tree,
If e'er the fruit was pluck'd by he;
Or, if he ever ate the same,
Dead to the knowledge of my name—
And dead to knowledge he became.
My labour then began with man;
One day became a thousand years;
When men increas'd, I prov'd it clear,
They had no knowledge of the good,
To know the promise how it stood:
Nor knew the evil how 'twas plac'd.
You know, the woman pluck'd the first,
And so she gave it unto man;
But know, her answer when I came,
It was the serpent her beguil'd;
And so the serpent then she foil'd;
For when I cast it on his head,
And said on him the curse was laid,
And for to prove my words were true,
I had my labour in my view;
To prove that man was dead at first,
Unto the knowledge as 'twas plac'd;
For so the ages still went on—
It never was discern'd by men,
That they these promises must claim;
And so in death they still remain'd
To all the knowledge of the good,
Until they perish'd in the flood;
As men no knowledge had of ME,
And so their fatal end did see.

And from the Prophets 'twas the same:
They all went on— to man they came;
But man knew not they were from ME,
And so their sufferings you may see
Throughout my Bible, how they are plac'd;
In every age you see them cast.
" Then where was knowledge in the man,
To live in ME, and know my name?
That all their Prophecies were true;
That as I said I'd surely do?
No! this was all unknown to men,
Before they felt my heavy hand:
Then you must prove that man was dead,
For want of knowledge, as I said,
In every age that's past and gone;
The four thousand thus roll'd on;
And then my birth to man appear'd,
As in my Gospel you have heard.
But dead to knowledge then was man;
My chosen race did ME condemn,
Until they nail'd ME to the tree,
To bruise my heel, as I did say:
Because that ME they did not know,
That as a God my love was so,
To bear the fatal curse for man,
That Satan's doom the same might come.
" But this mankind did not discern;
And the five thousand then roll'd on;
And men were murdered for my sake,
And martyrs, burned at the stake;
Because no knowledge was in man,
To know the way I've laid my plan,
To prove to knowledge man was dead—
It is by FAITH, as I have said,
That all the just have liv'd in ME:
From every age the just you see,
How they by faith have walked with God;
Yet, dead to knowledge they on were led—
To know, when I had proved them dead,
To every knowledge as I said;
Then Satan's doom the next must come,
Receive the curse I laid on him;
Because he held ME to my word,
That man must die, as then I said;
And dead to knowledge man I've prov'd,
In every age that's gone before,
Through the five thousand that are past;
My chosen people so were cast,

Dead to the knowledge of their Lord:
No man discerns my dying words—
"FATHER, THEY KNOW NOT WHAT THEY DO—
'TIS FINISH'D NOW;" and see it true—
There is no knowledge found in man;
It was by faith the just did come;
Because the wonders men believe,
None but a God could ever give,
Nor, work the miracles I wrought;
So 'twas by faith the just were taught,
To judge ME as the Son of God;
Relied on every word I said;
And yet no knowledge was in them,
My Father's promise for to claim,
That I must then bruise Satan's head,
Though in my Gospel it is said—
I died to conquer death and hell:
But in WHAT WAY no man could tell;
Because the Days were not gone through,
The Five that I had in my view,
Must in like manner still go on,
To prove no knowledge was in man.
" And so the Jews do now appear—
They have no knowledge to see clear,
That I the Son of God could be;
But now the SIXTH you all shall see,
I am come to shorten Satan's reign;
Because the Gentiles, I see plain,
Have no more knowledge than the Jews—
My dying blood they now refuse
For to avenge on Satan's head—
Therefore the Sealing now is made,
For me to try what is in men—
And dead to knowledge I see them;
Save but a few that walk by FAITH,
Believe the Spirit what HE saith:
Because the Prophecies came true,
That none but God could see and know,
And all the events would come to man;
Foretell the wars when they would come;
Foretell the harvests at the time;
And every year to tell my mind,
What I would do upon the earth;
For as I speak it all breaks forth;
And 'tis by faith the just do see,
That all this knowledge came from ME:
And so the just are saved by FAITH,
So perfect as the Scripture saith;

And so their names are given to ME,
That now my promise they may see,
For me to bruise the serpent's head,
As first the promise there was made;
While others, full of unbelief,
Will perish soon in fatal grief;
For, if I've kept my word with men,
That dead to knowledge all have been,
And so through ignorance bruised my heel;
The devil now my wrath shall feel,
And I will surely bruise his head,
And lay the curse as then I said;
And now I'll fix it above man's,
That wish my Kingdom for to come;
Though some in sin may now appear,
And with the beast you them compare;
But they shall not receive his doom—
For he shall perish in their room.

" If they the promise now do crave
For him to fall, and man to live;
That is the devil I do mean,
For him to fall, and man remain
The object of my dying love;
My mercies they shall taste, and prove
That I did die the Sinners' Friend;
Because I prov'd them in the end,
To stand as fervent friends for ME,
When their hand-writing I do see,
That they do wish for ME to reign,
And Satan's power to be chain'd down,
That tempts them now to every sin,
Like the wise virgins they are come;
But many foolish will appear,
Destroy their faith, as said before;
Because their lamps will all go out.
Through unbelief, I said they'd doubt;
And so their faith will go away—
But I'll not save them in that day,
When I in power do appear—
It is " THE SEALS" the wise must clear,
To prove they've got them in their hand,
When to redeem them I shall stand
To chain the powers of darkness down:
For he shall tremble at my sound,
Much worse than Adam at the first;
For on him shall my fury burst;
Because he crav'd my word with men,
That dead to knowledge they must come:

And so my chosen Jews appear;
And so the Gentiles I see here:
As dead to knowledge all of ME,
In unbelief mankind I see,
That do profess to love my Name,
But have no knowledge of the same,
Why I did shed my dying Blood,
To cast it on the serpent's head.
For, if I kept my word with man,
Satan can never miss my hand—
If FIFTY righteous men appear,
To see my Bible now is clear,
The Woman clothed with the Sun
Must tread the powers of darkness down—
And bring the kingdom of her God,
As in my Bible this is said;
That is, my Kingdom must appear,
As in that chapter you see clear,
When such a Woman here is seen,
That is a wonder unto men;
Because a wonder she must be,
What I shall do to know and see,
Without my Spirit to appear,
To give the Light, that's given her,
The truth of all to see and know,
And prove my Bible all is true;
Then sure a wonder she must be,
To those that can't my Spirit see,
How she is visited from on high,
And 'tis in ME her light doth lie,
To baffle all the light of men,
And prove the devil's curse must come,
That you did never see before
Till she had made the mystery clear.
" And now the mystery all may see;
She's sealing Satan's destiny,
To tread him down beneath her feet;
You must confess the wonder's great,
That altogether this is done
By Satan's arts, ye simple men;
Then now divided he must be
Against himself—the mystery see:
Because his kingdom it must fall,
And you may wonder then of hell,
If he from hell should so appear,
To give such light and make all clear:
The light of all men to tread down,
That in her light will not be found.

For, now I'll challenge every man,
That doth refuse her written hand;
That they in darkness now are found,
And soon will tremble at her sound,
When I begin the following year,
To make the mysteries out more clear.
Because the midnight all will see,
That Satan's light hath foil'd all ye;
And so he'll leave you in the dark,
When I begin to set the mark
Of your high calling, that is near;
The midnight then will make you fear,
That you have stumbled at the Sun,
And groped for light, when it was gone."

This Communication of the Origin of Evil was read to a Dissenting Minister; and Joanna asked him from what source he thought it proceeded? He said he thought the Rev. Mr. Foley had assisted her therein. Mr. Foley, who was present, most solemnly assured him, that if he had assisted her in that, or in any other of the Communications, he would not have been then talking to him; as in that case he must have known it to be the work of men, and not of God—and of course that it would come to nought. But from being chiefly with Joanna for the last two years, he knew that all her communications were given to her by a Spirit, without the aid of books or men, and in the very manner declared by our Blessed Lord—"The wind bloweth where it listeth, and ye hear the sound thereof, but ye cannot tell whence it cometh, or whither it goeth:" so are the words given to Joanna; and he was most happy to have that opportunity of declaring the Truth to the whole world; as the same false and erroneous opinion might be in others, as well as in him. After this declaration of Mr. Foley's, Joanna assured him that all her communications were from a Spirit invisible; and as the minister affirmed there were only two sorts of Spirits, good and bad, she desired to know of him

from which he thought that Communication came? He then answered, from the devil. Being asked what he made of the twelfth chapter of the Revelation, of the woman being a wonder in heaven; he answered, it was the church; and treading the moon under her feet, was treading down the Jewish ceremonies; and flying into the wilderness, alluded to the flying from persecution, in the time of Constantine. After this conversation, in the evening, with much more, too tedious to mention, being in prayer, I was ordered to ask him how the church became "a wonder;" as the Lord had a church in every age of the world. The morning after, the dissenting minister called at the house where I was; I then asked him as I was ordered. He then answered—Why! the church was "a wonder," how it stood after so much persecution it had met with. I told him, if the church was "a wonder," that was supported by the power of God, which had stood through all ages of the world, it was a greater wonder how the heathen nations stood, that were supported by the power of the devil: so we might make all the world "a wonder." So his wonder is none to me, when I reflect on the Divine Being whose power created man out of the dust of the ground, and made the world in such regular order out of chaos: placing the sun to keep its orbit, and the sea and land to keep their bounds: so that all things on earth and in the heavens shew the wondrous works of the Lord, that HE is infinite in wisdom and in power. Then it cannot be a wonder to me, how HE should be able to keep up his church, to shew that in all ages of the world his holy name is worshipped by man, whom HE created for his own honour and great glory—and, when we reflect on his love to men, to die to redeem them, it cannot be a wonder that his power shall save them. No! here my wonder must cease, how the church hath

stood; and it cannot appear a wonder to me how Satan's power shall fall. For, what footing hath he to stand on? Had he power to make the world? —Then how shall he have power to destroy it? Had he power to make man?—Then how shall he have power to destroy all the works of the Lord? If he has already fallen from glory in heaven, before the power of the Most High, I believe as assuredly he cannot stand before him; but will fall before him, as it is said in holy writ. So the belief of the Scriptures makes me rely on the truth of the Spirit, which assures me that the Lord is now coming to fulfil all HE has promised in the Bible. Here I have given my judgment why I think the church to be NO WONDER how it stood, which he thought so great a wonder.—But he told me, that in the night after he had declared my writings to come from the devil, that the bed seemed to shake violently under him, and that he was greatly alarmed--and he asked me, if I had power to effect it. I did not observe his words, (but Mr. Foley and Mr. Jowett did) and I simply answered, No, I never felt it; as I thought he asked me whether I had ever felt such things. He then said, he could not tell what it was; for he was as wide awake as he was now in repeating it, that his bed was greatly shook, and he was greatly alarmed. But to his words I was answered by the Spirit, that the shadow to him would be the substance to thousands, who said, my writings came from the devil: "For they shall know that I the Lord have spoken, and also will do it: FOR THE YEAR OF MY REDEEMED IS NIGH AT HAND."—But here I shall insert some observations made by a minister of the church of England upon the last Book of mine, which was lately sent to him. As he was not ashamed to write it, I am not ashamed to print it; the note which he sent back with the Book, is as follws:

" 'Tis astonishing that any one should have the presumption to call this absurd publication a prophecy."

" 'Tis astonishing that any person should be prevailed upon to PRINT such writings, and call it poetry."

" When I turned over to the poetry, beginning in page 32 (of the Word to the Wise) instead of reading it, curiosity led me to count how many of the lines ended with the word APPEAR, and I found it to be 33 times in less than 14 pages, and *twice* appeared, and *once* appears; and the rhyme *to appear*, is the word *here*, more than a dozen times, and *clear* almost as often. War and years are also rhyme for appears. Oh fie! fie! what a poor barren language must this make the English APPEAR!"

Here I shall give the answer that was given to me by the Spirit, and let the world judge of the man's wisdom; for I shall not give them my judgment on his foolishness.

" Now I will answer the mockery of the minister, who mocked the language of the prophecies. As all men shall know I am come in the Spirit to have a controversy with my people—and thou prayest I will take the cause into my own hand, and put to silence the tongues of foolish men, and give an ear to thy petition; to thy petition the heavens have given ear. Then now be astonished, O earth, for I the Lord, have a controversy with my people. I have nourished and brought up children, and now they have rebelled against me: but I will turn the wise men backward, and shew the foolishness of all their wisdom. Now let men look back to my Bible, and to my Gospel, how they are fulfilling it: for the wisdom of God is counted foolishness with men—and the wisdom of men is foolishness with ME, that am the Lord of heaven and earth. Now let them see the foolishness of

their boasted wisdom: as the Church allow their Psalms to be right; then now come to the Psalms:

> " God in the great assembly stands,
> " Where his impartial eye
> " In state surveys the earthly gods,
> " And doth their judgment try."

" But how could I try the judgments of men, if I came in heavenly language, superior to mankind, and in prophecy more plain than before; or, than ever I yet spoke to man, as a fool may understand them? But, if men have wisdom to discern them, and understand what they read, thy prophecies go deep to the fulfilment of the Bible—the destruction of the heathen nations, that do not come to the standard of the gospel—the call of the Jews—the fulness of the Gentiles—and their tumult to arise—the wild olive that was planted in, not to be high-minded, but fear, lest they are cut off, as the Jews were. Thy prophecies foretel in what manner my Kingdom will be brought in, if men are judges of what they read; and foretel who are the people that will stand, when I appear to be as a refiner of silver; and who are my jewels that I will make up in the day that I come to destroy my enemies, who would not that I should rule over them. But were my enemies ever yet destroyed? Now, let it be known unto all men, the Lord of the vineyard must come to claim his vineyard. Oh, ye blind leaders of the blind! Is not the ditch before ye all? What did I say should be done to the husbandmen who would not give up the vineyard to the Son, and reverence him? Where is your boasted wisdom, if ye know not the Lord of the vineyard must come and claim the vineyard? Then every branch, that abideth not in ME the True Vine, must be cut off. But every branch that abideth in ME beareth fruit: but what fruit do ye bear that deny the fulfilment

of my Bible? Now, look to the self-confident Jews, and tremble for yourselves, ye self-confident Gentiles. For, as by your mockery, ye are fulfilling one part of her prophecies; so will my anger and indignation fulfil the other. And now let men weigh deeply the pages he mocked, and judge the sense of the words, and not look to the fineness of the language. For, now I shall answer from what they call the fine language of men—

> "Let Jews and Gentiles stop their mouths,
> Without a murmuring word;
> For the whole race of Adam stands
> Guilty before the Lord."

"So if men will not bow to words spoken to thee in what they judge a contrary verse to man's, spoken in foolish language, as they judge it, let them bow to the language of men, whose hearts were prepared by ME, to give spiritual hymns, that I shall prove them in the end. For the preparation of the heart, and the answer given to thee by the tongue, are both from the Lord. Now, let men answer, why they mock ME by their prayers, psalms, and hymns, and spiritual songs, saying—

> "Almighty God, cut short his reign,
> Let him in darkness dwell;
> And that he vex the earth no more,
> Confine him down to hell."

"And now I have told you, I am coming in might, majesty, and power, to cut short his reign, and confine him down to hell, rage and fury, malice and anger, are kindled in your breasts, saying, you want ME as a Saviour to save you; but do not want ME, as your Prophet, Priest, and King, to reign over you, and have the government to be on my shoulders, to reign and govern over all. But know, O vain men, the government must be mine to govern the earth I died to redeem—and he that

will not submit to my government shall be trodden down as ashes under my feet. Therefore, the day is coming that shall burn as an oven, because I am despised and rejected of men. And now let all men judge for themselves. Is not my eye every where present, beholding the evil and the good? Then do you judge your God another such as yourselves, calling good, evil; and evil, good! Shall I call them good, who mock my coming, despise my warning, reject my invitation, and doing despite to my Spirit, that I have sent to testify of my coming? And shall I call them evil, who are looking for, and hastening to, the coming of the Lord Jesus Christ! And their desire is to have ME to rule over them, and in them, that I the Lord may be all in all, and the power of Satan to fall from man. Judge for yourselves, ye worldly wise men, if you are not placing light for darkness, and darkness for light; bitter for sweet, and sweet for bitter. For the bitterness of Satan's reign, ye are calling sweet; because ye have loved the sweetness of your sins, that will end in the bitterness of your souls; and the sweetness of my Kingdom, that is life and liberty, joy and peace, when righteousness and truth shall meet together, love and peace shall kiss each other: these you have placed as bitter things. Then judge for yourselves, ye men of this world, if I should bring in my Kingdom to such men as ye, to have my delight with the sons of men; what delight can I have with you, who judge yourselves wiser than your Maker, and are coming to direct my hand, placing my wisdom as foolishness before you? But how could I prove men before I tried them? And how could I try them without warning them of my coming, and prove who is for ME, and who is against ME? And he that is for ME, will rejoice at my coming; but they that are against ME will be full of the wrath of hell; for there will Satan

work as an angel of light; as he did on the self-righteous Jews—and so they will say, they are righteous to trust in my blood for their salvation, but have no righteousness in them for my Justification, to say I am just to have the Kingdom I died to redeem with my own blood, to reconcile the world unto God, and destroy all the works of the devil. This appears wrong in your eyes, whom the god of this world hath blinded, that in seeing you cannot see, nor in hearing you cannot understand, that the day is coming which shall burn as an oven, and all that do wickedly shall be burnt up like stubble: and what greater sin can a man commit, than to oppose the Kingdom of his God?"

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(Price One Shilling and Three Pence.)

A CAUTION AND INSTRUCTION

TO THE

SEALED,

that they may know for what they are sealed.

FEBRUARY 3d, 1807.

I SHALL begin my Book with an observation to those who sign, that they may discern what they sign to. It is to petition with their hands and hearts to what our blessed Lord and Saviour taught us to pray for in his Gospel. If they discern the sense of the words, HE taught us to pray to our Father in Heaven, that HIS Kingdom might come and HIS Will be done on earth, as it is in Heaven; and to deliver us from Evil, for HIS is the kingdom, and the power, and the glory. And this is the Petition believers sign to, that the earth may be the Lord's and the fulness thereof; and that we may be delivered from Satan's power. This is the sense of the first. And now I shall come to the Sealing. Those who thus join hand and heart, and subscribe with their hands unto the Lord, to petition for the fulfilment of HIS words, are sealed to be made Heirs of God. Not that it is said they are already so, but that they may be made so, to enjoy the Tree of Life, and be freed from Satan's power. This is what they are sealed for: but how many have presumptuously cast these Blessings from them! After they

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had signed to be made Heirs of God, they have fallen off by temptations, which plainly proved they were not Heirs of the Promise; and therefore let them discern, from the sealed letters, how it stands on conditions.—And now I shall come to the Scriptures, where I was answered in a Communication, the words stood on record, though in different places; they were brought together by the Spirit to me. On searching the Scriptures, I found the Words in the following Chapters:

Rev. vii. c. 3 v.—Hurt not the earth, neither the sea, nor the trees, till we have sealed the servants of God.

1 *Peter*, ii. c. 6 v.—Behold I lay in Sion a chief corner-stone, elect, precious; he that believeth on him shall not be confounded.

Ephesians, iv. c. 30 v.—Grieve not the Holy Spirit of God, whereby ye are sealed to the day of Redemption.

Rev. xxii. c. 14 v.—Blessed are they that do his commandments, that they may have right to the Tree of Life.

Romans, viii. c. 17 v.—If children, then heirs, heirs of God and joint-heirs with Christ.

From the above verses, you will find is the sense of the Words in the Seals, which may easily be placed together. And now I shall give the answer of the Spirit to the different chapters, from where the Words were taken and brought together to me.

The Answer of the Spirit.

"Let them discern, these chapters stand for the end, when the awful stroke, that cometh grievously upon the earth and the seas, to destroy those that mock the coming of the Lord, is kept back, before the servants of God are sealed; and let them discern how the sealing stands for the

end; and it is for those who shall stand with the Lamb on Mount Sion. So let them discern where these words stand; and let them discern the chapter before, how the seals were opened in heaven, before the sealing is pronounced. And this men must discern: then let them discern the words of the Apostle Peter—Behold I lay in Sion a chief corner-stone, elect, precious; and he that believeth in him shall not be confounded. Unto you, therefore, who believe, HE is precious; but a stone of stumbling and a rock of offence even to them who stumble at the word, being disobedient, whereunto also they are appointed. Then let them discern, from these words, what they are appointed for, if they are not disobedient to the heavenly calling; and for what ends the corner-stone is laid for the elect, whom I said in my Gospel the days should be shortened for; and then I should bring in man's redemption; and let them discern where the words are taken from in part: the corner-stone being laid for men, to make them a royal priesthood to them that believe he is precious, but not to the disobedient; and therefore it is written a stone of stumbling to many: and thus it is known many have stumbled at the words, being disobedient, whereunto they were appointed. Let them discern the truth of the Apostle's words, which is proved by many who sign to be the elect, to rely on the corner-stone laid in the foundation of the world, and the promise that was made in the fall. This is the corner-stone for man, wherein your redemption must take place, when I avenge you of your adversary the devil. And this is believed by some, that I shall fulfil my words; and on my promises do they rely, that I shall make them a royal priesthood, a holy nation, and a peculiar people, to shew forth my praises to the ends of the earth. This is the faith in them that believe, and obey the call; but to

the disobedient, discern, on the other hand, it is a stone of stumbling to them; because they stumble at the Words, and do not believe my promise sure, that man's redemption shall take place; and therefore they grieve the Spirit, whereby they were sealed, and fall off through unbelief. But mark the end of the chapter—Ye were as sheep going astray, but are now returned unto the Shepherd and Bishop of your souls; and this will be the end of them that believe and rely upon the corner-stone, that I told them in my Gospel I should come again, in might, majesty, and glory, to bring in the redemption of man, to inherit the tree of life, according to the promise made in the beginning: and I have told thee the flaming sword shall surely bruise the serpent's head, and keep the tree of life for them that believe: and blessed are they that do my commandments, that they may have a right to the tree of life, and may enter in through the gates into the city. And now discern, this chapter speaks of the end; and let them discern what the chapter contains—Behold I come quickly, and my reward is with ME: I am Alpha and Omega, the beginning and the ending, the first and the last. So let them discern, the promise made at first must be accomplished at the last: if I made man innocent at first, and pronounced all things good, I shall accomplish it at the last; and then they will know I am the root and offspring of David, and the bright and morning star: and the Spirit is come to warn you, that whomsoever will come may come, and take of the water of life freely, to be made heirs of God and joint heirs with Christ, according to the words of the Apostle. And let them discern the chapters through, from whence these words were taken, and discern what ye are waiting for, in hopes of your redemption. Here let men discern every chapter, where the words were

taken from, not according to thy wisdom, to search the Scriptures, and place them together; as thou knewest not where the words were dispersed, before this time, that I ordered thee to search the Scriptures, and told thee the words stood on record, that I had brought together to be placed for the sealed people that believe. But now discern, from all the chapters, how some are sealed after the spirit, and others after the flesh. Those that are sealed after the flesh are soon broken off, because they have no faith to believe in the Spirit by whom they are sealed. And now discern, from these chapters, how the Apostle speaks of the end, that ye should be waiting for your redemption, that was not accomplished: and let them discern all these Scriptures where I gathered the words from, for thee to place in the seals, how the Apostles speak of the end, in the chapters, after being filled with the Holy Ghost, and inspired from on high: and now I tell thee those that are after the Spirit will mind the things of the Spirit, and discern from the Scriptures for what they are sealed, and have the eyes of their understanding opened to discern the words of the Apostles, where the words were taken from. Thus the believers will discern in what manner I took the words to bring them together, that they may see the words of the Apostles before them; but those, on the other hand, will not discern that the petition they are to sign to is a likeness of the words I taught them to pray for: that the kingdom of God might come on earth, and his will might be done upon earth as it is in heaven, to deliver you from evil, is the prayer I taught mankind: and now discern from the sealing, to pray that Satan's power may be destroyed is to deliver you from all evil: so if men discern what they sign to, it is what I taught them to pray for. And here I have shewn thee, from the Scriptures, in what manner they both stand together; then let

them judge for themselves, how fatal must be the sin of those that profess to be believers in my Gospel, and will presumptuously mock the sealing. Therefore, I till thee, the command must be strict unto all for the future; and let them discern, from the Scriptures, where the words were taken from, how the different sorts of people were foretold and prophesied of by the Apostles. Thus men must discern themselves, what the Apostles told them they were waiting for, and what they had to hope to attain. So if men clearly discerned their words, they would discern that the mystery of the sealing is great to the believers, that are obedient to the heavenly calling, but not to the disobedient and unbelievers, who walk not after the Spirit but after the flesh, and soon fall back through unbelief. And here let them discern further, though the Apostles are dead, their words appear to speak to the living, and to confound the disputers of this world."

Here ends the communication concerning the Scriptures, where the words in the Seals were taken from.

Given Jan. 29, 1807.

A Communication, given Dec. 14th, 1806.

" Now I shall come to caution the Sealed People, who are sealed to be elect members of Christ: but let them consider, they must strive to make their calling and election sure; as they are not all of Israel that are in Israel; neither are they all sealed in faith that are sealed in names; and those that are sealed in unbelief and have departed from the faith, cannot be called of the sealed number; because the Lord will judge from the heart; and it is from the heart man believeth unto righteousness, to fulfil the Gospel. The Sealing hath already gone out like the net cast into the sea, gathering in good and bad; but many have come in

as thieves and robbers, professing faith when they had none, after the command was given that none should come in but by faith. Yet as it is impossible for men to judge from the heart; if they profess a faith when they have none, the evil is to themselves; and therefore the caution must be strictly given, for the future, that no one is to be sealed but such as have read to judge for themselves, and are convinced the calling is of God, from the manner of my visitation."

And now I shall give them the Communication that was given me after hearing that many had fallen back, that were first sealed, and many had come in as impostors, whose names I am ordered to blot out from the Second Sealing. These things I marvelled at, that they should be permitted; but I was answered as follows.

THE ANSWER OF THE SPIRIT.

" Know I told thee of the Sealing in the beginning, it was like the net cast into the sea, gathering in good and bad. This I told thee of the first; and, like thieves and robbers, know I told thee many would come in, as I placed it to my parables in my Gospel; and these things stand on record, to prevent the subtlety of Satan's arts, that he may not be able to swell their pride of being some of the sealed number, that will stand to the end with the Lamb on Mount Sion; because there are none who can stand of the sealed number in the end, but such as are true believers in heart and mind, unshaken in faith, and perfect in obedience to the heavenly calling. It is these are the people that are the sealed number, to stand to the end. But I now tell thee of this nation; were there as many true and faithful believers in this nation as there are names sealed, ye need not fear any enemy ever coming to this nation; because my judgments upon the unbelieving world

would come another way. But now I tell thee of many, they are like the fish that came into the net to be cast away, as many already are become thy enemies; but were such to profess their faith was strong and unshaken in my visitation to thee, then their sins must be of the blackest die, and sin through light and knowledge, doing despite unto my Spirit, if they profess to believe it is by my Spirit thou art led. He that is not with ME is against ME; he that gathereth not with ME, scattereth. What I said in the days of the flesh, when I was amongst them, I now say by the visitation of my Spirit: those that were offended at my sayings, and went back and walked no more with ME, I never called them my friends, or followers, or my disciples: but know what I said in my Gospel, he that began in the Spirit and ended in the flesh, the last state of that man was worse than the first; therefore, marvel not in thy heart that such men should be chosen, as fall back; neither marvel that men should be suffered to be sealed who are thy enemies; because there were such professors when I was amongst them in the flesh; and such I said there would be in the end, that in the time of temptations would fall away; but it is those that endure to the end will be saved. Therefore I tell thee of the sealed people; it is not their names being sealed will be of any use to them, unless their hearts are sealed in faith and love for my kingdom; and it is those are the sealed people, that will stand with ME on Mount Sion, whose eyes of their understanding are opened clearly to discern, from the manner of my visitation to thee, the justice of my decrees in the beginning, and the promise that was first made after the fall, and the justice of my decrees in setting bounds for the adversary, that betrayed at first, as bounds were set for man in the beginning. Thus men must discern my ways, and my wisdom,

my justice in my decrees, and be clearly convinced it is from the visitation of my Spirit to the woman, that the promise is first pleaded by the woman; this men must clearly discern, before they can be of the sealed number, that stand with ME on Mount Sion, to plead the promise made in the beginning, that your adversary may be destroyed, that your redemption may take place in and through my death and sufferings.—And now I ask thee, where is the man who can thus believe that my Spirit is joined with thy spirit, and thy spirit is joined with my Spirit, to be thus united for the glory of God and the good of mankind, for the earth to be the Lord's, and the fulness thereof—I now ask thee, where is the man who can thus believe, and be at enmity against thee, or depart from thee, without Satan, as an angel of light, hath blinded his eyes, and hardened his heart against ME, as well as thee? So that hypocrisy must fill the heart, where malice appeareth in a believer, to withdraw from my visitation to thee, and cleave to others. They no more understand the meaning of my visitation to thee, or for what ends, than the Jews understood the meaning of their prophets, who rejected ME and my Gospel: therefore they cannot stand as sealed people in the end; for I shall blot them out of the book of remembrance, as thou must blot out the names of those that publicly owned they came in as impostors; because they came in as thieves and robbers, who have no right to the tree of life, or to be called the sealed of the Lord; because their hearts are not sealed by faith.—And let them remember what I have said in thy writings—the hand and the heart must be united together: and though thou canst but judge by outward appearance, let them know I judge from the heart: and therefore, another year, when I permit the sealing to go on again, a stricter command than hath yet been

given will be given unto all. Hitherto my Gospel hath went on to prove the truth of my words, from the net being cast into the sea, gathering in good and bad, which is proved by the different people; and now like thieves and robbers many have come in, professing faith when they have none; but now I shall begin to change the scenes, that no more are to be sealed, but such as can draw their judgment clear from thy writings and the Scriptures, that the eyes of their understanding are opened, clearly to discern that the visitation is from ME the living Lord; and for what ends the visitation is—to free the fall of the woman, and set bounds for her adversary, as bounds were set for man. This they must see and understand, and have their hearts united with ME, to be longing for my coming to give you life. As the Jews clamoured for my death, this must be the desire of those that are the sealed people, to stand with ME on Mount Sion, of the hundred and forty and four thousand, which I have told thee is the sealed number, that are sealed in heart by faith, to join with the Lamb that was slain from the foundation of the world, by the promise made in the fall. Here I have already shewed thee, how the promise must be clearly discerned, for what end it was made, and for what end it was said my heel should be bruised—to bruise the serpent's head. Thus the sealed number must discern, what they have signed to—to join with the Lamb, that your adversary the devil may be destroyed; that your redemption may come, according to my promise made in my Gospel; that the kingdoms of this world may become the kingdoms of the living God; that Satan may be cast out, and I may draw all men to ME, according to my words that are written in my Gospel. Thus the eyes of their understanding must be opened to discern the promise at first, and how I am come

to visit in the Spirit, to warn you all the end is at hand, that I shall fulfil the promise made to the woman: But ye must ask it in my name, that your joys may be full. These are they that stand with ME, to overcome, in the end, the world, the flesh, and the devil. I am coming in the Spirit to overcome in man, that now in heart and faith relieth upon my words and promises: but all my Gospel must be discerned and understood by the sealed people, that will stand to the end. Know what I said in my Gospel—many should come from the east, and the west, and sit down with Abraham, Isaac, and Jacob, when those of the kingdom should be cast out; perfectly so I tell thee of the sealed people, who have come in through unbelief, pretending themselves to be children of the kingdom, that they are sealed to be heirs of the promise, but have come in as thieves and robbers. Such will be cast out: and some of different nations will come in to take their place: that meaneth, they will come in by faith, and the eyes of their understanding will be opened clearly to discern for what they are sealed, and how the promise stands on record; they will discern that stand to the end; but the others, that are cast out, will not have the eyes of their understanding opened, to know for what they are sealed, any more than these thou marvellest at have understood for what they are sealed: and therefore it is written, none could learn the song, but the hundred and forty and four thousand. Now were all the sealed people thus enlightened, and this clearly understood; then Satan would find a way to swell their pride, to make them judge they were more than mortals; so marvel not in thy heart, that many deceivers are come in, and many unbelievers, that do not discern for what they are sealed—to stop the arts of Satan's working, that men may not boast, because they are sealed their

foundation is sure; but let them discern, it is he that holds out to the end, whose foundation is sure, whether in death, or in life, if their hearts are sealed by faith and love to ME, and my kingdom of righteousness and peace, to refuse the evil and choose the good; forsaking all to follow ME. Such are the sealed number, that will stand in glory at the end. But here is room for all to be cautious, and keep their eye to the end, that they might not be high-minded, but fear: and let their inquiry be, like my Disciples, Lord! is it I? This must be the caution to mankind, that they may not begin in the spirit and end in the flesh; but know, he that putteth his hand to the plough and draweth back, is by no means fit for the kingdom of heaven; and he that putteth his hand to this plough, to be united with ME and my kingdom, if he goeth back, he is by no means fit for my kingdom; therefore, a caution must be given to the sealed people, to warn them to make a deeper inquiry, whether they are sealed by a true faith, and a knowledge for what they are sealed; because, I tell thee, to learn a thing is to come to a knowledge thereof.—Canst thou learn Hebrew, Greek, or Latin, which thou dost not understand, thyself, before it be taught thee of others? Now perfectly so I tell thee of the sealing: men cannot learn to understand the perfect meaning thereof, before the mysteries are clearly revealed and clearly explained; therefore, I said the kingdom of heaven was like a pearl of great price, that ye must dig deep to find. And here I have shewn thee how men must dig deep from the Scriptures and my visitation to thee, to find out in what manner the sealed number, that stand to the end, must find out the mystery, for what they are sealed—to be united with ME, and I with them; and those that have not already learnt, but are come in as little children, wishing

to learn, that they may stand with joy to the end, such will seek instruction from the words that I have revealed to thee, and weigh it deeply with the beginning, that they may see their calling clear; but such are are self-confident, and wise in their own conceit, will never learn the new song, to stand with the Lamb on Mount Sion: but the sealed number, that are true believers, and know for what they are sealed, they are the very elect for whom the days will be shortened; therefore, let them try to make their calling and election sure, that they may be redeemed from the fall, and stand with ME for their redemption.—And now come to my Gospel—Whosoever eateth my flesh, and drinketh my blood, hath eternal life, and I will raise him up at the last day. And know I commanded the bread and wine, as in memory of my death and sufferings, to be kept in remembrance of ME, by those that trust in ME for salvation; but do men vainly suppose every one that eats the bread and drinks the wine hath eternal life in ME, because they do it as a form? I tell thee, no: it is done by many who are enemies to ME and my Gospel; and perfectly so I tell thee of the sealing. And now discern further, after the command was given by my Disciples, of the bread and wine, to set forth my death and sufferings, and to be kept in memory of ME; discern how soon the Apostles complained of many, as though they came to make theirselves drunk with wine. Here you may discern, how soon was Satan's working in such minds, to bring a disgrace upon my death and suffering; and how soon the evil was mixed with the good: and perfectly so I tell thee of the sealing; it is not their names being sealed will be of any use to them, unless they are sealed in heart by faith and love, for my kingdom to be established in righteousness and peace, and longing for the evil to be destroyed. And here

let them discern the type of them both, how the bread and wine is kept in memory of my words, that they might be fulfilled by believers, who trust in ME for salvation: and perfectly so I tell thee of the sealing, as to those that trust in ME for their redemption: and let them remember the words I said to John the Baptist, when I came to him to be baptized — Suffer it to be so now; for thus it becometh us to fulfil all righteousness: and perfectly so stands the sealing; it is to fulfil the Scriptures to them that believe; for if I suffered myself to be baptized by man; and suffered myself to be rejected by men, and submitted to the cross by their desire: then let them know, in the end, I shall submit to be chosen of men to come again, in might, majesty, and glory, by their desire, to avenge them of their adversary, that goeth about, like a roaring lion, seeking whom he may devour: and therefore I tell them all, the sealing is deep to them that believe and trust in ME, as their Prince and Saviour, to bring in my kingdom of righteousness and peace, and have my delight with the sons of men, whose delight is in their Lord. And let them discern, from the beginning, how offerings were commanded to be offered up, of bullocks and sheep; but now discern, it is the hand and heart that I have commanded to be offered up, as tokens of love, by them that wish for the fulfilment of my Gospel, and trust in ME for salvation and redemption. And now let men search the Scriptures, and then they will discern how the Sealing must appear, before my Gospel is fulfilled: and those that say it is blasphemy must make my Gospel the same: and let them answer why they keep the bread and wine in memory of ME, to set forth my death till my coming, and reject the hand that signs for my kingdom? Let this be answered by man, and I shall answer thee again. And I shall further answer thee of the

objections men may make, saying it is sinners that are sealed; but know, I came to seek and to save that which was lost; and the returning sinners I promised in my Gospel should be saved; and so I tell thee of the returning sinner now; and let them discern from the Scriptures how mercy is held out to all that turn unto ME: I shall turn unto them; and whosoever will come may come, and take of the water of life freely; therefore, mercies are held out to all: and where is the man who can judge the heart? It is I, the Lord, that searcheth the heart, and trieth the reins of the children of men; therefore, ye can judge no man but by his fruits: but let every man judge, for himself, what the desire of his heart is; and let him consider, from the fall, how Satan tempted the woman to pluck the fruit with her hand; then let no man marvel that my command should be to the woman, to give her hand to pull down the evil and cast it away, that she may reach unto the good. Here is a mystery deep for man, that will be deeply discerned in the end: and men will know in the end that the Sealing is done by my command, the Lord of lords, the King of kings, your Creator and Redeemer, to bring all to my Gospel, and the likeness of my words that I said of eating my flesh, and drinking my blood, which is known to thee could not be done by man in the manner I spoke the words; but it is my words that are left on record, when I come to bring in man's redemption, to make you a likeness of my flesh and blood, that ye may dwell in me, and I in you: and for this end I came into the world—to raise you up at the last day, that ye may be one with ME, and I with you, and drink deep into my Spirit, seeing my blood, that was shed for you, must cleanse you from all sin, and avenge you of your adversary in the end: then shall ye be clothed with my righteousness, when my Spirit

is poured out upon all. Thus men must clearly discern the depth of my words, how they stand for the end, when I come to cleanse you from all sin, and bring in your full redemption: then my flesh will be meat indeed, and my blood will be drink indeed; because ye are freed by my blood, that was shed for you. And as my body was offered for the transgression of man, so shall I fulfil my words, to avenge you of your adversary the devil. Here I tell thee, men must discern the meaning of my words, how they stand for the end: and know, the bread and wine, that have been already kept in remembrance of ME, to set forth my death till my coming, have only been as types and shadows to men, which they themselves no more understood how my words stand for the end, when I come to bring in eternal life, than thou understoodest in the beginning for what ends the Sealing went out in such a careless manner to man, without any strict caution to be given, but as a type of the likeness of Moses sprinkling the door-posts. And here stands the mystery, to bring the likeness of Moses and the Lamb, and to try mankind, and bring all to my Gospel, that the Blood of the Lamb may deliver you from all sin, and free you from Satan's power in the end, as the children of Israel were freed from the hand of Pharaoh. This was the shadow in the beginning, when I gave no command of faith, only required the desire of the heart to be freed from the power of Satan, by the Blood of the Lamb: then you will see that my flesh was meat indeed, to make you meet for your master's use, and clothe you all with my righteousness; and my blood is drink indeed, that ye may drink with joy into my Spirit, when I come to avenge you of your adversary, and bring in my kingdom of righteousness and peace. Then will my words be fulfilled, that no man

understood; perfectly so I tell thee of the Sealing, men have not understood for what ends the type and shadow began, concerning the sealing —to shew you all the substance must follow: and it is for those whose eyes are opened to discern from the Scriptures, that if ye wish to drink deep into my Spirit, to be one with ME, and I with you, ye must discern the promise at first, that as my heel was bruised, to suffer for the transgression of man, the curse that was pronounced on the serpent, which is your adversary the devil, must take place: and this must be discerned by the sealed people, that are of the number to stand with ME on Mount Sion; and therefore I tell thee, it is a new song to man, that neither the prophets nor apostles understood; for had it been clearly understood, it could not be fulfilled; because Satan would have found a way to be working in every age with impostors and deceivers; and as men have went on in the Sacrament, thinking my words were fulfilled by them that received it, perfectly so they would have went on by the sealed number, and no new song could have come to man. But here is a new song for man, to sing that their redemption draweth near, by the blood of the Lamb, that was slain for the transgression of man. And thus men must discern, in what manner all is explained, and in what manner I am coming to fulfil my Gospel, according to my words; and those that have the eyes of their understanding opened clearly to discern, and faith to believe in my visitation, that I am now come to fulfil the whole; such, I tell thee, are the sealed people that will stand with ME at the end; but marvel not in thy heart, why I chused a man whose heart was known to ME would draw back in heart and life, and cause others to do the same. These things I permitted, to shew them plainly,

from my Gospel, how they are fulfilling my words: and know, it is those who endure to the end that are the good to be preserved; and those are my sheep that come in by faith; but the others are thieves and robbers, who have no right to the tree of life: for they are not all of Israel that profess to be in Israel; but they must try to make their calling and election sure, if they wish to be the elect members for whose sake the days will be shortened of sin and sorrow: and these are the elect that I shall avenge of their adversary, whose faith is strong in ME, that I shall fulfil the words I spoke in my Gospel, to dwell in you, and you in ME, who clearly discern from the bread and wine, that is kept in memory of my death, that the words are not perfectly fulfilled in them, any more than the sealed people have already learnt the new song of their redemption, to be redeemed from the power of death, hell, and sin. This they have not already learnt: and there are thousands sealed, that know not for what they are sealed; but those that are sealed in faith I shall open the eyes of their understanding, to discern for what they are sealed—with the Blood of the New Covenant, to bring in man's redemption. This is what the Sealing is for—to fulfil my promise, and bring in the tree of life, that was preserved for man in the beginning, as a type and shadow to man: which type and shadow are done away; but the promise stands sure; for the promise stands to the end, though the tree is not standing to this day: and so I tell thee, the sword is standing in my death, to bring in a newness of life to man, and cut off your adversary that betrayed. This is the promise that is standing; but how can the promise that stands on the records of heaven be a standard to man, if the type and shadow had never appeared to man? And though the type is done away, the promise stands sure to the end.

And this the wise will discern, that the tree of life was preserved for man, that he might have hope in the end, that man's redemption will take place, as it stands on the record, though never understood by man, in what manner it would be accomplished, before I come to reveal the whole, that it is by the promise made to the woman in the beginning it must be completed in the ending; and the promise must be claimed by the woman, to whom it was made. And this must be discerned by men, how my dealings in all ages of the world with men were after the manner of men: and after the manner of men I submitted to the cross. Then now let them discern, clearly, how it is after the manner of men, by prayers and petitions, that I shall come and destroy your adversary, and bring in my kingdom of righteousness and peace. These are the things the wise must discern, for what ends my Visitation is; and let them discern at what time this Revelation came as a new song, never before thought of by man; but now will be discerned by the sealed people, that are sealed in faith, and wish to know for what ends they are sealed; but now I tell thee, for the future, no more must be sealed, but such as can give a clear account of their faith, from my revelation to thee. They must weigh the whole together, and discern the Scriptures clear, and examine their hearts, whether they can clearly see the wisdom and justice of my decrees, that they may come in by faith, as sheep into the fold; for it must be made known that thieves and robbers have come in, professing to have faith when they had none: then they cannot be heirs to the tree of life, to be made heirs of God, and joint heirs with the Son. For I now tell thee, to be made joint heirs with ME, that as my blood was shed to destroy your adversary, they must believe in the promise that was made, that I shall fulfil it; and here

they stand joint heirs of the promise. And this must be the faith of men, and those that are sealed, if they will be of the number that stands with ME in the end. But this they cannot be taught by man; they must read and judge for themselves, in what manner the whole is explained, and at what time this Visitation appeared—at a time my Gospel is fulfilling, and before it sprang forth I warned you of them. This must be discerned together, that they may get wisdom and learn instruction: and let them discern, it is a new song that never before was thought of by man, but the wisdom of a God revealed; and let them discern in what manner thou hast been led on, year after year, with writings put in such form as it was out of the power of Satan to use arts to invent in any one; but had thy writings been put plain in a few prophecies, and plain directions; then Satan could soon have found a way to work the likeness in others; but I have brought it round in such a manner as no likeness can appear; and in thy writings they will discern truths in the end, that they theirselves have never understood, before I place the truth before them what they do not discern. But now I am come to open the eyes of men's understanding concerning the Scriptures, that they may clearly see the meaning of my words, that I spoke of a time to come, of casting out the prince of this world, and drawing all men after ME, to fulfil the words of the prophet, for death to be swallowed up in victory, and the rebuke of my people to be taken away from off the earth. So let not the believers grieve that they have drawn a wrong judgment concerning the words I spoke to thee in 1792; because it was permitted by ME, to shew mankind what wrong judgments they have drawn from the Scriptures; and from thy senses being confined, not to understand the meaning of my words, is to shew them plainly from the disci-

ples, that they did not understand the meaning of my words, when I said, if I was lifted up, I would draw all men after ME. And now I shall answer thee from the Comforter's coming: and when he is come, he will reprove the world of sin, of righteousness, and of judgment; of sin, because they believe not on ME; of judgment, because the prince of this world is judged: howbeit, when the Spirit of Truth is come, he will guide you into all truths, and shew you things to come. These words are judged by the believers in my Gospel to be fulfilled in the days of my disciples, without discerning there was no likeness of their fulfilment; neither was the prince of this world judged: neither was it understood, that he should be judged by the judgment of mankind; neither did such a thought enter man, of the way I am working, to shew you all in what manner things stood from the creation of the world, and how Satan's working hath went on to this day: but now I am come to set bounds for him, as I set for man in the beginning; and by his temptations he is judged, as man was judged by his disobedience; and now the Comforter is come, to warn you that the time draweth near, when he shall be cast out. And let them discern, from the Spirit of Truth, what things already have come to pass, and how the words agree together, to comfort the believers, that are looking up for their redemption, waiting for the kingdom of God to be at hand. So if men discern deeply the words I spoke in the days of the flesh, and the words I have spoken now by my Spirit, they must discern this is the time that the words in my Gospel shall be fulfilled; and thus they may see the likeness of my words, by the manner all is brought round; and if men clearly discern these things, they must know the Spirit of Truth must first come to warn you, that ye may ask and receive, that your joys may be

full. And these are the words I told my disciples to be left on record for the end; then let all men discern, if ye must ask to receive, it must be revealed to you what to ask, that your joys may be full; for know, at that time, it was not revealed to them what they should ask in my name, to make your joys complete: and had it then been revealed, before the time came to be fulfilled; then men might say they asked in vain. So here are Scriptures I have pointed out to thee, that were not understood by men."

In answer to the number that is sealed, which is near fourteen thousand, I was answered, If there were seven thousand of them true belivers, who had not bowed a knee to Baal, by temptations, to go from their faith, but were sealed in heart and faith, no Enemy should hurt this Land, by coming within the borders: and your deliverance must be near, if seven thousand true believers are found in the land, sealed by faith, and longing for their coming Lord, to establish peace and righteousness in the earth: and I hope this will put every one upon an inquiry whether they are sealed in faith or not.

When the Lists were sealed up at the end of the year 1806, I was ordered to have the Lord's Prayer copied off and sealed up with the lists; and from the last words of the Lord's Prayer—For thine is the kingdom, and the power, and the glory, for ever, amen—my Petition was, Even so come, Lord Jesus, O come quickly—

Thou that fillest the heavens with thy majesty, fill the earth with thy goodness, that all the earth may praise thy name, from the ends of the earth; that all the earth may see thy salvation, and give unto the Lord the glory and honour due unto his name; that thy delight may be with the sons of men, and they may walk in the light of thy countenance; that righteousness and truth may meet

together, love and peace may kiss each other; that the promise made in the fall may now be fulfilled; and the tree of life, that was preserved for man, grant, O God, it may now come to man; that the flaming sword may destroy our adversary, that is the devil, and our God be all in all; and may we all unite together in heart and soul in this petition, and request that death and hell may be swallowed up in victory, that dust and ashes, whom the Lord hath created, may set forth his praises, world without end: amen, is my desire.

Joanna Southcott.

For the future, all that are sealed must join with me in this petition, as well as the former.

And now I shall finish this book, from a communication given in 1796. In answer to a text preached by the Rev. Archdeacon Barnes—" The ox knoweth his owner, the ass his master's crib, but Israel do not know, my people do not consider."—To these words I was answered that the Text was like the sons of men—

" Because the ox his owner knows,
The ass his master's crib;
But Israel backward they do go,
And do not know their Lord:
The birds know their appointed time
To build and hatch their young;
But man is wasting all his time,
Nor knows the days are come,
That like the birds 'tis time to build,
And make their nests secure;
The hawk is hovering o'er the fields,
And will your joys devour;
And therefore be not now unwise,
But seek the truth to know;
I will no longer now disguise:
If men do careless go,
Their houses desolate will be,
The flames will kindle fast;
In every land my hand you'll see,
And England's die is cast.

But every land I'll visit first,
That England may awake;
But here my anger it will burst,
And make your hearts to shake;
Unless like thee they do begin
To seek their chosen Friend,
And seek to hear the words from ME—
'Tis deep what thou hast penn'd.
The grapes have made all nations drunk;
The children now appear
To end as Noah's sons began;
Then see the deluge near,
To run with blood, much like the flood
Abroad in every land:
'Tis kindling fast, the flames will burst—
Oh! how will England stand,
Encompass'd round with such a sound,
The deluge from abroad?
And now at home doth England groan;
Your sorrows will be know'd.
Could you discern how I do warn,
Then warning you would take;
If you do not, I'll tell your lot—
Your sorrows they will break."

FROM JOANNA SOUTHCOTT.

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(Price Sixpence.)

DIVINE AND SPIRITUAL

LETTERS OF PROPHECIES

Sent to Reverend Divines, and other ſpiritual good Men and Women, that are now ordered to be put in print by Divine Command, for the good of the public, and to try the wiſdom of mankind to what Spirit they will allude this ſtrange Revelation.

THIRD BOOK.

To the Rev. T. P. FOLEY.

REV. SIR, *Exeter, Feb.* 19, 1802.

I AM now going to ſend you a letter that I purpoſed ſending to Mr. Turner, of Leeds, which I was not to ſend before I heard the end of my father's funeral, as I was forbid going to meet my ſiſter at my father's funeral, for it was ſaid to me, I ſhould "*let the dead bury the dead,*" but I ſhould follow on to know the Lord; ſo my ſiſter was diſappointed in meeting me at my father's grave, and great was her trouble there; but I ſhall tell you of theſe particulars another time, only ſay my ſiſter came to ſee me laſt week, and told me when my father was removed from his room ſhe heard the moſt heavenly muſic that could be uttered on Earth. It ſounded like the Corinthian Anthem, "*Behold Chriſt is riſen.*" She aſked the woman of the houſe if the ſingers were coming; the woman

ſaid ſhe believed not; ſo my ſiſter took no more notice to her, but when my father was lodged in an inner room, my ſiſter then heard the ſame heavenly muſic again coming round the houſe, and ſeemed to centre in the room he was in, with heavenly muſic and ſinging like the Chriſtmas Hymn, "*Behold I bring you glad tidings.*" As ſhe was following him to the grave ſhe again heard the heavenly muſic in the air. *This my ſiſter informed me herſelf*, and judged ſhe ſhould ſhortly die herſelf; but this is explained to me:—The reaſon muſic accompanied my father's funeral, was becauſe his death was compared to the ſecond coming of Chriſt; but I cannot explain to you the myſtery in this letter: *but I ſhall give you ſome of the myſteries in my laſt which you cannot underſtand.* In the parcel I ſent to Mrs. Bruce of the death of my father was a remarkable dream, which I ſhall give to you. I dreamed I was at a pump, and all of a ſudden the boards burſted open, I ran backward, fearing I ſhould be hurt; the well was full of water, and guſhed out as a mighty ſtream. I ſtood in confuſion, looking on the water, and ſaw a large fiſh run out of the well in great haſte, and dirted the water, and then ran among a heap of ſtones. I cried out they muſt kill the fiſh, for he had a ſerpent's tail. The form of the fiſh was like a plaiſe, or ſole, and about a quarter of a yard in breadth, and about a yard in length, but the tail which it had was like a ſerpent, and appeared to be as much as three yards in length. A man took up the fiſh, I ſaid he muſt kill it, for the ſerpent would ſting him; the man then put it down and ſtruck it twice on the head, and the fiſh died, and the tail with him. Strange as this dream may appear, it was then explained to me. The fiſh was a type of my father's death, and the tail was a type of the Devil, that always faſtens himſelf to man: but as my father's death was compared to the ſecond coming of Chriſt, ſo the ſerpent was ſhewed to me joined to my father's death; becauſe the ſerpent would be deſtroy-

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ed at Chriſt's ſecond coming. The whole myſtery is explained in the parcel I ſent to Mrs. Bruce. And now I ſhall give you another myſtery, which is in my letter, "*of the Cedars.*" When I came near to my father's houſe there was a gentleman who had many fir trees in a hedge joining the road I paſſed, but all was thrown down in the road. This is the myſtery of the cedars in the way. The gloves I was ordered to ſend *before* Chriſtmas, whenever my father did die, was a ſure ſign that the hand of the Lord would be with you when my writings were proved. So you ſee my father's death come before they are proved. I muſt beg you will ſend this letter to Mr. Turner, or a perfect copy. I ſhall keep Mr. Turner's gloves and Mr. Morriſon's till I ſee them, as the expence in carriage is ſo very high to Liverpool and Leeds. I found the truth of Mr. Turner's words on account of my father's death, what he ſaid to me a few days before he left Exeter, and likewiſe the truth of Mr. Morriſon's words: The people of Exeter would begin as ſoon as they were gone. Many genteel people are coming daily to Mr. Taylor's to know the truth concerning me, and Exeter has been in confuſion. But here I muſt drop this ſubject, and anſwer a few words in your letter. "*It is not the will of the Lord you ſhould give up your* "*right concerning your land; but rather that you per-* "*ſevere to gain it. The time is at hand that men will* "*gain their right, temporal as well as ſpiritual,*" and *remember my ſecond book,* "*all men's rights I am now* "*renewing: ſo give not up your heirſhip to any man,* "*but demand your right, ſpiritual and temporal.*" I wiſh you not to exclude yourſelf from the company of *wiſe men:* what they do not believe now, they may hereafter, and ſay your wiſdom was hid from them with God in Chriſt; and the laws of God are written on your heart, "*For the Lord ſaid, I will* "*go down and ſee whether theſe things are as they are* "*come up before me;*" was ſpoken for men to walk by

The eye of the Lord is every where preſent, and his eye was preſent with you, when you came down to know; and now you may ſay with David, on every ſide you will find his hand! and ſee wonderous things haſtening on, *againſt the time the wondrous things came to me.* The ſhadow came ten years ago laſt Chriſtmas; but the ſubſtance followed the Good Friday after, and May and June. And ſo the ſhadow came to you this Chriſtmas, but you will find the ſubſtance haſtening on by the time of *May* and *June.* I ſhall write you more particulars in my next, but this is for Mr. Turner, the former part of it; and I muſt beg you will let Mr. Turner know I ſent it you, for you to ſend to him.

I ſhall give you, Sir, a few verſes that was explained to me on my being ordered to join with the people of the meeting ten years ago laſt Chriſtmas; and now you have come down to join with me this Chriſtmas; nothing particular happened then *until Eaſter*, and now you may expect ſtrange things to happen at that time.

Thou knoweſt it was ten years agone,
That I did viſit thee alone;
And told thee thoughts that were My Own:
What I would do upon the earth,
Now mark the ſpirit, what he ſaith,
The ending of the firſt ten year,
The ſubſtance muſt with this compare;
For I ſent men to join with thee,
And women would with them agree;
If I did not the thing prevent,
And men alone to thee was ſent;
And women here with them did join,
But here's the myſtery to mankind;
For now the men did come to thee,
And different every thing muſt be;
For by thy books your names are join'd,
As thine was then, call thou to mind,
So now, I ſay, it will go on,
And Lent is nearly come for man;
And now 'twill haſten faſt in Lent,
And make thy foes for to repent;

For

For ſtrongly I ſhall viſit thee,
And wondrous truths thou now wilt ſee;
As it is drawing to the year,
That with my ſhepherds I'll compare;
Becauſe the tenth they call their due,
I ſaid, like man, you'll find Me True,
Then ſure the tenth, muſt now be mine,
To turn the water into wine!
And turn thy ſorrow into joy,
That Satan's arts did then deſtroy;
And then I'll tell thee of the nine,
The leſſer men you'll ſurely find,
Was paſſed in the laſt nine years:
And now the tenth it doth appear;
And they will cloſely join with thee:
For as the others did agree,
To blame the words were ſpoke by thee;
So they all agree the ſame to praiſe,
And here's the hiſtory of My ways.
For now a change muſt come to all,
And ſo you'll find the end to fall.
And now you'll find 'tis the tenth year,
It was My Chosen did appear;
For every man of them I know,
And bleſſings on them I'll beſtow;
For every man, I ſay, was mine,
In the tenth year that I did join:
And ſeven thoughts were gave to thee,
And ſeven thoughts were gave by Me;
But mark that eight was ſurely there
As Taylor I had told thee there—
That he was numbered with the reſt,
And ſo with them he muſt be bleſt;
And all will happen at the time.
The ninth is paſt, the tenth is mine.

I am &c. &c.
JOANNA SOUTHCOTT.

To Mrs. Beecraft.

Hon. & Dear Madam, *Exeter, Feb.* 23, 1802.

I Received your kind letter and preſent, which I did not expect. The gloves I ſent you was the command of the Lord, therefore give unto him the glory due unto his *Name:* and to Him give all praiſe. who hath ſo freely ſpoken to man; to order me to ſend

ſend you the gloves, as a ſhadow of his hand, and a token of his love; but to whom is the hand of the Lord revealed, or who hath believed the report, that the Lord hath ſpoken? Or who will believe His condeſcenſion. As my father's death was compared to the ſecond coming of Chriſt; I ſhould ſend the gloves as a ſign and ſhadow of His Hand, and as a token of His Love to you? This would appear to me, as it does to the unthinking world, too great a condeſcenſion and freedom for God to deal with man, were not the Scriptures called ſtrong to my remembrance, and explained to me. This is not ſo great a condeſcenſion as He uſed at His firſt coming, when He was born of a poor virgin, and made fiſhermen his companions. Conſider the freedom He took with men at his firſt coming: then you need not marvel at his condeſcenſion and freedom at his ſecond coming; when he ſaid to his diſciples, *Lo, I am with you to the end*, but they did not live to the end; now he meant his followers in the laſt days that believed in him, as his diſciples did, who believe in his ſecond coming, and ſo do you. But I ſhall drop this for the preſent; and only ſay, it is ſaid to me, the ſhadow always comes before the ſubſtance, and the gloves are a ſhadow of the hand of the Lord. For it was ſaid to me, I will ſpeak to men after the manner of men; and now I will be hand and glove with men, that wiſh in their hearts for my kingdom to come amongſt them, and my ſpirit to be poured upon them, and my innocent blood to be avenged on the Serpent's head, who was my deadly foe. I ſhall now come to the purpoſe of Mr. Bruce; I find it impoſſible for me to believe my Bible and diſbelieve what is ſaid to me concerning him, however ſtrange it may appear to others; for it is writtten, "The Lord foreknow all our ſecret thoughts, and our ſecret words, before we ſpeak them." Then whatever ſpirit the world at large is pleaſed to judge I write by, the Lord knew what would

would be written concerning Mr. Bruce's death: and I can never believe the Lord would give any wrong ſpirit the power to bring a thing ſo clear to the Scriptures as this is brought, perfect as foretold in holy writ; ſo now I ſhall come to the purpoſe. The dear deceaſed Mr. Bruce was one of the firſt who had my books in London. The Rev. Stanhope Bruce the firſt miniſter that ever wrote to me about them; and by your father and brother came all my friends in London; when the worthy Mrs. Bruce ſent me the mourning for my father, if you weigh my letter deep, you will ſee Mr. Bruce's death was foretold. It was firſt for her huſband, as he was compared by type to Chriſt, and the mourning was for his funeral: and the letters were ordered to be put in print at that time; and the reaſon aſſigned to me, is, that no one may ſay it is a cunning deviſed fable, printed after his death. It was ſaid in the letters, it was a myſtery no man could make out; but had it been for my father there could be no myſtery at all; though my father was, as it is ſaid, cloſe to his heel; and as they were both placed, ſo they both fell. Now I ſhall come to another myſtery;—The Lord inclined Mrs. Bruce's heart to fulfil the Scriptures: the fine linen ſhe ſent me afterwards, is the righteouſneſs of the ſaints, from whom it came. Rev. chap. 19, ver. 10. "I am thy fellow ſervant, and of thy brethren, that have the teſtimony of Jeſus. Worſhip God: for the teſtimony of Jeſus is the ſpirit of prophecy." Now, I ſhall anſwer, the teſtimony of Jeſus was given to him ſigned and ſealed, the ſpirit of prophecy.

Now here's a myſtery you muſt all weigh deep,
You know on earth, I firſt had finiſhed it;
And every letter there was ſign'd and ſeal'd,
And to my choſen friend was all reveal'd;
The teſtimony was given unto him,
And, full of light, he to my kingdom came;
And to my ſaints he ſurely told them there,
And all theſe myſteries he in Heaven declar'd;

Then

Then at his feet ſome ſaints may now fall down,
And ſay, they now rejoice to hear the ſound;
But he will tell them not to worſhip he,
But all, as brethren, they muſt now agree,
To plead the promiſe, as he found it true,
Angels will bring the myſteries to his view;
Then they will ſay, they all will worſhip God,
And all the promiſes they there will plead;
So all the Revelation you ſee plain,
The ſpiritual man child is come unto my throne,
And with the woman he in all is placed,
And now the myſteries you all ſee at laſt:
For heaven and earth muſt now agree in one,
To bring my kingdom for to join with man;
But greater myſteries are yet behind,
That you another day the truth ſhall find:
For ſo the man child he muſt come on earth,
And like the other, as the ſcripture ſaith,
Another man on earth there will appear,
Whom men would worſhip, but forbidden are.

Dear Madam,—I muſt conclude with ſaying theſe are myſteries beyond my underſtanding to fathom the depth of; but as the ſpirit of *Elijah fell on Eliſha* ſo muſt Mr. Bruce's ſpirit fall on ſome other man: time will clear up theſe myſteries that are too wondrous for me, I can only ſay, the Lord hath bleſſed your family, and they are highly favoured of the Lord; ſo your ſlight afflictions, which are but for a moment, will work out a far more eternal weight of glory. I ſhall write the particulars of the Rev. Mr. P——— in a letter to the Rev. Mr. Bruce. Here I ſhall give you ſome verſes, ſpoken on the letters ſent to Mr. Bruce, which are in print.

Now the letters I'll explain,
The myſteries now make clear,
'Twas Bruce's funeral I did mean,
And with myſelf compar'd:
Becauſe before you (now ſee clear)
I placed him with the ſun:
And as the ointment came before,
'Twas for my funeral done.
I told thee clear (Jehovah) here,
The funeral pomp muſt be,

And

And know that Bruce I did compare,
A likeneſs then of Me.
Then now ſee plain, ye ſons of men,
The funeral did appear;
To prove the ointment now is come
For to anoint you here!
As from the bride, it muſt be apply'd,
The thing was ſurely done,
And isn't the bridegroom near my ſide,
To plead before my throne:
Then he may be a type of ME,
When I was here below;
And trace me in Gethſamine,
What ſweats did I go thro'!
And then did pray, you all did ſay,
But as the Son of God,
I too well knew my deſtiny,
To pray till drops of blood
Should fall from me! I now tell ye,
By me it could not be done:
My Father ne'er deſerted me,
The myſteries are unknown.
No, no, to man that type muſt come,
To intercede in heaven,
And man muſt plead before my throne,
That they may be forgiven.
And boldly there they may appear,
Before the Throne of Grace:
And now the myſteries I ſhall clear,
And tell the *fallen* race;
My ſpirit's come to plead for man,
And man is come to Me,
Angels and men, I ſaid muſt join,
And deep's the myſtery.
Angels and men, I ſaid, muſt come,
Let men and angels join,
And boldly plead, as I have ſaid,
To bring your pardon down.
The Throne of Grace in Heaven is plac'd,
And boldy men comes there,
To have the act for ever paſt,
Their ranſom for to clear.
Then I'll redeem from hell and ſin,
And make the rebel fall,
In heaven the victory man muſt win,
To bring the peace to all.
So now you ſee the myſtery,
What I did ſay before;

In print the letters they muſt be,
To make the myſtery clear:
For well I know, I told thee ſo,
That Bruce was then the man;
Whoſe funeral clear would ſoon appear,
That I had call'd My Own;
Becauſe that I, who dwell on High,
Did ſend my Spirit down,
And my diſciples that were nigh,
Much ſtrength from Me did find:
I ſaid, if I went not away
Their Comforter would not come;
But here you'll find a myſtery,
Ye ſimple ſons of men.
If I could walk upon the ſea,
And ſtop the raging ſtorm;
And make the blind receive their ſight,
And wonders great perform!
Need I to've ſaid, that I muſt die,
To ſend them comfort here;
My Bible is a myſtery,
That learned men can't clear.
But now the time call you to mind,
That man muſt go away,
Before the joyful day can come,
And bring the goſpel day.
So now the letters weigh you deep,
Which I ſent to the bride;
I ſaid they muſt be put in print,
And ſo the field is wide:
For now too late you ſee your fate,
To have them to appear,
Becauſe the world you'd find would mock,
And ſay deceit was there.
So now ſee plain, ye ſons of men,
How all is haſtening on,
My Bible ſtands a myſtery,
And myſteries all are come.
Beyond your head, are myſteries laid,
And myſteries 'tis for all;
'Tis in the ſpirit men muſt plead,
And ſaints together call;
So ſaints muſt come, and angels join,
And gain the victory there;
Then with the heavenly hoſt I'll come,
Now ſee your Bible clear.
So happy man, you may begin
To lift your heads on high,
For your redemption's near at hand,
And all your foes ſhall die.

A happy nation ſhall appear,
In perfect peace, within five year,
To ſuch as now do wiſh for me,
My happy kingdom wiſh to ſee.
For I ſhall now confuſe the whole
And death ſhall make the mockers fall.
And I'll bring in a glorious peace,
And make your jarring diſcord ceaſe,
For of one heart and mind you'll be,
A happy nation you ſhall be.

I am, &c. &c.
JOANNA SOUTHCOTT.

To the Rev. T. P. FOLEY.

REV. SIR, *Exeter, March* 17, 1802.

I Had the honor and happineſs to receive your deep and weighty letter to the ——— and and your remarkable dream, though he keeps ſilence for the preſent, you will find him your friend hereafter: But that I ſhall drop now, and ſhall come to the following text, which was deeply explained. The kingdom of Heaven is like to a grain of muſtard ſeed. St. Matthew, 13 chap. ver. 31, 32. I ſhall give you ſome, but not all of the explanation: as I am ordered to ſend you all in this letter from the Bible. Now I ſhall begin with the grain of muſtard ſeed. The kingdom of Heaven is within you; its a ſeed that is ſown, and it was firſt ſown in thee, the leaſt of women poſſeſſing godlineſs, leaſt in wiſdom and power, leaſt in ablities to carry on *my work;* in thee was ſown the ſeed of the kingdom of Heaven, but when it took root downwards, and ſprung upwards, the fowls of the air began to lodge in the branches thereof. Now I will tell you who the fowls of the air are, thoſe whoſe faith mount up as the wings of an eagle towards Heaven, and fix their tents there by *faith:* for they build their neſts on high: but how ſhall ſuch a little grain grow to ſuch

such a great herb, if I do not prepare the ground for its reception. The seed is the word which is sown by thee, but the ground is the hearts of men to bring it to a tree.

Now to make the parable plain,
And bring it to the sons of men;
The grain of mustard seed is here,
That in thy heart did first appear;
And it was scattered on the ground,
And few thou know'st did judge the sound;
Until the branches did appear,
And then My Birds, thou saw'st them clear
Lodg'd in the branches of the tree,
And so the Birds I shew'd to thee.
But how shall I bring on the seed,
So simply sown, so strong to reed;
If I do not men's hearts prepare,
To nourish it with all their care;
And to assist to make it grow,
The seed I in thy heart did sow;
A simple seed for to appear,
The least of all seeds, men see clear;
Least of all women thou art seen,
And all the worldly-wise condemn;
And least in power to go through,
So bring the mysteries to thy view;
No more than thou couldst write the word
Without the Power of thy Lord,
To have the branches to appear,
And shew My Kingdom is so near
No more, I say, can'st thou go on,
Without the power now of man's
Assistance, for to lend to thee,
For GOD and MAN must both agree;
Or else the seed could *never* grow,
The smallest seed, I well do know:
When first I sowed My Kingdom here,
And told thee it was hastening near;
And like the mustard seed it sprung:
So now to reason I'll begin,
For now to raise it to a tree,
The least of power was in thee;
Because of gold thou hadst the least,
Yet still the mustard seed increas'd
By stronger powers carried on,
And so you'll find the end to come:

So

So perfect like the muſtard ſeed,
By God and Man it faſt ſhall reed,
Until the greateſt it become
Of any herb now ſeen by man;
And faſt the branches ſhall appear,
And ALL My Birds ſhall ſhelter there;
For they are branches in the Vine,
And God and Man alike muſt join.

Sir,—I cannot give you any farther explanation of this parable, it being ſo long. I have *two texts* more I muſt give you in part; one from a text of the Rev. Archdeacon ————'s ſermon, firſt Sunday in Lent. St. John, 15 chap. ver. 22. "If I had not come and ſpoke unto them, they had not known ſin: but now they have no cloak for their ſins." The Archdeacon alluded *all* to our Saviour's words to that time when ſpoken; that they would not have known ſin if our Saviour had not worked ſuch miracles amongſt them, which he ſaid ought to convince them. I thought he made a good ſermon, till I came home:—it was anſwered to me in he following manner:

Now this text I'll ſurely anſwer,
And the learned men confound;
Let them ſee what followed after,
How do mortals judge the ſound?
To ſay of ſin I'll now ſpeak plain,
They were condemn'd before;
And can they ſay, that I did mean,
Their paſt offence to clear.
They all knew ſin before I came,
And ſin they all commit;
And Moſes' laws were gave to them,
Which they did *never* keep.
But what I ſpoke, if men did mock,
When I did come again;
And from the fall, to tell you all,
Why I endured that pain.
Then muſt the ſin be ſhewn to man,
What brought Me on the tree;
As man the woman did condemn,
Which man did never ſee.
The fault on Me, was caſt by he,
Which he did not diſcern:

And

And when they nail'd Me to the tree,
What knowledge was performed.
The woman here, then did appear,
The ſword went thro' her ſoul;
And now the myſtery I ſhall clear,
And boldly tell you all;
This is the ſin, if man begin,
He caſt the fault at firſt;
And if the woman you unthrone,
My rage on man ſhall burſt!
Thro' your ſoul I tell you all,
The ſword ſhall now go thro';
If you'll not judge the woman's call,
To Satan give *his due*.
So here's the ſin; that I did mean,
Man never knew before;
But that I did not then explain,
Nor made the myſtery clear.
But ſure if man can wiſe diſcern,
They were reproved of ſin;
Before I come, it muſt be known,
To reaſon I'll begin.
The world of old, muſt now be told,
Could I the world deſtroy,
That knew no ſin, ye ſimple men,
Or could I man enjoy?
To build the ark, and in the dark,
To leave man to your will;
Could man with Me ſo much agree,
Directed by My ſkill,
Had not I come before to man,
And wonders ſhewn before.
How could I mean, 'twas only then
My wonders did appear;
So learned men, I tell them plain,
In learning they do err.
So they muſt be, as I did ſay,
Like children all become;
If they My Kingdom will obtain,
That's *now* in ſtore for man.
Now I'll explain, what I do mean,
A child hath *all* to learn;
And ſo have ye, you all will ſee,
My Bible none diſcern!
I aſk what man like Me did come,
In Egypt to appear;
And will they ſay 'twas done by man,
And I not preſent there?

No! all was done, it muſt be known,
Was ſurely done by Me,
And now the COMFORTER is come,
The Truth you all ſhall ſee.
My Spirit here doth now appear,
And teſtify of ME;
For in My Name all this is done,
And in the end you'll ſee.
The FATHER here doth now appear,
To ſend it in My Name;
And you ſhall ſee the truth to be,
And *all* My foes I'll ſhame.

Here I was ordered to call to my remembrance, how the Lord ſpoke by the mouth of all his Prophets, and trace the Bible back. The miracles wrought by Moſes and all the Prophets. But I ſhould fill my letter was I to enlarge upon this ſubject. I ſhall now come to a ſhort explanation of Rebecca's cheating her eldeſt ſon to get the bleſſing for Jacob the younger. It was communicated thus:—"*Awake, them that ſleep, ariſe from the dead, and I "will give them life.*" No more then a dead man *feels*, no more do the living ſee *the myſtery* of their Bibles, that have ſtood for types and ſhadows for the laſt days. Do men think the ſubtilty of Rebecca to cheat her huſband, and the lies Jacob told his father ſhould have gained him a bleſſing? I tell you *no.* It never ſhould have been done had it not ſtood *for types of the laſt days.* Eſau was the firſt born, a type of Satan, he being the firſt, therefore have I ſaid, "*Jacob have I loved, and "Eſau have I hated.*"—And here the mother ſtands a type of Me, to gain *the Bleſſing for man*, that I loved:—That was the ſhadow, but *now* comes the ſubſtance. The woman ſhall gain the bleſſing for *all* the ſeed of *Jacob*—that means, thoſe that *believe* in the promiſe I made, ſhall *now* poſſeſs My Holy Mountain;—and I will take the ſtumbling block out of the way of My people: the ſtumbling block is the Devil.—I ſhall give you a few lines in verſe.

The

The mother ſhe out wit the ſon,
And ſtole the Bleſſing then from him;
Unto the younger it ſhe gave,
To ſhew, *the woman muſt you ſave:*
Becauſe by Iſaac it was done,
From whence the Promiſe was to come.
So by the woman's hand you ſee,
The promiſed Bleſſing came to He,
Upon the Son, that I did love,
And all her ways I did approve;
Becauſe I placed them *for the end*,
To ſhew you all 'twas my intend,
When Abrabam's Promiſe I fulfil,
It *muſt* be by the woman ſtill;
For when that Jacob do appear,
And every myſtery I do clear;
Then all like Jacob you muſt come,
Your Father's Bleſſing for to claim.
Then ſure *the Mother* muſt appear,
So perfect like Rebecca here:
And men her voice they *muſt obey*,
As Jacob did that very day;
And then as princes you may come,
And plead before My heavenly Throne;
And all have power then with ME,
And Princes of My Kingdom be.
But all the Eſau's *now are caſt*;
Another myſtery now muſt burſt.
For when that Eſau did appear,
He ſought his bleſſing then in prayer:
And ſo his father him did bleſs;
But mark, and ſee the riſing race:
What bliſs from Me did there abound,—
'Twas only Jacob heard the ſound;
That in the end he ſhould poſſeſs,
And *now* his ſeed I'll ſurely bleſs.
But let his preſent ſeed appear,
'Twas only Joſeph I did clear.
To ſay of ſin that he was free,
The promiſe great was gave to he,
But how did he that land poſſeſs,
I aſk what promiſe there did reſt,
On Jacob or his children there?
But now the myſtery I ſhall clear;
For types and ſhadows all have ſtood,
When I at *firſt* pronounced *all good*:
Then good at *laſt* it all ſhall be,
And *now*'s the time you ſhall ſee:

That

THE

CONTROVERSY

OF THE

SPIRIT

WITH

The Worldly Wise,

AS GIVEN THROUGH

JOANNA SOUTHCOTT.

" Here is WISDOM : let him who hath greater answer it; but let it not be answered by a *Fool:* for, in so doing, he will expose his *Folly.*"

LONDON:

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ENTERED AT STATIONERS' HALL.

1811.

THE

CONTROVERSY,

&c. &c.

HANN'S remarks on the history of my life. He begins with saying, "Joanna Southcott was "born at Getsham, a small town in Devonshire, "in the year 1753. According to Joanna's own "account, at a very early period her mind was "susceptible of religious impressions, and was "much influenced by the truths of the Gospel. "This is her own account: "From my early age, "the fear of the Lord was deeply placed on my "mind and heart; reading the Gospel of Christ, "and all the persecution he went through, made "me love him, and fear to offend him; and I "felt my heart burn with indignation against "his accusers; and that as I grew in years I "grew in grace, and in the fear of the Lord."

"Under these impressions, we may naturally "suppose, that Joanna exercised herself very "much in reading the Bible; and the more so "as her mind was not diverted from it by other "pursuits; for it is evident that she received but "a very illiberal education. Thus given up to "the reading and study of the Scripture, she of "course became very conversant with the Bible, "and retained a great deal of it in her memory. "This was a good beginning; and, when I "compare such a beginning with the present

" state of her religious pursuits, and the history " thereof, since her religious phrensy took pos- " session of her mind, it fills me with surprise, " with pity, with indignation, and with horror. " To Joanna may fitly be applied St. Paul's ad- " dress to the Galatians: " Ye did run well; " who did hinder you, that ye should not obey " the Truth?" It was in the year 1792 that " Joanna first gave herself up to the spirit of " delusion."

I answer: as he began without knowledge where I was born, or what year I was born in, so without knowledge he hath went on in every thing concerning me, from his own suppositions. I do not understand the meaning of his words, saying I had a very illiberal education; without he means, that I had not a learned education; and this is true. I was not brought up to learning; yet I was brought up in the strictest religion, to be taught my duty towards God and man. But as Hann hath simply supposed, that I spent my time in reading the Bible, not having other pursuits, he is greatly mistaken; for I was brought up to industry, from my early age; and had so much employment, that I had but little time for reading; neither did I give my mind to study the Scriptures. But the love of God in Christ Jesus, set forth in the Gospel, made a deep impression on my mind and heart, in my early age; and which was deeply explained to me from my mother; so that what I did not understand myself, I was instructed by her, as to what belonged to my own salvation; and that was all my knowledge, or thoughts concerning the Scriptures, and what I set my mind and heart upon as to what I should do to be saved. For the thoughts of death were always before me: when I saw the young die, I thought I might be cut off, as well as them; and when I

saw the aged die, though they had lived to a great age, yet their sands ran out at last; so that whether I was cut off a flower in its bud, or whether I lived to old age, I well knew death must put a stop, sooner or later, to my life in this world. As this is no continuing city, therefore my heart was fixed on a better world, where joys will never end, and where sorrow can never come. If I had a building with God, eternal in the heavens; these were my pondering thoughts, without having much time to read the Scriptures, which I meditated upon in my employment, and made me earnest in prayer to the Lord for some assurance, that I had found favour with the Lord. My petition and answer may be seen in the 205th page of the Strange Effects of Faith. This was in the year 1772; and from that time I had always directions for myself, in every time of trouble and difficulty, which is already published. So that the visiting Spirit, which Hann calls a delusion, that came to me in ninety-two, had been my guide and guard from the year 1772 to that time; but then it came with power, to warn me of what was coming upon the whole earth; and from the past, that I have mentioned, never being deceived by the Spirit, and the holy fear that seized me, when the visitation came with power to call all the past to my remembrance, it fully assured me, that the visitation was from the Lord. But as many religious people strove to persuade me, that none of the things I was warned of would take place, and that Satan was come as an angel of light to deceive me, and that I myself was not ignorant of his devices, this filled me with fear mixed with my faith, fearing that Satan might deceive me; therefore my earnest prayer was to the Lord, that he would be my guide, guard, and keeper, and not suffer the devil to deceive, by coming

in his name; as I could not be a judge of invisible spirits, if they came in the name of the Lord, as an angel of light, to deceive; but as all knowledge was in the Lord, and all power was in his hands, in him was all my trust, and to know his will, and obey it, was the desire of my soul, earnestly praying, that I might not be deceived by the subtlety of Satan's arts. To my petition I was answered, — the Lord would set signs before me, whereby I should know, that the visitation was from the Lord; and various signs of trifling things, as well as those of greater consequence, what should happen in all nations, were then foretold me; which may be seen in the book of the Trial; and which Mrs. Taylor gave evidence of, 60th page. When she was questioned, if any particular circumstance took place, according to my predictions, she answered, — "There was scarce any thing happened to the nation, or to particular families, or individuals, with whom she was acquainted, that she, Joanna, did not inform me would happen before it did; and all were fulfilled, as Joanna predicted; and this continued for two or three years."

But as Hann hath brought forward my being deceived concerning my father's death, as a proof of my being led by the devil, I shall here give the account concerning my father; and at what time I was deceived by the devil; and the reasons assigned to me, why the Lord permitted it, as I have now my writings open by me, that were written at the time. As Hann hath said, that I predicted my father's death would take place in ninety-nine, I shall pen the particulars from my writings. In July, 1799, my father came to my sister's at Plymtree, when I was there; he was taken very ill at that time, and we judged him dying. I was answered—"In all thy writings, I have compared

thy father to the nation in his life, and so he must end in his death; but the end is not yet." After this my father grew better, and I was shewn, in a dream, a length of chain, that went across a large field, which was compared to my father's life. My sister inquired, if the length of chain lasted a month; as we judged he could not recover; to her inquiry I was answered—

"The type is deep what lies behind,
Beyond the reach of human eye,
Or what your wisdom can discern,
When I from types and shadows warn,
When I explain this simple thing,
That I from types and shadows bring,
Doth she discern how I do warn?
Or know what's hastening on?
Thy father's death, thou know'st I've said,
Must like your nation come.
The type that's deep would make some weep,
If they could see it plain:
One month thy sister doth allow,
Before she judge the end;
One month you'll see your destiny,
What will befall your land,
From every step thy father takes,
And how his end doth come;
For suddenly I say to thee,
I'll take him unaware;
And like your land he now doth stand—
Let sinners all take care!"

This Communication did not explain at what time my father would die; but I judged, from the words, that he would die at that time. My sister said, if the answer was from the Lord, he would not die then. But the following year, 1800, in July, I was ordered to go to my father's house, and stay with him some time, which I did; and then was the time that the devil was permitted to deceive me concerning him, and told me, that my father would die on St. Swithin's day, and there would be thunder, lightning, and floods of rain. After the time was past, and

I found I had been deceived by the devil, I was in the greatest distress of mind, and said I was punished for my sins. I penned my feelings in the following manner: My only hope and trust is in the Lord, that he will take me out of this world, that I have been so many years weary of; and I hope to go down to the cold chambers of the grave, where the wicked cease from troubling, and where the weary are at rest; and I trust, the Lord will pardon my offences and forgive my sins; for it is against him, and him only, that I have transgressed; as to man, I can wash my hands in innocence; no man can lay any thing to my charge. When I had penned the distress of my mind, on being deceived, and determined to go home and burn my writings, I was answered in the following manner:

"Now thou hast ended I'll begin
To justify thy written hand;
For where's the man that can appear
To prove that wrong thou'st written here?
No: earth and hell may now combine,
I'll justify the heart of thine;
For I have tried thee to the end.
The arts of hell must now be penn'd:
He said, if I did thee disgrace,
Thou soon would'st curse ME to my face;
Therefore I tried thee all along,
To shame the tempter's lying tongue;
Because thy heart I well did know,
That with no lies thou home would'st go;
Nor neither curse me to my face;
But if from hell thou judg'dst 'twas plac'd,
Thou then would'st curse the tempter's art,
That on thee cast such fatal dart;
If thou didst judge it came from hell,
Thy written hand the truth will tell.
But here the tempter thou hast foil'd,
To say if I have thee beguil'd,
To break thy heart, that I am just;
Then here the tempter's arts are cast.
Another way he did appear,
And said thou'dst hate thy father here;

If he should live, and did not die,
No more would'st thou regard of he;
Therefore I tried thee to the end,
To see how then thy heart would bend;
Still for thy father thou'dst provide.
So here the tempter thee belied,
As thou hast for thy father done,
When all thy money here was gone,
And for thy father still thou'dst feel.
So here the fiery darts of hell
Are cast against thee all in vain;
For to thy God thou'dst still complain,
That thou hadst sinned in my sight.
I'll bring the mysteries all to light:
He said if I deceived thee here,
There was no way I could appear
To make thee to believe my word,
And judge thy writings came from God.
But now thou seest another way;
Thou knowest, like Job, I first did say,
That it would prove thy every cost;
For so the tempter's arts were plac'd:
The field is wide, thy heart is tried,
The tempter must stand mute.
For now to men I mean to come,
And with them all dispute;
I'll make it clear, I've spoken here—
Your Harvest now is come
More fatal than it was last year;
The truth will soon be known,
That men appear like Satan here,
And all did boast too soon;
But when you see your harvest clear,
Your sun will cloud ere noon.
Like Satan stands I say your land;
The end will make them mute.

But thou sayest thou art deceived in whom thou hast believed. Hitherto was my permission, to give Satan the advantage over thee, concerning thy father's death; but my words I shall fulfil, concerning the harvest, and they will find, that this boasted plenty will bring a scarcity; for ye do not discern, that man cannot live by bread alone: your pastures are dried up; your green fields are become white; the heart of the earth is

become as dry and unfruitful as the hearts of men. Last year I sent rain to make the grain as soft as men, to judge thou couldest foretel what was to come of thyself; and now I have sent the scorching sun, to make your land as dry as the hearts of men. Yet, I said I would preserve my wheat; but as I told thee before, that Satan's arts were strong against thee; therefore I tried thee to the utmost, in thy father's house, to see what was in thee, and to see if thou wouldest proceed, if thou judgedst thy writings were not from God; and when I saw the sorrows of thy heart, when thou hadst room to judge thyself deceived, and thy resolution fixed to go home and destroy all thy writings; if thou couldest judge them not of God, thou wouldest not invent any cunningly-devised fable to deceive mankind; nor proceed, to say the Lord saith, if thou hadst room to believe the Lord had not spoken; I then told thee what Satan had said concerning thee, and the reason why thy father's days were prolonged——

In the beginning Satan came,
Now in the ending 'tis the same;
And let them judge thy written hand,
How his temptations there do stand;
And now the ending doth appear,
I tell thee plain he did tempt thee here,
When he did tell thee such a lie,
To say thy father he would die,
Before that August did appear,
On Swithin's day, now thou seest clear;
But all his arts proved there in vain;
Thy hand will prove how great thy pain,
When thou didst fear thou wast misled,
And by the tempter wast betray'd.
In the beginning it was so—
The heart of Eve no man doth know,
When she saw plain she was betray'd,
And by the serpent so misled,
How much her heart within did bleed;
And in the ending this is said,

The woman's conqueror shall appear,
To wound the head of Satan here;
And now the ending it is come,
My promise great I'll now perform:
For great my promise was at first,
And I'll fulfil it at the last."

The above communications I have had copied from my writings, written in 1799 and the 1800, that every one may judge for himself, from the reasons assigned, why the Lord permitted Satan to deceive me concerning my father's death. After this was copied off, I had the following answer given me, February 6th, 1811.

THE ANSWER OF THE SPIRIT.

" Let him that reproves answer, how Satan, that had no knowledge to speak the truth concerning a man, that appeared dying daily before you, should have a knowledge of all the events that have taken place since 1792. Had one spirit told thee the whole, in one likeness all would have come; but it was to shew thee in what likeness men and devils stand together, where Satan's working is strong in men, that ye may see his arts in them, that I ordered thee to go to thy father, to be tempted of the devil, that thou mayest be a clear judge, that no truth comes from him, and to shew thee, from his arts, what his working is in mankind; but now let all men discern, where I permitted the devil to deceive thee, it was in a thing that was of no consequence to mankind, and wherein they could be no judges, that thy visitation was from the Lord. If thou hadst prophesied of thy father's death, and he had died at the time, know, thy father was old and stricken in years, judged to be on a dying bed; had I told thee that that sickness was unto death, that he would die within a month, I ask thee, what prophecy that would have been, to convince

any? Would not men say, thou judgedst by appearance; but now discern what I told thee—*He was in a chain, like the nation;* and now discern how thy father went on in that chain: did not his weakness increase? his sorrows increase? his burden increase? Call to thy remembrance what he went through; and how the dearth began that year; how it increased the following year. So that like the nation thy father's sorrows increased: he was but raised from a sick bed to go through greater sorrows than he experienced before; so now discern your nation, when they were freed from one sorrow of the war, that brought distresses upon them at first, see how their burdens have increased to rise greater by the last. This ye may discern, from what followed thy father, and what followed the nation; but now I ask thee, what type could I have brought round of thy father, to be deep and weighty to the nation, if I had taken him at that time? But know, I told thee in the beginning, that it would be in a day unknown; and perfectly so it happened to thee. But when I ordered thee to put the Bishop's death in Pomeroy's hand, as a sign to him, that thy visitation was from the Lord, I told thee he would die at the end of the year, though he was then in perfect health, when I ordered thee to put it into his hands; but at the end of the year he died; and so thou knowest, concerning the war, what I ordered thee to put in his hands, that was unknown to all men, what the event of that year would be, yet thou knowest, it followed as I had revealed it to thee; the same thou knowest of the harvests, that I warned thee of (the 1799 and 1800) the one to be hurt by rain, the other by sun, and the greatest injury would be done by the sun. These were perfectly fulfilled

to my words; and let them discern, in the time of peace, what I told thee was hastening on, of the war, and how it hath hastened on, as I told thee. Now let him that reproves answer, how all these things, that appeared so unlikely to men, that they had no knowledge of, what the harvests would be, or how the war would break out, and how Buonaparte would go on to conquer; let them answer, how this knowledge came from the devil, which they see and feel, before their eyes; when they see that the devil had not knowledge enough to tell thee one truth concerning thy father: yet that was a thing they would not have discerned, or felt, if the devil had had knowledge enough to have told thee the time of his death; but this, thou knowest, he could not do; and therefore I permitted him to tempt and try thee, to prove to mankind, that there is no truth nor knowledge in the devil; but if thy visitation had been from him, all would have been like thy father's death, without any truth to follow; for when Satan assured thee he would die, my wisdom was to prolong his life; because I told thee it would be in a day unaware. So let not men boast any more, that knowledge is in Satan, or in thee, as the case of thy father proves the contrary, that Satan could not tell thee one word of truth concerning him. So what happened concerning thy father is to prove the folly in mankind, to place knowledge and wisdom in the devil, who could not foretel what would happen in a thing that appeared likely: let them answer, how he could foretel what appeared so unlikely."

The communications concerning my father, and the answer that is now given me, I was ordered to put in print, and leave every one to judge for himself. As it is the Spirit that visits me

Hann hath condemned, it is the answers given by the Spirit I am ordered to publish: my own thoughts I shall conceal.

Hann hath brought forward these words in mockery, from the 119th page, Second Book of Sealed Prophecies:—

> "In the green tree this was done:
> Thou must suffer like thy Master,
> For the stubborn sons of men;
> Their chastisement is laid on thee,
> By thy stripes they heal'd must be,
> If they will be heal'd at all:
> Now is the time to stand or fall."

THE ANSWER OF THE SPIRIT.

"Now I shall explain the meaning of the words, saying, By thy stripes they must be healed, if they will be healed at all—because it is by the persecution, and by the enmity that is worked in man, so strongly kindled by the devil. Those that will be healed at all must now see their Bibles clear, that I am coming to fulfil the promise made to the woman in the fall, that the enmity is kindled between Satan and the woman, between his seed and her seed. This, they must discern, was foretold in the beginning, what enmity would be kindled when I come to bruise his head, and cast out the prince of this world, that the kingdoms of this world might become the kingdom of the living God. This they must discern from the first; and then let them come to the last, which is the Revelation shewn to John: how the enmity would be kindled, and what floods Satan would work in man to cast out in malice against the woman, when I come to bring in the redemption of man. These scriptures men must discern, in what manner they were first spoken, and then they must discern in what manner I warned thee, that men would act, when thy writings went out in the world; how I warned thee, when

the living water gushed out, the dirty water would froth and foam, and thou wouldest see the fury appear; and how I warned thee of the believers, and shewed thee, from the different fruit, what would be the different conduct in them—that would appear in true believers and pretended believers; that some would act like my followers of old, that went back and walked no more with me, while others would be like my faithful disciples, that stood stedfast and unshaken to the end; some I shewed thee would come in like Judas, with a black veil round them, while others would remain on the trees to ripen and be good. These things I shewed thee, before they appeared; and then I brought them to my Gospel, of the net being cast into the sea, gathering in good and bad; and some coming in without faith, which I told thee were thieves and robbers. Now let man discern in what manner my Bible stands, and what visions I shewed thee, to prove that the likeness would appear; then let men discern in what manner every likeness is come together, and how thou hast went through all the persecution, that is spoken of in the fall, where the promise stands of my bruising the head of the adversary, that betrayed the woman. Let them weigh it with my Gospel, and the visions shewn to John; then they may discern the meaning of my words, saying, By thy stripes they must be healed, seeing, according to the Scriptures, as all is foretold, and all the visions I have shewn thee, before thy writings went out in the world, to have the truth tried and proved; and now they see the truth appear according to my Bible, and the visitation of my Spirit, that thou hast went through the whole, it is these stripes that must convince them, that I am coming to fulfil the promise; as all these persecutions were foretold in the Scriptures, what the woman had to go through, when

I come to avenge her of her adversary, and bring in the redemption of man. Therefore I said thou must suffer, like thy MASTER, the temptations of the devil, and the persecutions of men, before they would be convinced, that the fulfilment of my Bible was at hand. Now, from all these things, they must be convinced, if they will be convinced at all, that *I suffered my heel to be bruised, for the transgression of man, to fulfil the promise, that was made to the woman;* therefore it is by men's discerning in what manner I visited thee at first, and what I warned thee would go from nation to nation, and what thou hadst to go through thyself, seeing the truth of all fulfilled, and how it was spoken in the creation of man; these things they must discern, before they will look unto ME to the ends of the earth to be saved. Therefore the persecution thou hast went through must convince them, to turn unto ME, and look for their redemption, to be redeemed from the fall; for though they are not healed by *thy stripes*, but MINE; yet, by thy going through what was spoken in my Bible, and what I warned thee of, it must convince them of the promise being petitioned for, before I shall come to fulfil it; and they must be convinced of the truth of my visitation, that I am come to warn of the end, *and grant men their petition at last, as I gave up my life by man's petition at first.* Thus, by thy stripes, that thou hast suffered, through the persecution of men, they must have the eyes of their understanding opened, to discern the promise, how it stood, how it must be pleaded, and how it will be fulfilled. This is the meaning of my words; and they must discern from my Gospel, that I bid them ask, to receive in MY NAME, that their joys might be full; and now I will tell thee why I bade them ask in *my name*, to have their joys to be full; because I

took man's nature upon ME, to suffer for the transgression of the fall, and have my heel bruised, that I might bruise the Serpent's head; therefore it is *my sufferings must be pleaded, that through them I might destroy your adversary.* And let them discern, I taught them *to pray for my kingdom to come;* all I promised in my Gospel to fulfil *I ordered men to petition for.* I promised your redemption; and the prayer I taught men was *to pray for my kingdom to come, and my will to be done on earth, as it is in heaven;* then it must be a kingdom of righteousness and peace; and I have revealed to thee what they are to ask for — *to have their adversary cast out, that my Gospel may be fulfilled, that your redemption may take place.* Here I have shewn thee the meaning of my words, how by thy stripes they must be healed, seeing the truth before them, that they could not see another way. Hadst thou not went through a life that the Scriptures foretel, and I warned thee of before, to give eyes to the blind, ears to the deaf, and understanding to those that never understood the meaning of my Gospel, any more than Hann understood the meaning of the words he hath brought forward to upbraid thee with, men might be filled with unbelief: yet I do not tell thee, that men like him will ever have the eyes of their understanding opened to discern the promise that was made in the fall, or my Gospel, how men can be healed by my stripes, any more than he understood how they were healed by thine; and yet I tell thee there are thousands, that do not understand the meaning of the words, but they will see it clear hereafter, the way they must be healed of their unbelief, by comparing the whole together. But these things were never thought of by thee, before the visitation of my Spirit came, to order thee to prophesy in my name —

it was never a thought of thy heart *what was coming upon the whole earth*, before I revealed it to thee — it was never a thought of thy heart, *that my kingdom was at hand*, before it was revealed to thee by ME — it was never a thought of thy heart, *that the promise made in the fall should be pleaded, before it was fulfilled, of casting out the serpent, that betrayed the woman* — this was no more in thy thoughts than others, before I revealed it to thee — neither hadst thou a thought in thy heart, *that, as men pleaded for my death, before I gave up my life, for the transgression of man, so in like manner men must plead for Satan's destruction, and his power to be cut off* — but these thoughts never came into thy mind, before my will was revealed unto thee — neither was it a thought in thy heart, *that to fulfil the Scriptures, and prove I was the desire of nations, that that desire should be made manifest by men's petitions and request*, that my sayings might be fulfilled — *ask and receive, that your joys may be full* — but these were no thoughts of thine, before they were all revealed by ME. Then now I ask men, who they make the impostor, thee or ME? In thy heart thou answerest, it is the Spirit that visits thee is made the impostor by mankind; then now let them discern, that they are doing despite to the Spirit of God, and crucifying the Lord afresh; because it is the Spirit they are condemning — and in thy heart thou answerest, *it is the Spirit they must condemn*, if thou art deceived, in whom thou hast believed; and the thoughts of thy heart thou canst not conceal; for all thy ponderings are known to ME. Thou hast pondered deeply in thy heart of all the truths that have followed my words, and how the signs, that were set before thee to prove it came from the Spirit of Truth, were placed by wisdom beyond the understanding of man, far

beyond any wisdom that could ever be in thee, from the way it was placed and fulfilled; and thou hast discerned from my Gospel how I promised to send the Spirit of Truth in the end; that the Comforter should come to warn you of the end; that I was to come to bring in the redemption of man, to those that believe in ME, that in the end I shall overcome the world that is full of sin and sorrow, and then in ME ye shall find peace; because I shall establish my kingdom in peace; and thou hast discerned, from my Gospel, how strong was the command given by Paul, that ye should not quench the Spirit, nor despise Prophecies; and how often the Apostles spoke of my being revealed in the end; that the testimony of Jesus is the Spirit of Prophecy. These things thou hast been pondering in thy heart, since Hann's books came to thee; therefore thou sayest within, if thou art deceived, the scriptures cannot be true, for the eye of the Lord to be every where present, and for every thing to be open to his view, to be a strong tower and rock of defence unto them that trust wholly in him, and to have all power in his hands; this thou sayest cannot be, if I have permitted Satan to deceive thee, by giving him knowledge to foreknow and power to fulfil, and to come according to my Gospel; this thou sayest thou canst not believe, that he hath power to accomplish, if the scriptures be of God, as thy heart and thoughts were known to him, that to know the will of the Lord and obey it was the earnest desire of thy heart. But if Satan, by arts, had tried to hinder thee from running well, by setting signs before thee to deceive thee, the Lord would never put it in his power to accomplish them, but soon convince thee of the whole, as he convinced thee in the lies, that Satan told thee of thy father's death. This thou wast soon convinced of, by the truth not

following; for which reason thou wast determined in thy heart to destroy thy writings, before I told thee for what reason I permitted Satan to deceive thee; and my truth of the harvest immediately followed, which truth thou judgedst in thy heart would not have followed, if the words had been spoken by the devil; and to convince thee if it was so, the Lord would not have fulfilled his words. Thus thou hast been pondering in thy heart, that all would have come like thy father's death, which did not take place as it was spoken by the father of lies; in like manner thou hast judged of the whole; for which reason thou sayest in thy heart, thou canst not fear death, if there is a possibility for thee to be deceived: for then the Prophets and Apostles must be deceived the same, as their words are not yet fulfilled, but in part, like thy prophecies. Now to thy thoughts I shall answer, and let men answer, what they judge of the Scriptures, what they judge of my Gospel, and what they judge of their Creator, if they judge thou art deceived by my giving knowledge to the devil, that he may come as an angel of light to deceive thee. For I now tell thee, it is perfectly like Hann's judgment, in the creation—that I gave a command to man, and what should befal him if he broke my command; and then gave wisdom and knowledge to the serpent, and gave him a speech, that he might betray. In this judgment what doth he make of his Creator, in the beginning; but in such judgment he is going on to judge his God; because, in reading thy writings through, he must have discerned the truths that have followed. And now, out of his own mouth, will I condemn him, as he hath owned, that thou didst run well from fifty-three to ninety-two, before some spirit deceived thee; then let him discern, thou hadst nine years to prove that spirit

before thou publishedst to the world, and what truths followed in that time; then let men answer, what a man like him must judge of his Creator; for was he to be called to my Bible, that he hath mocked thee for saying it is a "Sealed Book," sealed up from the knowledge and wisdom of man, to point out the way that I shall fulfil it; was this demand to be made of him, he would be more at a loss to explain the Scripture, and make it true, how it can be fulfilled, without the visitation of my Spirit, to make the crooked paths straight before them, to bring men to the knowledge of their God, to know my ways and my decrees, that the whole earth may be filled with my goodness, that all may know the Lord, from the greatest to the least. This is impossible for Hann to explain, or the Bishop that he hath sent to; they cannot explain so clearly the truth of the Scriptures, in the part that stands for the end, as thou canst explain the truth of thy writings, that hath been fulfilled since ninety-two.

Now come to the words that Hann hath mocked as my severity, in giving a command to thee: and so have the Atheists mocked the Scriptures, where my threatenings stand; for I now tell thee, there is not any thing that Hann hath brought forward in mockery against thee, or thy Prophecies, but what is brought forward by mankind against the Scriptures, from the beginning to the ending; and as he hath brought forward the prophecies that are not fulfilled, and left those that have been fulfilled, perfectly so have the Atheists brought forward the Scriptures; for which reason they are so fast increasing; and there are many, that have good hearts, that are blinded and deceived by such artful writers, whom Satan's arts stir up at the first. But now I ask the worldly wise men, how they will convince

such men from the Scriptures, before the day comes upon them unaware? Let them see Hann's remarks on thy writings, how he hath mocked my saying, that the end of all things was at hand, that my kingdom of righteousness and peace should be established. This I warned thee of; but as it is not fulfilled already, he hath mocked thy visitation, judging it will never be, without discerning what I said should first take place, to awaken all nations. Now, as he hath mocked, that there is no fulfilment, because righteousness and peace are not established in the earth in so few years, what must men like him judge of the Scriptures, that are not yet fulfilled in so many years? For men like Hann overlook the progress of the Bible, in what manner the prophets prophesied of my coming, *first to suffer for the transgression of man, before I come in power to destroy the power of evil, and to be the Prince of Peace to all men.* This they do not discern from the Scriptures, nor *how the days were placed in the beginning, of the six days labour, before it came to the day of rest; but the days of labour I said should be shortened, as men shortened my life, by the malice of the devil.* But these things men do not discern, who draw their judgment as Hann hath drawn his; and so, from the Scriptures, no man upon earth can convince these men of infidelity, which is fast increasing, because the Scriptures being spoken some thousand years back, what the end should be, from the prophets that have not yet been fulfilled; from the Scriptures they never will be convinced, that they will be fulfilled. So marvel not in thy part, that I have spoken in the same manner to thee, as I spoke to the prophets of old; and that men should have the same room to mock, from dreams and visions, types and shadows, that I have placed in thee, and to thee, as they have from

the prophets of old; because, in the end, when they see thy prophecies come round, to their own shame and confusion, in a way they never discerned, and things go on to be fulfilled perfectly to the words that I have spoken to thee, but not as hasty as men expected; then thousands and tens of thousands will be as brands plucked out of the burning, and know the Scriptures to be the word of God, that what I spoke by the mouth of my prophets was spoken for the end; but if I had never spoken by the mouth of my prophets, that old things should be done away, and all things should become new; that there should be new heavens and a new earth, wherein dwelleth righteousness; and the rebuke of my people should be taken away from off all the earth; and tears be wiped from off all faces; if I had never spoken this by the mouth of the prophets, then there would be room for Satan to plead in men, to prove clearly that this visitation was not from the Lord; because they were promises that never were made before, then they might plead it was not the word of God to say, that the power of evil should ever be done away, and righteousness and peace established on the earth; but as it was foretold by the prophets, before my coming into the world, and I told them I came to fulfil their words, that I should come again in power to destroy their adversary, and bring in the redemption of man; yet, as years have rolled on and the fulfilment hath not yet taken place I now tell thee, from the Scriptures, men will never be convinced, who judge of them as Hann hath judged of the prophecies given to thee; and therefore it is the prophecies, that I have given thee, that will convince thousands in the end, when they see they have been mocked by unbelievers, in the same manner as the unbelievers of the Scriptures have mocked the Bible through; and when they see

from believers, that they have drawn a wrong and hasty judgment, as the believers in the Scriptures have drawn from them; so that in one likeness men will discern hereafter both will appear, the Atheists with the Scriptures like the unbelievers in my visitation to thee; and the wrong judgment in the believers will prove the wrong judgment, hereafter, that the believers in the Scriptures draw from them, from my saying, *it was finished,* without discerning the meaning of my words, that Satan's power was then finished over ME, when I gave up my life a sacrifice for man; for he could have no power over ME, when I come, in might, majesty, and glory, to claim the kingdom I died to redeem. But this men do not discern, and therefore they draw their judgment wrong, as the believers drew theirs, without discerning how I had ordered thee to mark what was hastening on, of wars and tumults, to fulfil the sign of the ten years. This they did not discern; and yet, in the end, they will see it clear; but if I had given all things in a straight line to thee, that believers could not be stumbled thereby, then it could not come round like my Bible, in a way and manner men did not understand; therefore I knew, as the Atheists had mocked the Scriptures, because they were not plain for men to understand them, so the unbelievers in my visitation to thee would mock my words and sayings the same. Therefore I said the mock of fools they first must bear, as I bore the mock of fools, when I became flesh, and dwelt amongst them: for as Satan worked in the Jews to point out a light to them, what I must do, if I was the Messiah come to be the Prince of Peace, they judged, at that time I must have shewn my power to be as a prince and a king amongst them, and to have redeemed them from the power of all their enemies. This was a light

that shined in darkness amongst the Jews; they discerned the ending, but not the beginning, what was prophesied of ME, that I had first to go through. And know I told thee, that the same light would now shine in darkness; that Satan would work in the minds of men to point out such light as to deny the whole; and now thou seest what light he hath pointed out, to say, if thy visitation was from ME the living Lord, the promise I have made of man's redemption, to be freed from the power of death, hell, and sin, that I have said my visitation was to warn you of my coming to do it at the last, Hann hath drawn his judgment, that it must be done at the first, without discerning all the other prophecies, that I said should be fulfilled, to bring the nations low; that I might be the desire of nations; that men may be looking and waiting for my coming, to free them from all the miseries they are surrounded with; and to cut off those that are hardened, that would not that I should come and reign over them. But this Hann hath no more discerned, what is to go on from nation to nation, before I come to make an end of sin, and establish everlasting righteousness on the earth; this is no more discerned by him, than the Jews discerned at my first coming, that I should be rejected of them, and be wounded for the transgression of man. But had it come to their wisdom, the words of the prophets could not have been true, neither could the words of David have been true; but this the Jews will never discern, *before thy prophecies come round to be fulfilled in a more clear and powerful manner than any thing that hath happened already.* Yet in the end, by the visitation of the my Spirit, and the fulfilment of thy prophecies, *I shall convince the Jews and Gentiles of the truth of my Gospel and the Scriptures,* that I came to fulfil them as I said. This I shall do

where the hearts are not hardened in sin, so that they have no desire of the knowledge of my ways, or to be delivered from the power of evil. Such there are amongst mankind, that will stand out to the end, and be cut off, having no desire to be convinced; but where the hearts are good in men, when they see the truth come on brighter and brighter, like the noon-day sun, they will have a desire to know whether I the Lord have spoken by thee.

And now I shall answer thee further of Hann. He hath went on to make the Scriptures appear, as he said of thy writings, low and silly; as he saith, that my dealings with the prophet were according to his capacity, of what men were in his days; but was it now that I was to visit, he judges it would be in language more adapted to the wisdom and understanding of this present age. Here thy thoughts are right, to inquire if I did not know what this present age would be, as my Bible stands for the end: here he hath condemned the Lord for want of knowledge. To thy thoughts I answer: it must be for want of knowledge in the Lord, to speak by the prophets what stood for the end, if it was designed for the succeeding generations to understand it before the end; then knowledge must be wanting in the Lord, of what those generations would be. So he must charge God for want of knowledge, or want of wisdom to know how to adapt the Scriptures to the capacity of men, that should arise in this present age. But now I shall call thee back to the age that was in the time of the prophets; and let men discern how the prophets were persecuted and put to death; and let them discern the prophets that prophesied of my coming: did they understand, in their days, in what manner I should come to fulfil their words? If they had understood this, then the Jews would not have sought

my life; had it been spoken plain for men to understand it, then they must have sinned against light and knowledge, and my coming must have been for man's destruction; for their hurt and not for their good. But what was spoken by the mouth of the prophets was no more adapted to the wisdom of men in their days, for them to understand all the words of the prophets, than it is adapted to this present age. For, if all the bible, and all that was spoken by the mouth of the prophets had been plain and easy to be understood, it would have given Satan greater advantage over them, to fill them with murmuring, and complaining, that they were not fulfilled—all the promises that stand for the end, to remove the evil and establish the good. This, I tell thee, like Satan's working in Hann, of its not being fulfilled, would have been his working in all ages; and so the Scriptures would be despised; therefore it was my wisdom to conceal from the understanding of men the meaning of the Scriptures, that stand for the end; for which reason, various things of blessings and judgments are mixed together, in a manner that men do not understand; and therefore they draw different judgments, according to the different minds of men. But however simple the Scriptures may appear to the weak judgment and understanding of men, and however foolish the types and shadows may be, let them know, as I began I shall go on. If I acted simply with the ages past, I shall act simply with the age that is present, that all men may discern in the end, that in one likeness I have went on. But I ask thee and all mankind, how I could be a God, the same to-day as yesterday and for ever, in whom is no variableness, nor a shadow of turning, if I turn from the types and shadows that I began with man at first? This wisdom in man, that Hann hath brought forward, is from

the devil, who worked in the hearts of men to have my ways appear foolishness to them; but had my visitation been to thee in a different way, and different language, in the highest learning that could be, without placing any types or shadows, any signs or landmarks, for men to walk by, in more eloquent language than ever was spoken by man, or ever spoken by the mouth of the prophets; then Satan would have worked another way in man, and brought forward the very scriptures I have mentioned to thee, to say, if it was of God, it would be in the likeness of the prophets of old, as I spoke to them from types and shadows; and the gospel would be discerned, that I spoke by parables, and the likeness of parables I compared the kingdom of heaven to; but what likeness of the scriptures, would be men's reasoning, was there now in all my visitation to thee? If it was to his judgment adapted to this present age, and in words and widom like the learned, then the judgment which men would draw would be, that from the learned all proceeded; for I now tell thee, that Satan will work every way to deceive mankind: and when the arts of Satan are joined with the wisdom of men, that their working is together, there is more subtlety and art; and, according to the wisdom of men, it shines brighter to deceive than Satan's wisdom when it shines alone. Look to thy Disputes with the powers of darkness, and Hann's Books, and then discern which of the two is most adapted to deceive the human race: and yet, from the folly of Hann, I shall shew plainly to mankind in what manner they wrest the scriptures, and how Satan blinds the eyes and darkens the understanding of men, that give theirselves up to be led by his will. This I shall prove by the judgment he hath drawn of the creation, and the fall. Let his words appear."

Hann's remark. He says, " The claiming the

promise claims our first attention. This promise is found, Gen. iii. 15. 'I will put enmity between thee and the woman, and between thy seed and her seed; it shall bruise thy head, and thou shalt bruise his heel.' This is the promise that Joanna pretends to claim, and the court with uplifted hands joins her in so doing. A few thoughts on the subject will evince, that only a literal meaning can be drawn from the text. First, the Lord was addressing himself to the serpent, and not to the woman; therefore what was said or intended was directed immediately to the serpent, and not to the woman; and to say otherways would be to charge the Lord with that disorder that man would blush to be thought guilty of, I mean directing his discourse to one person, and intending what he said for another. I would ask the advocates for this promise, if they (on mature deliberation) can suppose that Eve and the serpent thought as they do? That is, whether they understand, that while the Lord was apparently denouncing a curse on Satan, he was in reality giving a most gracious promise to the woman? This is certainly too great an absurdity to be admitted. Secondly, that the serpent, and not the devil, is here intended, is evident, from his being called a beast of the field; from which it is also clear, that prior to his punishment he was a beast of the field and not an angel, as some have supposed. Thou art cursed (not above every angel or devil, but) above every beast of the field; his going on his belly also is applicable to the serpent, but not to the devil; unless it be supposed, that the devil goes on his belly: for the curse is, upon thy belly shalt thou go. His punishment being to eat the dust also corroborates the same sentiment; unless we suppose, that Satan feeds on dust. The term of the sentence also unites in support of the same: all the days of thy life; not

for ever and ever, (which would have been most proper, if it had been Satan) but for the term of life. The remaining part of the sentence also, in the 15th verse, is very applicable to the serpent, but not to the devil: I will put enmity between thee and the woman, and between thy seed and her seed; it shall bruise thy head, and thou shalt bruise his heel. This, between the woman and the serpent, is most literally fulfilled; there is a settled enmity between man and the serpent; the serpent bites the heel, or endeavours so to do, and the man turns and treads upon his head."

In another pamphlet, speaking of the prophecies, he says, "Was I not angry at such blasphemy I believe God would be angry with me."

THE ANSWER OF THE SPIRIT.

"Out of his own mouth hath he condemned himself; because it is the God of this world, that hath blinded his eyes, whose anger he fears and dreads; but the greatest blasphemy, that can be spoken against the Creator of mankind, is spoken from his judgment of the fall, to dishonour God, and free the old serpent, which is the devil. Now come back to the creation, in what likeness man was created at first—In the image of God created he him; male and female created he them; and God blessed them; and God said unto them, Be fruitful, and multiply, and replenish the earth, and subdue it, and have dominion over every living thing that moveth upon the earth. And God saw every thing that he had made, and behold it was good. Then now let men answer, from whence comes the evil? But thou sayest in thy heart, Hann hath placed the evil to be in the serpent, whom I created for man to have dominion over. Then now I answer, from a judgment like his he hath condemned his Creator with lying, with art, and deceit, with unjust dealing, and unjust sen-

tence; first to give a command to man, to pronounce death upon him if he broke my command, next to give wisdom to the serpent, and make him a mouth and voice to betray, and then to pronounce a curse upon him for the very thing that I myself had done in him. So marvel not in thy heart of any thing he hath condemned thee with, or the Spirit that visits thee; because, I tell thee, it is a thing impossible for any being to be made worse, or condemned with more cruelty, more injustice, art, and deceit, than he hath condemned his Creator, in the beginning; for then my curse upon the serpent must be for doing the thing that I myself had done in him; and to man I must act deceitfully with him, and gave him a command with a design to betray. Then I ask thee what salvation any man can depend upon, from such a God as he hath represented? What dependence, or what trust of his justice, mercy, and truth, can he rely upon from such a God, who betrayed man in the beginning, and then cast the blame upon him for being betrayed; who spoke in the serpent to act with deceit, and then pronounced a curse upon him through hypocrisy, to screen that deceit from the man, that he might not know the Lord had done it? I tell thee, he judges God to be another such as himself.

Here thou sayest, my answers are harsh; but I tell thee, it is the perfect judgment he must have drawn of his Creator, in the beginning; then what trust can be put in such a God, to be saved by him? Now I shall answer his own words. It is the old serpent, called the devil, who is the God of this world, that hath blinded his eyes, and hardened his heart against his Creator, whom he must judge will be angry with him, if he casts the blame on the devil, to use the subtlety and art to betray in the beginning. And I shall

answer thee farther, from his saying, if it was meant the devil, he must go on his belly as the serpent does. To this folly I shall answer; the shadow was to the serpent, as it was in that form the devil betrayed; but the substance is in him, that in the end I shall cut off his power, to have no more footing upon the earth, than the serpent had feet to walk upon. But I now tell thee, like his judgment of the creation and the fall, mockers and despisers of the scriptures have drawn theirs, to bring them into contempt; and it is through hypocrisy, with the subtlety of Satan, that he hath made any profession, that it is for the honour and glory of God, that he is now come forward to write against my visitation to thee; therefore let him boast no more, that he is speaking for the glory of God, or the good of mankind, in what he is now coming forward to do; for an atheist, that denieth the scriptures, doth not dishonour God as he hath done; but was I to demand of him what he judges of his Creator, in the beginning, from what he hath asserted concerning the fall, what answer could I receive? Thou answerest thou canst not tell, without he answers, it is to free the devil, that he hath drawn such judgment: and to free the devil such judgment is drawn, to cast the blame on the Creator; for in one likeness as he began to condemn his Creator, just so he hath went on. Let his words appear."—

Hann, in his letter to the bishop, condemns me for saying, the word of God is as a book that is sealed, so that neither the learned nor the unlearned can read, (that is to say understand it.) These are his words.—

"Whoever believes this doctrine, my Lord, is an infidel; for infidelity is a belief, that the scriptures do not contain the revealed will of God; which they cannot do, if the bible is a

sealed book; for to be sealed and revealed is a manifest contradiction. But the doctrine, my Lord, is also big with blasphemous reflections on the wisdom of the Deity; for it must be very absurd for God to have the scriptures written, if none could understand them. The absurdity therefore and blasphemy of this doctrine deserves the severest treatment. This, my Lord, is not destroying the word of God by piece-meal, but is laying the axe at the root of the tree. In a late publication, Joanna complains, with much pretended concern, against a certain society, for expunging from the bible certain parts of it. But, however just and commendable such a complaint may be in christians, it is in infidels notorious hypocrisy; for, while those are only pruning the tree, these are destroying it root and branch. And this is done by every one who says, or believes the bible is a sealed book. This is not all; Joanna, in saying the bible is a sealed book, is much worse than an open infidel; for while he reflects only on the blindness of man, she casts an odium on the Deity, and indirectly charges him with the greatest absurdity."

After the above was brought to me, I was ordered to write to Hann, and to point out different passages of scripture, and demand his explanation of them. A friend of mine carried the letter to Hann; and, in conversation on the bible, he pointed out a passage therein, and asked him to explain it. Hann said he could not; he did not understand the meaning himself; but others might. My friend desired he would tell him of any person likely to explain it. Hann answered, that he did not understand it himself; neither did he know any one that did. Three weeks after, my friend called upon Hann again, for his answer to my letter. He said, it was not ready; but he would read to him as far as he had gone.

It contained very little else but a repetition of things he formerly asserted; and my friend told Hann, that that was not what was wanted: his opinions and assertions were nothing; it was his answer to the scriptures that was demanded. He replied, that he did not understand them; neither would he give any answer to them.

THE ANSWER OF THE SPIRIT.

"Now, from his answer, he hath acknowledged, that he cannot understand the scriptures; and to try and prove, that he went on to condemn ME, I ordered thee to make a demand of him, to know, whether he could explain the scriptures, or whether he condemned God with absurdity. Now, as he hath owned, that he cannot do the one, he must acknowledge he hath condemned God with the other; for after the manner of his words is my speaking to thee. And now out of his own mouth will I condemn him, that it is he and not thee, that is cutting off the scriptures root and branch; because the root of the scriptures is in the beginning, when I laid the foundation of the earth, and created man in it. Know what I said to Cain, after the fall: If thou doest well, shalt thou not be accepted? and, if thou doest not well, sin lieth at the door. Here was the root in the beginning, that I laid for man; but this Hann hath cut off, and laid the axe to the root, that the Creator of man was the root of the evil, and from that root the evil branches sprang, which he is now cutting off, as all to be evil, that proceed from God. Then now I ask thee, where a man like him will fly, to find mercy, justice, or truth? For, in a judgment like his, the evil must come from the Lord. Therefore he hath turned the things upside down: he hath put bitter for sweet, and sweet for bitter: he hath called good evil, and evil good: but

what will such a man do in the end, if he do not repent before it is too late? Can he expect to find mercy or favour with a God he hath so disgraced, so dishonoured, and wrongfully condemned? Therefore marvel not in thy heart at any artful invention, or subtlety of working, that he hath brought round to condemn my visitation to thee; because, from his own words, he hath condemned the Lord throughout the scriptures; calling it absurd in the Lord, from the manner they are revealed; for he owns that he cannot explain them; neither can he point out a man to do it. Therefore his words I shall turn back upon his own head, that he is much worse than an open infidel, to cast an odium on the Deity, and indirectly charge God with the greatest absurdity, from the manner the scriptures are revealed, as he allows they are sealed up from his knowledge to understand them; and thou knowest from the learned, that they have owned they are beyond the understanding of men. But dost thou marvel that a man like him should come forward to condemn thee, when he hath with such blasphemy condemned ME? But this proves the truth of my words to thee, that the rage of hell is bursting in man; and therefore I ordered thee to contend with the powers of darkness, and pen his words against the Lord; for I well knew thou wouldest see his fury break out in that likeness, in men that he could gain to join with him; but all will find, in the end, that that old serpent was the devil, who tempted Eve in that form; and he well knew there was a curse pronounced against him; therefore it is said in the Gospel, when I became flesh and dwelt amongst men, and cast out devils, as a type and shadow of the end, they knew that a time would come, when they should receive their punishment, as well as man; and therefore they answered, Art thou come to torment us before

our time? Know what I said in my Gospel—the devil was a liar from the beginning; because it was with lies he betrayed; and this they will all find in the end, that it was the devil that spoke in the serpent, to betray the woman; and then worked upon Cain to destroy his brother; because he was at enmity against God, and worked enmity in Cain against his brother, that feared the Lord; and so he hath went on to this day. But let men consider, though Satan's reign hath been long, to prove my justice in the end, to cast him out of heaven, and cut off his power in the end; yet men who sought my favour and obeyed my commands had not long in this life to bear with his temptations, nor the persecution that sin hath caused; but those that were hardened, and joined with their master, let them not lament that they must suffer with him. Now come to his other observations."

Hann says in his book,—" Joanna and the " sealed are to chain down Satan, when the mil- " lennium commences."

He likewise brings forward the words of the Spirit—" I am in the woman's form." From this he says, " Christ has changed his sex, and " is made a woman."

I shall here insert the passage he hath drawn this judgment from.

" But all shall see the mystery:
The WOMAN here I'm made,
That Heirs of God you all may be—
Oh men, be not misled!
When first I came it was as MAN,
And of a WOMAN born;
But as the sword went through her soul,
I NOW AM IN HER FORM,
For to fulfil my Father's will,
And make your bliss complete;
I am the HELPMATE HE did mean—
The mysteries all are great."

THE ANSWER OF THE SPIRIT.

" Now I will shew thee the folly that is in mankind, where they give themselves up to Satan's will and working; by him they are led away captive and blinded, that, in seeing, they cannot see, and, in hearing, they cannot understand; therefore, as I said by the prophet, they stumble at the noon-day sun; so at the noon-day sun he is stumbling here. For now I ask thee, where is the man, that can explain the words which he hath mentioned? Doth he not say, that thou and the sealed people are to chain down Satan? This is the judgment he hath drawn from thy writings, and the manner that he hath understood them. Now, from his judgment, the whole power must be in thee and the sealed people, to accomplish this great work, which he hath said of man's redemption; then now, from a judgment like this, what need of my power, or my visitation, or my saying I was made the helpmate to accomplish the whole, if he gives the power to thee and the sealed? A power thou hadst never a thought of; but a power I have told thee that I shall do for them in the end; therefore I said it was my power, not thine, that must be the helpmate in the end, to fulfil the promise made in the fall. But had I not spoken in that manner, then, I tell thee, as weak and as foolish a judgment, as Hann hath drawn, might be drawn by the sons of men; but when I have told them it was ME and not thee, they can ascribe no power to thee; and therefore out of his own mouth is he now condemned. How will he answer, to prove the thing is to be done by thee, when he hath brought forward my words and my saying, that it is to be done by ME? Now, if he cannot understand the meaning of words, that are so plain before him, he can never under-

stand the meaning of the scriptures. — Now come to the scriptures: 1 *Corinthians*, vi chap. "Know ye not, that your bodies are the members of Christ? Know ye not, that your body is the temple of the Holy Ghost, which is in you, which ye have of God, and ye are not your own? For ye are bought with a price: therefore glorify God in your body, and in your spirit, which are God's."

Ezekiel iii. iv. chapters.

"Where is the man who can answer, in a temporal sense, how my body can be divided, and placed into so many members? Yet, in a spiritual sense, all are members of Christ, that are in Christ; now perfectly so is my saying, *I am made the* WOMAN, *and come in her form:* not in a *temporal sense am I* EITHER, *but in a spiritual sense I am* BOTH. *In the Spirit* I have visited thee, and *in the Spirit* I have spoken within thee; and I now tell thee, it was my Spirit speaking so powerfully at Bristol in thee; it was I that gave strength within thee, when thou feltest power and strength beyond thyself: but where was thy strength when my Spirit left thee? In thy heart thou answerest, none. Then now I ask, where is thy accuser, that can prove my sex was altered, by my visiting thee in the Spirit? My Spirit is one, my power is one, whether it be to a man or a woman; but the reasons I have told thee of the end, why all my powerful visitation shall be in the WOMAN, to make known my coming in glory, that no *man* may be placed as the MESSIAH, for the redemption of man; and, *as the promise was made to the* WOMAN, *in the* WOMAN *it must be pleaded.* But however great is the folly of this man, and however foolish is his discernment, I have brought it to the scriptures, to confound such reasoning in others; for in like manner is the reasoning of the atheists: all that

is spiritual is made temporal by them; for which reason the scriptures are turned to ridicule; therefore I directed thy hand to scriptures where the mockery of man is great, and where no man can understand the meaning, why it should be said to a prophet, "Eat the roll, and go and speak to the house of Israel."—"Of what use," say they, "could eating a roll be to a man? or what knowledge could he derive from that?" Here are reasonings strong in men, to mock the prophets, without having any knowledge of my ways, or my decrees, that, by my commanding him to eat the roll signified, that *my Spirit should be within him, my words should be within him, my directions should be within him,* when I sent him to the rebellious house of Israel, to warn them to repent, or I should destroy them. And all the signs I set by the prophet, were signs to the house of Israel, what should befal them hereafter.—"Son of man, take thee a tile, and lay it before thee, and pourtray upon it the city, even Jerusalem, and lay siege against it, and build a fort against it, and cast a mountain against it." Here were types and shadows, that I commanded the prophet to set signs to the Jews, to shew them plainly what should follow them and their city, if they went on hardened and were rebellious: and let men discern, how they went on rebellious, and what followed them: and now let them look to the present time, and discern the standard in the Jews, that however greatly men mock the scriptures, and do not believe, in the days that are past, that things happened as recorded therein,—of the miracles I wrought in Egypt, and all the miracles I wrought by the prophets; yet, now let them look to the Jews, and discern the prophet's words, how the siege *was* laid against them, and what mountains *were* cast against them, *that they have never yet had power to surmount and get over.* Let them discern, how the siege was laid with

trifling things, by the prophet, of an iron pan,—"And set it for a wall of iron between thee and the city; and set thy face against it, and it shall be besieged, and thou shalt lay siege against it: this shall be a sign to the house of Israel." Now, as men mock my ways and my directions to the prophet, in dealing with men after the manner of men, and setting signs according to the wisdom of men, to place them plain before them; let these despisers and mockers look and wonder, how these signs, that were set by the prophet are now made manifest, and fulfilled in the Jews: and let them answer, what words, or what signs could be set plainer before them, to compare the likeness together,—how they were besieged by their enemies, as strong as the strength of iron, that when made strong no man can break; and a mountain cast so high, that they could never get over. But, as the prophet, for types and shadows, was ordered to bear the iniquity of the house of Israel and of Judah, *so was the iniquity and transgression of men cast upon* ME, *when I gave up my life for their transgression.* So, what was done as a type and shadow, in the prophet, *was afterwards fulfilled in* ME, when I suffered, the just for the unjust; and died, the innocent for the guilty. Now, perfectly as I was made the PROPHET, to suffer the whole, to bear the iniquity and transgression of man, that by my stripes they may be healed in the end, perfectly so I must be made the WOMAN, to avenge you of the adversary, that betrayed in the beginning. And men may as well say, that I was the PROPHET EZEKIEL, as to say, that I am the WOMAN. All are but types and shadows. And let men answer, where is the woman, that hath strength and power to destroy her adversary? Where is the man, or where is the woman, that had a knowledge of the promise, how it was made, or how it would be fulfilled? Is it not said, I will put enmity between

thee and the woman? Then, if I put it, I must fulfil it: if I spoke it, I must accomplish it; and, as the woman's right, I must come in power and glory to avenge her of her adversary, and bruise his head. Because the power is not in her to fulfil the promise I made; and, therefore, it is I the Lord, that spoke the word at first, must fulfil it at the last. But, *as the promise was made to the* WOMAN, *in her form, as her right, it must be pleaded and fulfilled:* for, as I have placed all things after the manner of men, that is placed amongst mankind, so, in like manner, I have placed the scriptures. But let no man exercise himself in things that are too high for him; nor think more highly of himself than he ought to think; therefore I told thee of the title of the book—Here is wisdom; let him that hath greater answer it; but what wisdom canst thou see in him, that is thy accuser?

And now I shall answer thee further, from his saying, if I permitted Satan to deceive thee once, he might deceive thee often, and be deceiving thee now. Here is folly in the man, to suppose I should permit Satan to go on to deceive thee, because I permitted it to try thee, and to confound men and devils in the end. Know what I told thee—Satan was the great accuser of the brethren; and so, in like manner, he accused thee; that when I justified thee, Satan condemned thee; and therefore I permitted him to try thee. And so I have told thee of Job; when I justified him, Satan condemned him; and in like manner were his accusations against Abraham; that if he was put to the trial of what was not for his own happiness, he would not obey my commands; therefore I said I would tempt Abraham, to try him if he would obey. Here I have shewn thee concerning the just, why I permitted them to be tried in various manner: Jacob was tried by his bro-

ther, and by his father-in-law, and by various ways; and Joseph was tried: and, I have told thee, that Satan is by all in accusations, as he was by Job, saying, *Let them be tried, and they would depart from* ME, *or murmur against* ME. Therefore, to confound the adversary, in all ages the best of men have been tried in various ways.—But now I know the thoughts of thy heart: thou sayest within, a man like Hann will condemn my ways, in suffering the just to be tried, to please the adversary of mankind. To thy thoughts I answer: it is not to please him, but to shame and confound him, when I come to make up my jewels in man; for Satan's pleading would be like the angels that fell; and this hath been his pleading, —*Let men be tried, and they would rebel.* Therefore I have permitted the best of men in all ages to be tried by various ways and temptations; some by afflictions and disappointments in this life, to prove the love of men, that, though they suffer for a while, they do not rebel in heart against ME. And now I tell thee, it is impossible for any man of true wisdom, that hath any belief in the scriptures, to condemn my ways and my wisdom, in trying thee to prove thee, before I ordered thee to publish to the world. And now I ask thee, to what use was my trying and proving Abraham? Was not the heart of the man known to ME, before I tried him? *But could his adversary be confounded, before I had proved him?* Now perfectly so was Satan's working to condemn thee, when I justified thee; and so is his working in mankind; and this was known to ME before; therefore, to confound thine accusers, I permitted Satan to try thee. But he that condemns my followers, that I have permitted to be tempted and tried, must condemn every just man upon earth. Little do men know in what manner was Satan's working concerning the prophets; or what made Jeremiah

cry out in the bitterness of his soul, that I had deceived him, and he wished for death; little dost thou know what made Peter sink, when he launched into the great deep: he saw ME walking upon the sea; and, had not Satan worked fears in him, his faith would have kept him up, knowing, if I had power to walk on the sea, I had power to keep him from sinking. And now I ask thee, what power tempted Peter to deny ME, after he had said, If I die with thee, I will not forsake thee? And yet, thou knowest, he denied ME, when I suffered Satan to tempt and try him. Therefore let no man say I do not suffer the just to be tried: for the type of Job is deep for all. And let men discern to whom I spoke, when I rebuked Peter, and said, Get thee behind ME, Satan; for thy words are an offence unto ME: thou savourest not the things which are of God, but of men. Did I speak this to Peter, as a man, or to the adversary, that was tempting him? Was not my answer to the devil, that he should tempt him no more, but leave Peter to submit to my will? Could men understand, from my gospel, the manner I rebuked the tempter, when working upon Peter, and how I spoke to him on the seas, and how all the holy men of old were tried, they would not marvel, that I tried thee; neither by wisdom can they condemn my ways; for where is my servant, or where is my chosen, that was never tried, and tempted by the devil?

And now come to the scriptures, that I have answered and explained to thee. Where is the man, by wisdom, that can explain why all these types and shadows were placed, and why the knowledge of the scriptures was concealed from the understanding of men? This by wisdom they cannot do. But was all put in a straight line for men to understand, then Satan's words would have been true in the temptations of the

fall, that men were placed as earthly gods, to have all knowledge given them; but this, I have told thee, will not be, till I come to destroy his power, and reveal the mysteries, that are concealed from man; then will the words of the prophets be fulfilled, for the knowledge of the Lord to cover the earth, as the waters cover the sea; and then will my wisdom and my decrees be made manifest and known unto all men; and what now shineth in darkness will then be made bright as the noon day sun; because darkness will be done away, and the true light will shine to man. And now come to Hann's remarks on my severity."

He says, " If Joanna is to be believed, her visiting Spirit, which is her husband, is a very hard master, and exceedingly severe. — What I wish the reader to notice is the severity of Joanna's husband."

The above remark Hann hath made on the command given to me concerning my trial, in the book called *What manner of Communications are these*, pages 5—10.

THE ANSWER OF THE SPIRIT.

" My inquiry is first to thee, whether thou judgedst any severity in ME, from the command that I gave thee? Didst thou not judge it right in thy heart, if thou disobeyed, for ME to take from thee the promise of blessings, that I had made to thee, and for ever to be lost to the great happiness, that I said I was coming to establish, if perfect obedience was found to do my will? Didst thou judge my commands were harsh, or severe, in what I had commanded? In thy heart thou answerest, no; but thought thou shouldest justly merit my displeasure, and lose the blessings I had promised, if thou wouldest not obey my command in so trifling a thing. This was thy judgment, that stands in print; but thou

never saidst that thou judgedst ME harsh, or a hard master, or severe, in giving a command to thee. Then now let him that reproves answer, whose heart, or whose spirit is most likely to be led by the Lord, to be willing and obedient to his commands, and condemn themselves, if they break it; or who is most like the devil, in his temptations in the beginning, and the hardened manner that men have went on to commit sin, and condemn the Lord for punishing them for the evil of their sin? And from a judgment like his, the scriptures have been marked with contempt by the Atheists and Deists; and in their likeness is his heart; for, it is impossible for any man to mark my giving a command to be hard and severe, as he hath marked it, without condemning his Creator, in the beginning, as Hann hath condemned ME; for, whether a man condemneth by parables, or whether he condemneth in plain terms, the condemnation is the same. Know, in parables I spoke, when I condemned the Jews; and so in parables hath he condemned the scriptures throughout. Now come to his other observation."

Hann says, "If we read the 14th and 15th pages of *What manner of Communications are these*, we shall find the bridegroom charged with leaving his bride; and that without any provocation, and suffering the devil to throw her into the greatest agonies and torments imaginable; and it was a long time before he returned, and then not without vollies of prayers and floods of tears: this is a little repugnant to conjugal affection."

THE ANSWER OF THE SPIRIT.

"Now I shall shew thee plainly, from his own words, as I told thee of parables, that stand by the prophets, to shew the iniquity of the house of

Israel, so by parables they were condemned; as a treacherous woman departing from her husband, so was the house of Israel compared, as departing from their God. And now I tell thee, in that perfect likeness Hann hath brought forward his parables, to condemn the scriptures. Let men discern how I compared myself to a Husband and to a Bridegroom; and what were my promises made to the house of Israel, if they obeyed my command, in the chapters that I directed thee to send to him, where my promises stand great, and my threatenings severe. This, in like manner, is mocked by the Atheists, as he hath mocked my sayings to thee; that I forsook them, as Hann says I had forsaken thee; for in like manner as he hath mocked, so in like manner have the Atheists mocked the scriptures, that I demanded of him to explain.—'Thy Maker is thine Husband, the Lord of hosts is his name; and thy Redeemer the Holy One of Israel, the God of the whole earth shall he be called.'*

"From these words the same observation is made by the Atheists, as Hann hath made by thee, or my visitation to thee. After the promises were made, what love, or what affection did I shew to the Jews? is the inquiry of the Atheists, who see them as an outcast nation; and all the scriptures, that I pointed out to thee, to demand an explanation from him, are in like manner mocked by the Atheists; and so in like manner they are mocked by him. For, I ask thee, how he, or any man, can explain these scriptures, to believe them the word of God, and not discern, that I forsook them, and did not fulfil my promises at that time? Therefore, if he doth not allow, that these scriptures will be fulfilled in the end, he must mock the scriptures, and my sayings to the prophets, much greater

* Isaiah, LIV. 5.

than he can mock my leaving thee for a short time; because thou knowest, it was but as it were for a moment, that I left thee, to be tempted and tried by the devil; but how soon was my loving kindness turned unto thee, to free thee from his power, arts, and temptations! But know what I have told thee before, he that condemneth my ways, in permitting the devil to try my friends, must condemn the Scriptures throughout, as he hath done; therefore I shall turn back his words upon his own head; for his discernment of the scriptures is no better than his discerning of my visitation to thee. For, as he saith, as soon as thy writings are united with the scriptures, they quarrel with one another; perfectly so is his observation of the scriptures, where he condemns ME in my visitation to thee, in giving a command, or in leaving thee for a while; and perfectly so he must quarrel with the scriptures, and condemn my ways and my decrees, because I have told thee, that in one likeness both stand together: and where is the Christian that was never tried and tempted by the devil? But I ask mankind, why it should be said in the scriptures, that he should be cast out? Why did I die to redeem man from the power of death, hell, and sin, if the devil had no power to tempt any, but such as were willingly led by him, and give themselves up to his will? If the followers of the Lord, and those that have the desire in their hearts to be freed from evil, were never tried and tempted by the devil, then my casting him out, to cut off his power, would be unjust; and my sentence must be unjust, to say, that the rebuke of my people should be taken away from off all the earth, which I have told thee is the devil; and not only their rebuke, but the disturber of their peace and happiness; for which reason my sentence is just: therefore I said, hell should tremble, for I should chain the rebel down. But how

couldest thou be a judge of the different spirits working within thee, and the different feelings of thy own heart, if I had never permitted Satan to try thee, that thou mayest be a clear judge? And know, without ME thou couldest do nothing; and without ME thou hast no knowledge of any events that should take place. But here, I tell thee, in Hann is Satan's working, as an angel of light, to condemn my ways, through hypocrisy; because he hath made a profession of religion, in bringing forward my saying, "What is a man profited, if he gain the whole world, and lose his soul?" This is being a wolf in sheep's clothing, that I ordered men to beware of; for I said, Within they were ravening wolves: and this I shall plainly prove before thee; because the subtlety of the devil, when he worked in the serpent to betray Eve, was not so greatly to my dishonour, or to disgrace your Creator, as the subtle manner this man hath worked round, to make my ways appear contemptible. For there is not an infidel nor an atheist in the world, that ever wrote against the scriptures in so artful a manner, to condemn my ways and my decrees, as the arts of Hann have done; for, in a judgment like his, the whole bible is condemned throughout; and for that end it is designed; for here is Satan's working through hyprocrisy, which is worse than an open enemy; because it is a cunningly-devised fable, and doctrine of devils; for it was a cunningly-devised fable, worked on by the devil to cast the blame of the fall upon your Creator; and it is a cunningly-devised fable to condemn the scriptures, from the very thing that he hath condemned in my visitation to thee; for as thou ponderest in thy heart, that, as I gave commands to thee, I had given commands through the scriptures, just so will every one that hath a knowledge of the scriptures discern, that they are condemed by this cunningly-devised fable; because the likeness stands

together; and whoever supports and encourages a man like Hann, must be an enemy to God, and all his ways and decrees, and be another such as himself, however great may be his profession of religion; for here the tree is known by its fruit: and what but thorns and thistles can be proved from his works? Now come to his sayings of the bible, and I shall answer them."

Hann says, "The writings exclaim against the bible, and the bible condemns the writings."

"I answer: where will he find thy writings exclaim against the bible? Have I not told thee the scriptures are the written word of God; that what I have said I shall fulfil; that not one jot or tittle shall fall to the ground, till all be fulfilled, which I told thee I am coming to fulfil? Then where is the man who can prove that assertion, that in any of my visitations to thee, or any judgment thou hast drawn of thyself, that thou hast spoken against the scriptures, when I have asserted them to be true, and that the whole shall be fulfilled? Where is the man who can prove the bible is against thy writings, if I come to fulfil them, as I have told thee? This cannot be done by man. Now come further to his words."

Hann says, "The bible says the writings are a cunningly-devised fable, and the doctrine of devils; the writings say, the bible is full of contradictions."

"I answer: In a judgment like his, full of contradiction the bible must be; because, from the beginning, he hath freed the devil from being the author of any evil; and so his judgment is the doctrine of devils. But now come to my answers, and what I have revealed to thee, that there is no contradiction in the scriptures; because it is the scriptures I shall fulfil, and cast out devils, with all their doctrine, that they have worked in the hearts of men to despise and look upon as cunningly-devised fables; but I shall

make the fables true, and all the crooked paths I shall make straight in the end, and fulfil the scriptures that I have demanded of him to explain; but, without the fulfilment, contradiction must stand in the scriptures; nevertheless, this contradiction is in men, that deny the fulfilment thereof."—

Hann says, " The bible professes to be light, the light of life; the writings declare it to be total darkness, unintelligible, and not to be understood."

" I answer: The bible not only professes to be light, the light of life, but in *reality* it is so. The *prophets were a light to the people of old,* to set before them good and evil, and to teach men what they should do to be saved. But the mysteries, that stand for the end, would have been of no use to them; for it would have been of no use to them to see a light, *that was not to shine in their days; neither was it designed for their days; but the light, that was required of them, was placed before them,* if they would walk in that light. And, *so the light of my Gospel, my coming to suffer for man, to bear the transgression of the fall, was given by the prophets;* and, *to them that believed I was a true light of salvation, to give them a greater light than they had seen before;* for as I came to fulfil the one, I promised tocome again in power to fulfil the other, as I have explained it to thee already. So that the scriptures *have been a light to all them that walked in the light, and a light that led them to life everlasting.* Thus there is no contradiction in the scriptures; but the contradiction is in mankind, who often wrest them to their own condemnation, as Hann hath done: and contradictory men must make them, if they say they will never be fulfilled; because the knowledge of the end, in what way they will be fulfilled, is scaled up from the understanding of men; neither were they designed to be revealed, till the time drew near

that I should come in power to fulfil them. For as all the mysteries of the Gospel, and the way that the words of the prophets would be fulfilled, concerning my birth and death was concealed, before I came to make it clear before them, perfectly so stands the end, the way the words of the prophets will be all fulfilled; and the meaning of their words, that stand for the end, and the meaning of my saying, the woman had wrought a good work on ME, and what I likened the kingdom of heaven to, from the parables placed in my Gospel; as this was sealed up from the knowledge and understanding of men, before I come to make it clear, and point out a way I shall fulfil the promise made in the fall, when I come to cast out the adversary that betrayed the woman at first: *all these things were sealed up from the knowledge and understanding of men;* but every crooked path shall be made straight before them, and what is darkened to the understanding of men I shall enlighten and make clear to them; so that *the scriptures will be no darkness to men in the end;* for, *what is concealed from their knowledge is for the end.* But, from the judgment and wisdom of mankind, who suppose the scriptures will never be fulfilled, that all was finished when I died on the cross; such judgment makes the scriptures unintelligible to thousands, who read and discern that they have not yet been fulfilled, according to the words spoken by the prophets, or my sayings in my Gospel, and what was spoken by my disciples after ME, have never yet been fulfilled. Therefore those who judge all was finished, and the scriptures were closed, darken council without knowledge, and make the scriptures unintelligible to mankind, that are led away by such errors in men. But let them know this is not done by my visitation to thee; because I have told thee the scriptures are true, they were spoken by the God of truth, who hath power to fulfil, and will ac-

complish according to his promise. Therefore it is impossible for all the arts of men and devils to cause unbelief in *every mind;* for then *the scriptures could not be fulfilled, for men to be waiting for the coming of their Lord,* or *for* ME *to be the desire of nations;* all my parables must fall to the ground, if unbelief was found in all. But, from the shadow that is begun, they will find the substance to hasten on, till all my sheep are brought into my fold; and then they will find the good Shepherd to appear. But were not the days to be shortened, as I said in my Gospel, no flesh living would be saved, when I come in power at the end; for then the world would be like the antediluvian world of old. Infidelity is fast increasing in *this nation,* and *all other nations;* for ye know not the minds and hearts of men, nor what has been their minds from this war: the Romans, that put their trust in the pope and priests, seeing their power is cut off, that they have not power to save themselves, this worketh upon the minds of thousands not to believe in their power, as they were taught to believe; and having no other religion taught them, they turn to infidelity, not to believe in any superior power at all. For here Satan hath power to work; and so his working is strong in the nations abroad, and at home; and were things to remain as they are, and all to be settled according to the wisdom of men, *all lands would be filled with infidelity,* and become, as I have told thee, that no flesh would be saved. But, as I said the days should be shortened, they shall be shortened; for I have begun, and will make an end. But what redemption could come to man, from the fall, to be redeemed from the power of death, hell, and sin, if unbelief was placed in all? From Hann's observations I shall confound gainsayers, and condemn thy accusers. For, without the visitation of my Spirit, they cannot prove the scriptures true; because the fulfilment must begin, before I come in power, to make an

end; and the things I have revealed to thee, and the meaning of the scriptures, that I have explained to thee, is the beginning of the fulfilment of my words, and the words of the prophets."

As Hann returned no answer to my letter sent him, January 21, I was ordered to send the following letter.

Mr. Hann, February 23, 1811.

Whether you will hear, or whether you will forbear, whether you will answer, or whether you will not, this is a command of the Lord given to me, to demand of you an explanation of the scriptures I sent you in my last letter; and if you cannot explain them yourself, point out to me any man upon earth that can explain them. And a further demand is made of you, where you will prove it is said in my writings, that the sword, plague, and famine, should go through this land, in 1810? and where it is said, that the millennium would take place in 1811? or where it was fixed to take place in 1807? or where you will prove, from my writings, any time fixed that the millennium would take place? This demand is made of you to prove your assertions, from my writings, or acknowledge yourself the inventor of those falsehoods, wrongfully to accuse whatever spirit you judge me to be led by. If it be of God, then you have invented them to cast an odium on the Deity; but whatever spirit I am led by, you have wrongfully accused and condemned it. An immediate answer is required of you.—

From

JOANNA SOUTHCOTT.

The following passages of scripture were pointed out for him to answer: *Isaiah*, chapters ix, xi, xxv, xxxv, xli, xlii, lii, liii, liv, lv, lx, lxv, lxvi; *Daniel*, vii, ix, xii; *Jeremiah*, iii, 14th verse; *Obadiah*, 21st verse; *Joel*, ii, iii; *Haggai*, ii; *Micah*, iv; *Malachi*, iv; *Matthew*, v; *St. John*, xvi, xx.

A further explanation will be given in another publication.

This taken from Joanna Southcott's mouth by me, ANN UNDERWOOD.

Witness, JANE TOWNLEY.

March 1, 1811.

Price One Shilling.

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A

CONTINUATION

OF THE

CONTROVERSY

WITH THE

WORLDLY WISE.

THE world by wisdom know not God, neither do they know his ways, or his decrees; for his footsteps have been hid in the great deep, and his paths past man's finding out. And, as the professors of religion have brought forward the Scriptures, affirming that they are already fulfilled, which strengthens the Atheists in their unbelief, who clearly discern they are not fulfilled; by these errors thousands are stumbled, as some do not believe there is a God to reveal his will to man; others believe there is a God, and that the Scriptures contain his written word, and yet they deny the fulfilment thereof; others say they are already fulfilled, that all was finished when our Saviour expired on the cross, and deny any further revelation to be given; and it is to convince mankind of these errors, that the controversy of the Spirit is held out to man.

But, as a professor of religion hath advised me to contend *only for that faith, which was once delivered to the saints*, I answer, that is the

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faith I was brought up in, and relied upon. The love of God, which was in Christ Jesus, was deeply impressed upon my mind and heart, to trust in him for my Salvation; but when visited by the Spirit of Truth, according to our Saviour's words in his Gospel, that HE said should come to guide us into all truths, and to teach us things to come, which is the Comforter spoken of, to come in the end to call all things to our remembrance, that was delivered to the saints, and to warn of the fulfilment of the Scriptures, that the time was drawing near when the Lord would fulfil his Gospel, and what was delivered by the holy men of old, both from the prophets and the apostles; and being warned that the time was hastening on for the Lord to fulfil their words, this opened a greater light to me, to contend for the faith delivered to the saints, than I had before; because, at first, I saw no further than my own salvation, before the revelation of the Spirit of the Lord came to reveal his will concerning our redemption, to fulfil the promises delivered to the saints. Now I shall come to the Scriptures, that shew what we are to contend for.

2 Epistle of *Peter* iii. 2.—"That ye be mindful of the words, which were spoken before by the holy prophets, and the commandment of us the apostles of the Lord and Saviour." The same exhortation is given by *Jude*—"Beloved, when I gave all diligence to write unto you, of the common salvation, it was needful for me to write unto you and exhort you, that ye should earnestly contend for the faith, which was once delivered unto the saints." Now I shall come to what was delivered to the saints, spoken by the holy prophets—that our Saviour was prophesied of as the MESSIAH, that was to come first to suffer for the transgression of man; and, if we trace the prophets through, and the Psalms, we shall find they agree together,

concerning our Saviour's *first coming*, to be despised and rejected of men; and likewise of his *second coming*, in power and great glory, to be the prince of peace, to have the heathens for his inheritance, and the uttermost parts of the earth for his possession, when HE cometh according to the words of the prophets.

Daniel vii.—*Zechariah* xii.—"They shall look upon ME whom they have pierced."—xiv. "And the Lord my God shall come and all the saints with thee." These scriptures, and what was pointed out in my last Book, shew us what is the faith, that we are now earnestly to contend for, that was delivered to the saints by the holy prophets, and what our Saviour in his gospel taught us to be looking for—*that he should come again.* Therefore HE warned them to watch for his coming,—"For in such an hour as ye think not the Son of Man cometh. Blessed is that servant whom his Lord when he cometh shall find so doing."

Luke xii. "Let your loins be girded about, and your lights burning, and ye yourselves like unto men that wait for their Lord when he will return." xxi. *Chapter.*—"They shall see the Son of Man coming in a cloud with power and great glory." In this chapter we are warned what his coming is for—to bring in the redemption of man, and what are the signs prior to his coming, of the distresses and perplexities of nations; and, that men might know when the end was near, our Saviour said the Spirit of Truth should come to guide us into all truths, and shew us things to come. Now, as our Saviour commanded us to be like men waiting for the Lord, and said they were blessed whom the Lord, when he cometh, shall find watching for him; this sheweth us, in the end, what we are earnestly to contend for, when the Lord hath warned by his Spirit, that his coming draweth near.

The apostle *Paul*, in his exhortation to the Hebrews, warned them to be looking for the coming of the Lord Jesus Christ; and saith—"Unto them that look for him shall he appear the second time, without sin unto salvation." 2. *Thessalonians* i.—"The Lord Jesus shall be revealed from heaven with his mighty angels in flaming fire, taking vengeance on them that know not God, and that obey not the Gospel of our Lord Jesus Christ, when he shall come to be glorified in his saints, and to be admired in all them that believe."

The same exhortation is given by *St. Peter*—"To be looking for and hastening to the coming of the day of God." This we may find through the apostles; then if we compare together the words of the Prophets and our Saviour's sayings in his Gospel; then we may see how the three agree together in one likeness, what we are exhorted earnestly to contend for in the end, to awaken mankind to the fulfilment of the scriptures.

Now the time is drawing near, that the *Revelation* will be fulfilled, that the old serpent, which is the devil and satan, shall be bound for a thousand years, and cast into the bottomless pit, and shut up, and a seal set upon him, that he shall deceive the nations no more, till the thousand years are fulfilled.

But, from the different opinions of men, that are now writing concerning the Fall, the following inquiry was made of me:—Did the Lord give Satan a permitted power to enter into the serpent, when he tempted Eve with the forbidden fruit?

THE ANSWER OF THE SPIRIT.

"I shall answer thee concerning the *Serpent*, and my permission to the *Devil* to use his arts to tempt and try the MAN. Had I given him no permission to try, but kept him by a restraining

power, that he could never tempt mankind, what of his reign could I shew upon the earth? or how could I prove his guilt and cruelty, what his having power would do? Therefore a *permitted power* was given to him, and to his own inventions he was left; and therefore I have told thee, it was in the serpent that he worked by arts to betray; and as that was his beginning, when I sent Moses unto Pharaoh to free the children of Israel from his power, I shewed Moses, by turning his rod into a serpent, what likeness was in Pharaoh of a hardened heart and cruelty, at enmity against God; in the likeness of the devil, was the man I sent Moses unto; and, when he saw the likeness, he feared and fled from before the serpent. But then I took his fears from him, and ordered him to take it up by the tail, when it became a rod in his hand: and so the head was destroyed; and that head I destroyed in Pharaoh. But now let men discern, when Moses shewed the likeness before him, to turn the rod into a serpent, Pharaoh's magicians used arts by their enchantment, and their rods became serpents in like manner. But this power was not done by man; for, I now tell thee, of their own selves, as men, they had no more power to turn their rod into a serpent, or the form and likeness thereof, than Moses, as a man, had power to turn his; but know, it was I as a God shewed their enchantment to Moses, what were their arts, and what was their working, through the subtlety and art of the devil, who worked with them in all these enchantments, till I by power destroyed the whole; for their enchantment was worked by the devil; and by him I have told thee all witchcrafts are worked. Now, from this, let men discern how Satan had power, by his arts, to make a rod become a serpent; therefore let no man marvel at his arts in the beginning, that he

had power to make use of the *Serpent*, and *become as a life in him, of mouth and voice, to betray the* WOMAN. Thus let men discern from the rod, there was no life in that, nor any form of a serpent in it, before it was worked by Satan's power to turn it into that form; now perfectly so I tell thee of the beginning, there was no knowledge given to the serpent, of any command that was given to man; neither was there any understanding in the serpent what man was created for above him; he was as ignorant of knowledge, and as void of understanding, as the rod was void of life, before the subtlety of Satan's working was in him, *to be life, knowledge, and understanding*, and by him he used the arts to betray, as he used the arts by Pharaoh's magicians, to harden Pharaoh's heart, and make him believe there was no power superior to the power that Pharaoh worshipped before, from his wise men and soothsayers. Know, their arts I shewed to Moses, before I sent him to Pharaoh, and then I shewed him my power, how I should destroy them; and so I have told thee, in the end, I shall destroy the whole. Now, if men have wisdom to discern what I have explained to thee concerning the Serpent, and how Satan went on by arts, and what power he had to form the likeness of a serpent, where there was none, then the eyes of men's understanding would be clearly opened to discern, that in the form of a serpent he had power to betray; and from the power that was shewn by the magicians, to turn the waters into blood, it sheweth what power the devil hath had, in all ages, to work in the hearts of mankind, to cause war and bloodshed in every nation; for, though by my power I have often gained the victories in the war, for my people to overcome their enemies in the end, yet great power hath been in their enemies to go on and conquer for a while. So that

as the water, that was clear at first, became as blood, by my power, and the same power was shewn by the enemy, so have the nations went on by wars and tumults in all ages; and in like manner they had power to raise the evil creatures, by their enchantments. These things are to shew mankind, that Satan *hath a power to work many miracles in evil;* and this was shewn unto Moses, when I gave him a Law to go and deliver my people; but when I began to restrain the powers of evil, they could go no further; for all their power I desteoyed.—And now come further to the Law given to Moses."

St. John, Chapter i. 17. "The Law was given to Moses, but Grace and Truth came by Jesus Christ."

THE ANSWER OF THE SPIRIT.

"From the Type and Shadow of Moses being sent to deliver my people, and bring them into the promised land, *it was a Type and Shadow of the End.* For now I shall shew thee what were the laws given to Moses, that I shall fulfil in the end, and that I came to fulfil. Know my command of the *Lamb's being slain,* and I came to be the LAMB *that was slain*; but this let men discern, when the Lamb was slain, and the blood was sprinkled on the door-posts, *Pharaoh's destruction came on,* and the deliverance of the Israelites from his power took place. This was a shadow to them, which I came to fulfil; *but that fulfilment hath not yet taken place; neither is the grace and truth come to mankind,* that I died to establish in the end. Is my Gospel fulfilled, *for grace and truth to be established on the earth,* by my coming to die as the PASCHAL LAMB, when they see there are but few, when compared with the whole world at large, that do believe, or rely upon ME or my Gospel? Do not the nations

go on as hardened in sin, and still to provoke and distress my people, that believe in ME and my Gospel, as the enemies went on to afflict the Jews, after they were delivered from the hands of Pharaoh? Did they not meet with many enemies afterwards, to war with, to war against? And did they not murmur in their own hearts, and bring evil upon their own heads, after they were delivered from the land of Egypt? They went on in the wilderness to provoke ME to anger to cut them off, never to possess the land I had promised them, though I gave it to their children. Here is a shadow of the end, and here is the likeness of my Gospel, which ye may now discern. Do the professors of my Gospel act according to my commands? Do they not act like the Jews of old, that disagreed in the wilderness, at a discord with one the other, and condemning the prophet by whose hands I wrought their deliverance? This likeness of the Jews ye may all discern, *how the likeness now appears in this nation*, where my Gospel is made known unto all: some thousands are become Arians, and like the Jews of old, who condemned Moses, saying they knew not what was become of him; when he staid in the mount from them, they made gods like calves, to go before them, and put no trust that they should be delivered by him. Now perfectly so are thousands turned away from believing in ME, that I shall work their deliverance in the end, as the Jews were turned from believing in Moses; and as the contention was amongst the people concerning Moses, so is the contention amongst mankind concerning my Gospel, which thou mayest see from the different sects and parties. By some my death is made of no effect, nor of any use to mankind, who say, *it was only to save them that were saved from the foundation of the world.* From such

judgment I have already told thee *I died in vain.* Now if men look to the contention of the people of old, after I delivered them by the hand of Moses, and gave laws to him concerning them, to bring them into the land of Canaan, which was the promised land to them, let them discern what was their contention and disputes, through the wilderness, and how they departed from the laws; then let them look to my Gospel, in what manner is the contention of mankind now, in those that profess to believe my Gospel; and how many, like the Jews of old, are departed from it; then they may see the likeness to stand together. Then now I ask mankind how they will prove the fulfilment of my words, *if I do not establish that grace and truth in the earth, that is said must come by* ME? Let them discern, Moses, *as the shadow*, brought the children of Israel to the promised land, to fulfil the words I had spoken by him; then know, *to be the substance, I must fulfil the promise made by the prophets, and the words I spoke in my gospel, to bring in the promised rest for man*; and, as Moses freed them, by my power, from the hands of their temporal enemies, and redeemed them from the hands of Pharaoh, so must I free men from their spiritual enemy, and redeem them according to my promise, to give them the kingdom, as designed for man at first, and establish the truth of the words upon the earth, *to prove to mankind, that grace and truth came by* ME, which is righteousness to be established with peace on the earth, and my spirit poured out upon all, to free them from evil, and establish good. Then will the truth of my words be fulfilled, because I have promised to fulfil them; and thus let men discern from my Gospel, what deliverance I have promised shall be in the end, of a promised rest to man; for, *as the shadow was fulfilled by Moses, so shall*

the substance be established by ME. But these things men do not discern, what judgment they draw of the Gospel, nor what are my promises, to make the truth appear, that I came to seek and to save that which was lost; that I came to be the Saviour of the world; that I came to cast out the prince of this world; that I shewed them the shadows in the days of the Flesh, when I cast out the devils, that were in men, which I promised to cast out in the end from all; that I gave sight to the blind, and ears to the deaf; that I healed men of the leprosy, and so in the end I have promised to heal men of the leprosy of sin. Here let men discern how different was my wonderous working, when I became flesh and dwelt amongst men, than the power that was given to Moses; and so, they will all find in the end, is my power and working, to give a promise first to man, different from the promised land, that was given by Moses, which was not established in righteousness nor truth; because they kept not my commands, nor the laws that were given to them; therefore their enemies had power to afflict them; and by their wars and tumults, and the power of their enemies, *their waters became as blood to them at last, as I had made them at first*, when I cast out their enemies before them. This let men discern followed the Jews—the likeness of the miracles I wrought by the hands of Moses, and the same likeness was shewn by their enemies; and this went on by the power their enemies gained over them, when they broke all the laws that were given them. But now let men come to my Gospel. When I worked miracles at the marriage of Cana, *know I turned the water into wine.* Here let men men discern the difference, what was my working to shew the end, *that the best wine was reserved for the last*, which no enemy could accomplish. There was no pow-

er, that could make the water wine, to work with ME, as they worked with Moses; neither was there any evil power that could turn the wine to become water when I turned it into wine. Thus let men discern the difference between the miracles that were wrought by Moses and the miracles I wrought in my Gospel; then they may discern the difference that will take place in the end, when I establish my kingdom in every heart, of truth, righteousness and peace; *then it will not be like the law that was given by Moses, but a law written in every heart.* For this is the *best wine,* that is reserved to the last, which was not established when I became flesh and dwelt amongst men.

But now come to types and shadows from the beginning, as the unbelieving world mock my ways and my decrees concerning the SEALING, because they judge it is not a command given from the Lord, without discerning, that, in all ages of the world, when in a powerful manner I visited mankind, for any particular change, that should take place, *some command or other was given to man:* Noah had a command to build the *Ark;* Abraham had a command of *Circumcision;* Moses had a command of *Burnt Offerings.* But know from my Gospel what was the command given by ME, when I became an offering for all—*to take the Bread and Wine,* in remembrance of my Body and Blood that was shed for the transgression of man, which I commanded them to do in remembrance of ME, till I came again, in power and great glory, to bring in the Redemption of Man. But this let men discern, what was done by my enemies,—they put a *Seal* upon my *Tomb,* that I might not rise again. Now, when this was done at my death, for men to put a Seal upon my Tomb, let them not marvel that this command is given in the end, after the man-

ner of men, *to put a Seal upon my adversary, and the adversary of mankind.* Thus, if men had wisdom to discern in what manner types and shadows have stood through the scriptures, and what was the malice of my enemies, by setting a watch, and putting a seal upon my tomb, they would not marvel, *that a Seal should be made for Satan's doom;* for, as the creation began by types and shadows, and the command being given in the beginning, so, in like manner, *from types and shadows, and a command, will the ending be.* And let men discern, from my Gospel, what was done by man, worked on by the malice of hell; then let men discern from the Revelation, what was shewn to John in the Visions, *how Satan was bound, and the Seal set upon him,* as man before had placed it to ME. Thus, if the eyes of men's understanding were opened, to discern what men did at my death, they would clearly discern *the Sealing must take place against the adversary of mankind, before I come to cast him out.* Now, if men discerned, from the Scriptures, all that is spoken of things that are *spiritual,* there is first a *shadow* in things that are *temporal;* and what is spoken of things that are *heavenly,* there is first a *shadow* in things that are *earthly;* then they would discern from being said—*The* LAMB *slain from the foundation of the world, and my being called the* LAMB *of* GOD, *to take away the sin of the world,* these are *heavenly* and *spiritual.* But the shadow began first with what was *temporal* and *earthly,* of the *Lamb* being slain and offered up, before I came to be an OFFERING for all. If men clearly understood these things, and what is said of the SEALS in heaven, and how it was seen by John, whose revelation was to shew him the end; if men had wisdom thus to discern, they would clearly discern, that the SEALING must take place, before the ending can come to mankind. For

the Apostles themselves did not understand the meaning of their words or visions; neither is the meaning of Paul's words understood by mankind —" Grieve not the Holy Spirit of God, whereby ye are sealed unto the day of Redemption." This, thou knowest, all men have judged to have no other meaning than a *spiritual sealing;* neither were the words understood by the Apostle, that any *temporal sealing* would be commanded by the Spirit of God to be done, *before the day of redemption took place;* neither did the Apostle discern or understand the meaning of his words, any more than thou understoodest the sense and meaning of the *Sealing*, when I warned thee of it in the beginning, which thou understoodest nof urther than my promises being sealed up, what I should do in the end for them that believed.

But thou hadst no knowledge of the Sealing going out, for man's redemption, or Satan's destruction, for men to be redeemed from his power, before I made it clear unto thee how I should go on in the manner Satan had begun, to say *he would gain the kingdom, or lose it, after the manner of men, by election;* and so, after the manner of men, I ordered the Sealing to go out, to try and prove the hearts of men, and to confound the enemy in his own wisdom.

But now I shall come to the SPIRITUAL SEALING. This meaneth the heart being given up to God, to be saved with an everlasting salvation, and having a witness within, as Abraham had, that they are heirs of the promise, which is *faith unto salvation,* to be saved in the hour of death; and this spiritual sealing is to those that are saved in the end, who rely upon ME for salvation. But however men may judge this is the meaning of the Apostle's words, to go no further than a *spiritual sense,* I now tell thee, they go to both *temporal and spiritual;* for now is the time the

command is given by the Spirit of God, *for men to be sealed with a temporal sealing unto the day of redemption.* But know, all that believe are redeemed from the power of death, hell, and sin, when they die and go to glory; *but that is the redemption of the spirit, and not of the body;* but it is the *redemption of the body* that the Apostle told them to be looking for. These things I have shewn to thee, in what likeness the things that are spoken of in heaven must have a resemblance here upon earth, before the end cometh, to fulfil the Scriptures and my Gospel. Know what I told thee of the *Roman Powers*, how they would be shaken, when the Revelation began to break; which meaneth, the truth of the words to be fulfilled; and so I tell thee and all mankind, the visions John saw in heaven must take place upon earth, which never can be accomplished, or fulfilled, *before the sealing hath taken place upon the earth.* Therefore marvel not in thy heart that blasphemy is spoken by man against it; because Satan's working is strong in man to condemn it. But now let him that reproves answer, how all these things, that I have mentioned to thee, of things that are heavenly and spiritual, should have a resemblance upon earth in things that are temporal—that all these types and shadows should first take place, and the *sealing*, that was seen in heaven, spoken of in the Scriptures, never designed to take place upon earth? Let them answer, for what ends, or for what use, it was shewn to John?

Now come to my Birth: *Luke* ii.—"And the angel said unto them, Fear not: Behold I bring you good tidings of great joy, which shall be to all people. For unto you is born this day a Saviour which is Christ the Lord. And this shall be a sign unto you; ye shall find the babe wrapped in swaddling clothes, lying in a manger.

And suddenly there was with the angel a multitude of the heavenly host praising God, and saying, Glory to God in the highest, and on earth peace, good will towards men."

Now from these words, spoken by the angels, men must discern what I was born for; but let them discern further, what was said by Simeon, when I was carried into the temple.—"This Child is set for the fall and rising again of many in Israel; and for a sign which shall be spoken against: (yea a sword shall pierce through thy own soul also) that the thoughts of many hearts may be revealed."—Here let men discern in what manner my Gospel stands mixed together. No sword could have went through my mother's soul, if the words of the angels had then been fulfilled, for peace then to be established on the earth, and all to give glory to God in the highest; but from the words spoken by the angels, it sheweth what I was born for in the end; and from the words spoken by Simeon, it shewed what I had first to go through; and how men would fall by my gospel, before they would rise in the end. Now, to shew men in what manner the scriptures stand, I have placed thy writings together in the like manner. Now come to the communication, that I gave thee, after thy writings had been out in the world one year to try men, and my commands had been obeyed by them, but a persecution began to arise in some; therefore I shewed thee, from these different men, what would go on amongst mankind."

The following communication was given to me in February, 1802.

"Now the mystery I'll explain:
Lift up your heads, you sons of men:
For your redemption now draws near—
Convulsions in your land appear;
And fast convulsions will come on,
As on thy father they did come;

And so in man they will appear;
For Satan's arts will some ensnare,
To be convuls'd in words from hell;
By Satan's arts will men rebel,
Until I do convulse the whole,
And sudden shake the hearts of all.
For I shall shake the earthly ground—
The hearts of men convuls'd are found,
Tempted by malice and by word,
And mock the coming of the Lord;
And like thy brother do appear—
"We cannot judge that it is near,"—
But they are all mistook like he;
The hand of death, you all might see,
That day did to thy father come;
The five days he did linger on,
In strong convulsions to appear,
And then his death thou didst see clear.
So now these days I'll turn to years:
The hand of death doth now appear,
And strong convulsions here are found;
From heaven and hell I hear the sound;
For some are strong convuls'd for ME,
And wish my kingdom for to see;
And so my kingdom shall appear,
In glorious triumph, in five years;
That is to say, I'll make this land
To judge my coming nigh at hand;
For in the hearts of men I'll reign,
And they my kingdom shall obtain;
A perfect peace within five years,
A happy nation shall appear,
To such as are convuls'd for ME,
My happy kingdom wish to see.
For I shall now convulse the whole,
And death shall make the mockers fall,
And I'll bring in a glorious peace,
And make your jarring discord cease;
For of one heart and mind you'll be;
A happy nation you shall see,
That I shall give unto my friends;
The heavenly music shall descend;
For here must come the first redeem'd,
The living water and the stream."

"The meaning of these words I shall answer, from what was said by the angels at my birth, that they told the shepherds I was born for to

bring peace and good will to mankind; and, without my being born for man, the promises that stand on record could never be fulfilled. But now let men discern, from my gospel, what shadow of the words was fulfilled by my disciples, who gave glory to God in the highest, when they saw the miracles wrought by ME, and the faith they had in believing, from what they had seen and heard through my Gospel. Thus let men discern what shadow was in a few, of giving glory to God, and what was their faith, that I should establish peace in the end. Here the shadow began in them, of what the substance will be in the end, when all will give glory to God in the highest; when I come to establish peace and righteousness on the earth, and fulfil the promises made in my gospel. But let men discern from the other, that I ordered thee to bring forward, of Simeon's words, that my Gospel would be the fall to many in Israel, as they would be cut off in unbelief; and now in the perfect likeness of the chapter stands the communication, that I ordered thee at this time to put in print. Let men discern the promises made to true believers, and the faith they are established in; but how different are the words spoken of the unbelieving world!

These things were but shadows placed in the five years, of what the end should be; but when the end cometh, for me to fulfil my promises, and establish my kingdom according to my promises, and what I was born for to do in the end; then will come the substance to the believers; and those that mock will then be cut off; and these divisions in men will cease. But did I tell thee they would cease, and the end would be established, in the five years? Did I not tell thee that unbelief would abound, and men would judge no second coming was near? This I plainly

told thee would be in the hearts of men, in the five years, where these shadows would begin, of the different minds and hearts of men; but when I come to fulfil the will I made in the time, and put in execution my just decrees; then the shadows will be past, and the substance will come, and unbelief will be done away; for then the ends that I was born for will be fulfilled unto all that trust in ME for their salvation and redemption, according to the promises made in my Gospel. But as I have told thee, as a will, that is made unalterable, that is fixed, perfectly so was my will made, in the five years, to true believers, what the end shall be for them, to enjoy a happy peace with ME, either in time here upon earth, to see my kingdom established, or those that die before the time, they shall then come with ME in triumph and glory, as my disciples will, in the end. Now come to the decrees that were made in the five years, and what was the faith in believers; and then discern what Samuel said unto Saul—"This day is the kingdom rended from thee, and given to a neighbour of thine, that is better than thou." But this did not take place till many years after, though my will was made that day. Now come to my will, that was made in the five years; my will was made known to believers, concerning the Sealing, and in what manner I fixed the bounds. Know how the petitions were made by true believers, how they were signed and sealed up; and what was my firm decree, that was fixed, to cast out the author of evil; how the believers were called together; and how all were united in one voice, for my kingdom to come, and Satan's power to be cut off. These were promises made in the five years, that were unknown to men, and concealed from their knowledge, before it was revealed to them, that these were but shadows; but all will

find I shall come to bring in the substance; then they will find my will to be accomplished in power and great glory, to the comfort and consolation of all true believers, that are longing for my coming. But now I ask thee and all mankind, to what purpose would my revealing my coming be to man, if I meant to come and bring in my kingdom of righteousness and peace, to cut of all those that would not that I should come and rule over them, in five years after the warning was given? How could the hearts of men be tried and proved? How could it come to the knowledge of men in so short a time as five years? How could the nations be warned for ME to be the desire of nations? Or how could men prove the visitation was from ME, in so short a period after I sent out to warn this nation? This could not be done at home; then what knowledge could there be given to the nations abroad? So that my warning could have been of no use to mankind, if I meant to come in power to destroy your adversary, and bring in my kingdom, within five years after the warning was given. This was never my design: but what should happen in a five years to come was all made known and revealed; and my will signed and sealed in the five years, that I mentioned at that time; but, *when the time will come, that I shall go on after the manner of thy going on, in the five years,* and bring in the glory of my kingdom at the end; *this,* I tell thee, *will never be made known before I come suddenly and unaware.* But this let all men discern and keep in remembrance, *thy dispute* with the powers of darkness, that I ordered thee to pen; then the Sealing, that went out with thy petition for men to sign, and the manner it was sealed; then let them discern what thou went through at Bristol, and the fury I worked in thee, of breaking the earthen ware; then let

them discern how strong was Satan's temptations to thee, and how strong was my powerful working in thee, and the answers I gave thee—all were types and shadows of the end. My powerful working in thee, and the words I spoke within thee, are what I told thee I should come to fulfil; and all the parables I ordered thee to bring forward are for the end, which ye will see the likeness of in all nations. All these signs were set for the end, as types and shadows, placed in the five years. So, from these shadows, when men begin to see the substance, that I begin to break the nations in pieces, as thou didst break the potter's clay, and see signs appear, like thy powerful walking in the room, to shake the fabrick of the earth, as thou didst shake the house of clay; when they see these things begin to go on powerfully and strongly; then they may judge that a five years will bring a glorious change to man. But then the time, day, or hour, will not be known, till my coming suddenly and unaware. Now come to the end of the Communication of the five years—

My kingdom they have publish'd here,
That hastily it will appear;
And some will say then, "It is soon;"
And so their sun will cloud ere noon.
For like thy father it will be,
Out run the time was judg'd by thee;
And so they'll say, "It does not appear:
What truths and errors we see here!
As other things we find are true:
His kingdom lies before our view;
And we may see it unaware:"
And so the wise will stand and fear;
But for the fools they soon will fly—
"No second coming we see nigh"—
And like thy brother give it up;
Then unaware I sure shall drop.
So here's the type, and it goes deep,
A glorious type for some
That wish for ME, my Kingdom see,
And wish to have it come;

But those that mock my every stroke
May tremble at the sound.
Deep are the words that thou hast penn'd,
And so will all rebound.
So thou hast penn'd the final end,
That will be in five years;
And joy will be my friends to see
What will to them appear.

This communication I ordered thee to make public among the believers, to try and prove their own hearts, who had faith to believe the glorious promise I had made, that I should fulfil in the end; who were the wise virgins, that thought I tarried for a while, yet their faith still continued, knowing I shall fulfil my words in the end; or who are like the foolish virgins, whose faith is gone out, believing that no second coming will appear, to bring in a glorious harvest to mankind. Thus I shall leave every man to judge for himself, concerning the communication that I gave thee; but the world at large, that had no knowledge of what went on, what promises I made, what types and shadows were placed to let them know what the end would be; those, that have no knowledge of what happened, can draw no clear judgment from the communication; because they would expect some extraordinary events must have happened, of joy unto the believers, without discerning I spoke of no fulfilment of my kingdom being established in the time, but of the joy they would have in believing, seeing the things go on as I had warned thee before, and the strong promise that I had made to them of what the end should be to believers. This filled them with joy in believing, to have a perfect peace of mind, relying upon my words and promises, that what I had said I should fulfil, and make this a happy nation in the end.

And now come to the Scriptures I ordered thee to send to Hann. *Isaiah* ix. chapter. Now let

men discern from the words I have spoken to thee, and the words spoken by the prophet, in what manner they stand together, at the time the child is said to be born; let them discern what he is to be born for; but had that been fulfilled then, for ME to be the Prince of Peace, how could the following words have been fulfilled?—"The people turned not unto him that smote them, neither do they seek the Lord of Hosts; therefore the Lord will cut off from Israel head and tail, branch and rush, in one day." Now had my kingdom been established in righteousness and peace at my birth, and I had then taken the government of the people, they must then have sought unto the Lord, and the leaders of the people could not have made them to err. Therefore let men discern in what manner the words are spoken together, that destruction, instead of peace, would follow the Jews at my birth: and what hypocrisy was used by them, and what folly was seen in them, to judge that my miracles were wrought by the devil. Thus men must discern of the first, what would happen when I became flesh and dwelt among men; but from the other chapters I ordered thee to point out, and what was spoken by the prophet *Daniel*, that my coming must be in the clouds of heaven, in power and great glory, to have all people, nations, and languages, to serve ME; then the judgment will be set, and the greatness of the kingdom under the whole heavens shall be given to the people of the saints of the Most High. This is to shew what I was born for in the end; now perfectly so stands the communication I gave thee, my promise that was made, in the five years, I shall fulfil, to establish a happy kingdom for my faithful friends and followers, and there is joy in believing; but how could the words be fulfilled, for the foolish to fly and to say, they saw no kingdom so established, nor my coming

did not appear? These things could not be fulfilled, if all had been finished, and righteousness and peace established on the earth. Then none could have given it up; neither could any have fallen back, if all had been established in so short a time. But in that manner I spoke to thee, to bring men to the scriptures: and know I said the five years was a type that goes deep, and a glorious type for them that wish my kingdom near; but a type is a shadow of a substance that is to come; but when the substance is come, types and shadows are done away. So if the substance had come in the time, it could not be placed as a type of what should be hereafter. But know I told thee, what should happen in the five years was a sign of the glorious end, that should be to true believers, when I have cut off all that mock the warning and my invitation. Then will be fulfilled the words of the prophet. *Isaiah*, xi— In righteousness shall I judge the poor, and slay the wicked, that despise my warning. Then will the wolf lie down with the lamb, and the leopard lie down with the kid. These are types of men that are now as wolves to devour; but when they are convinced and brought into my fold, then they will dwell as lambs together; and those that are as leopards, by sin, when they are cleansed from all unrighteousness, and turn unto ME, I shall turn unto them; then they will lie down with the kid and the calf, and the young lion and fatling together. From these beasts being spoken of to unite together, that are so furious one against another to become so tame and united, that a little child may lead them, is to shew mankind, from types and shadows, what the fury of man is compared to, and how the nations are compared to beasts that would destroy one the other; yet in the end they will become as one sheep under one shepherd, and all lie down

as lambs together: so that they will not hurt nor destroy in all my holy mountain; because the earth will be holiness unto the Lord, and be full of the knowledge of the Lord as the waters cover the sea. And this will be established upon the earth, when I fulfil all the promises that were made to thee and the faithful believers, in the five years that I have mentioned. Now let them discern from this chapter, it was not fulfilled when I I was born for man, to become flesh, and dwell amongst them; for then the Jews were all scattered; but, when I come to fulfil the end, I shall recover the remnant of my people, which shall be left and turn unto ME. And let men discern the following words: "He shall set up an ensign for the nations, and shall assemble the outcasts of Israel, and gather together the dispersed of Judah, from the four corners of the earth." Now, from these words of the prophet, let them see how the Jews are scattered and how they stand; and let them discern my promises to gather them together in the end, when they begin to look unto ME whom they have pierced. But now I ask the worldly wise men, what ensign was then set up for the nations, to gather them together, and bring all the earth to that happy period here spoken of by the prophet, when I became flesh and dwelt amongst men? Was I then an ensign to gather them together at that time, when ye know they were scattered asunder? But I now tell thee, it is from the visitation of my Spirit, the warning I have given of my coming, and the signs I have set before thee, that must be signs to the nations in the end; and signs to the Jews, to convince them of their folly in expecting, that, if I had been the MESSIAH, whom they looked for, these words of the prophet would have been fulfilled when I became flesh and dwelt amongst them; like Hann's judgment, from the com-

munication given to thee, that if it was of the Lord, my kingdom must be established in righteousness and peace in five years, without discerning the other words that were spoken, to prove it was not so; because I said many would fly through unbelief, and it would not be established at the time; but, like the death of thy Father, be unaware; but this he hath not discerned: and perfectly so stand the Jews; they discerned *one part*, and *not the other;* and therefore, without the visitation of my Spirit, to set signs for them of the end, what shall follow on from nation to nation, and the signs that I have set, and the truth of my words that must follow, to convince them of the end, or the days would come upon them unaware. For it is impossible, by the wisdom of man, to convince the Jews, the Atheists, or the Arians; because they discern the scriptures, as Hann discerned the communication, that if it was of the Lord all must have been finished in the five years: and yet, my promise made in the time shall be fulfilled; and then will the words of the prophet be fulfilled, that I ordered thee to send to Hann, for him to explain: *Isaiah* xxv.—"And he will destroy in his mountain the face of the covering cast over all people, and the veil that is spead over all nations; HE will swallow up death in victory; and the Lord God will wipe away tears from off all faces; and the rebuke of his people shall be taken away from off all the earth; for the Lord hath spoken it."

These are the words of the prophet, that thou knowest I have revealed unto thee I am coming to fulfil; and these are my promises that were made and sealed by thee and the believers; which meaneth, revealed to thee, and sealed up by them, with faith, like the following words: "This is our God; we have waited for him, and he will save us; we will be glad and rejoice in his salva-

tion." This was a rejoicing through faith, believing the promise will be fulfilled; but this faith is but like the faith of Abraham, to believe before they see the thing accomplished: Abraham believed in my promise, that he should have a son, and my promise I fulfilled; and, it was by faith the promise was made to Abraham, which I have told thee shall be fulfilled to the children of faith, as Abraham was. And now according to the words of the prophet was my sign set, and the standard fixed, to swallow up death in victory, to wipe away tears from off all faces, and to take away the rebuke of my people from off all the earth. This, I have told thee is the devil, that I shall cast out, and come and save my people, that trust in ME for their salvation; and then will be fulfilled the words of the prophet, in the xxxv chapter—"The wilderness and the solitary places shall be glad for them, and the desart shall rejoice and blossom as the rose; they shall see the glory of the Lord, and the excellency of our God: behold, your God will come with vengeance, even God with a recompence; he will come and save you." With vengeance to those who despise my name, but a recompence of reward to save those that trust in ME and my salvation, to believe and rely upon all my promises, that they shall obtain joy and gladness, and sorrow and sighing shall flee away. This chapter sheweth you the end, how the ransomed of the Lord shall return, and come to Zion with songs and everlasting joy upon their heads. xli Chapter —"Keep silence before ME, O islands, and let the people renew their strength; let them come near; then let them speak: Let us come near together to judgment." The nations must keep silence, and renew their strength in the Lord, when I come near to judge the earth. Then they will know, "it is I the Lord have done it, calling the generations from the beginning;

I the Lord the first, and with the last, I am HE." From the beginning I have called the generations, for what ends I created man at first, and what is my will to accomplish at the last. Then will the isles see it and fear, the ends of the earth will be afraid when I come near to judgment with man. But then discern my promises to all them that look for my coming: "Fear not, for I am with thee; be not dismayed, for I am thy God, and will strengthen thee; yea, I will help thee; yea, I will uphold thee with the right hand of my righteousness." Here are my promises to support all them that trust in ME: but they that are incensed against them shall be ashamed and confounded. These are promises that stand for the end, when I come to destroy all my enemies: "And the wind shall carry them away, and the whirlwind shall scatter them; and thou shalt rejoice in the Lord and shalt glory in the Holy One of Israel. I will open rivers in high places, and fountains in the midst of the vallies; I will make the wilderness a pool of water, and the dry land springs of water." These are words spoken by the prophet, that I am coming to fulfil: for though the good tidings were brought to Jerusalem of my Birth, yet those tidings were not believed; therefore no fulfilment of my promises came to the Jews, to see the MESSIAH as they expected; because the fulfilment of scattering their enemies, and bringing salvation and deliverance unto Israel and Jacob, the seed of Abraham my friend, was expected by the Jews to take place *at my coming as the* MESSIAH. This they expected at first without discerning the other chapter. liii—"He was wounded for our transgressions; he was bruised for our iniquities; the chastisement of our peace was upon him; and with his stripes we are healed; all we like sheep have gone astray." Thus the Jews did not discern what I had to go through, when I became

flesh and dwelt amongst them; and therefore like sheep they went astray, looking to the ending, but not the beginning; expecting to see my power to destroy their enemies, and establish the blessings that I had promised, without discerning, when I fulfil the words spoken by the prophets, it is not only to the Jews and Gentiles, but to all nations, kindred and people. xlii chapter—"Behold the former things are come to pass, and new things do I declare; before they spring forth I tell you of them. Sing unto the Lord a new song, and his praises from the ends of the earth." From these words of the prophet, let men discern, it is from the ends of the earth, that all nations, kindred, and people shall be brought to praise the Lord. These are the new things I have declared unto thee that I am coming in power to fulfil:——it is the former things, spoken from the beginning and by the mouth of all my prophets, that I have said shall now come to pass to be fulfilled; and yet it is a new thing to mankind, the manner I have warned, and the way I have revealed unto thee, that I shall fulfil the words of the prophets, as I said in my Gospel I came to fulfil them. This is a new thing to man, that the former things should come to pass to be fulfilled, in a way no man ever expected, nor a way they ever understood: but know I said, "I will bring the blind by a way that they know not; I will lead them in paths that they have not known; I will make darkness light before them, and crooked things straight." These things will I do unto them, and not forsake them.

Now I shall answer thee from these words, as men boast of their knowledge of the scriptures, that there is enough already revealed to man, that no further revelation will be given of the Lord; let such answer how they can fulfil them; or what way they will lead the blind to see; or lead them

into paths that they have not known. Do not the scriptures stand open for all in this nation? And yet, thou knowest, it is out of the power of man to make the blind to see; which meaneth, those that are spiritually blind, as I have told thee concerning the Jews. and those that are like them, the way they understand the words of the prophets, that way they go on in blindness; but when I come to bring them out of darkness into my marvellous light, to make that darkness light before them, it is by a way they never knew, nor understood; and this is a way which was never known by man, the way I am bringing round prophecies that are new in the likeness of the old, to make the crooked things straight before them, that they may discern hereafter, when I begin to work with power, to fulfil the words I have spoken to thee, and then call them to the scriptures to open the eyes of their understanding, that they may discern, that in the like manner was my speaking by the prophets of old. But without thus dealing with mankind, those that are blinded in unbelief would so remain till the day came upon them unaware; and then my promises made to the Jews could never be fulfilled; but they are not the only blind; for there are thousands, besides the Jews, who stumble at the Gospel and the words of the prophets; because they compare together what was spoken by the mouth of the prophets concerning my coming to be their Deliverer; and therefore my sayings concerning the Jews, which thou hast pondered in thy heart, ought to be a convincing proof to them of the truth of my words in my Gospel. Yet this they compare with the words of the prophets, judging, if I was the MESSIAH, I must have come to redeem them at *that time*; and from this discernment thousands depart from the Gospel; because they do not weigh the whole together;

but they will find in the end, I shall fulfil the words of the prophets, according to my Gospel; and then they will find the truth of the prophet's words, that I shall magnify the Law, and make it honourable to all men, and fulfil the Law and the Gospel together. The LAW meaneth the WILL of GOD *revealed to the prophets*, which I said in my Gospel I came to fulfil.

Now come to the lii. Chapter—"How beautiful upon the mountains are the feet of him that bringeth good tidings; that publisheth peace; that bringeth good tidings of good; that publisheth salvation; that saith unto Zion, Thy God reigneth." Now let men come to my Gospel, and discern what tidings I brought to man—that I came to seek and to save that which was lost; that I came to bring in the redemption of man, and to cast out the prince of this world; that I died to overcome the world in the end; that in ME they might have peace. Let men trace my Gospel through, and discern what were the tidings I brought to man, and what was my promise of coming again to fulfil them; then they may see, I brought good tidings of salvation to them that believed; that where I was my faithful followers should be also; and I brought them good tidings of their redemption in the end; that I died to triumph over death, hell, and the grave, to conquer all for man that relied on ME and my promises. These were the good tidings I brought at first, and these I shall accomplish at the last—"Then will the watchmen lift up their voices together and sing for joy; for they shall see, eye to eye, when the Lord shall bring again Zion," Now I shall explain the meaning of the words; seeing eye to eye, is one light against another, one sight against another, that ye may see both together in one likeness; and perfectly so will the end be, when I come to fulfil my Gospel, and the words I have revealed to

thee. Then, as ye may see eye to eye, when fixed to look at one the other, so will the light appear, that ye may see the whole together. But then discern what followeth: when these two lights come to man—"Break forth into joy, sing together, ye waste places of Jerusalem; for the Lord hath comforted his people; HE hath redeemed Jerusalem; the Lord hath made bare his holy arm in the eyes of all nations; and all the ends of the earth shall see the salvation of our God." But men must discern from this chapter, I must first come to suffer; as it is said by the prophet—"His visage was so marred more than any man, and his form more than the sons of men." Let men discern, from these words and the following chapter, what I had first to go through; then they must know, according to my Gospel, I must come again to fulfil the good tidings I brought to man, and redeem Jerusalem, and my people that trust in ME. But, *Jerusalem doth not mean barely the spot where it once stood.* These were by types and shadows of Jerusalem's being called a blessing to the people, and holiness to the Lord; but when the arm of the Lord is made bare in the eyes of all nations, and the salvation of the Lord is made known to the ends of the earth, that the nations are sprinkled, which meaneth to be redeemed through my blood that was shed for man; then will the waste places become as a Jerusalem unto man. But the place of Jerusalem was not a blessing in their days: the meaning of the word is, the NEW JERUSALEM that comes down to men, which signifieth *the paradise they were created in at first;* and so will these blessings come to man at the last. But let men discern in what manner the threatenings and promises stand together in these chapters, that I have told thee stand for the end. In this they must see how my visage was marred by man, and more cruelly treated than

the sons of men; but as I suffered the first, I shall come to fulfil the last."—

Thus far is the explanation given to me, by the Spirit, of the Scriptures that are pointed out at the end of my last Book; but as the worldly wise mock the explanations that are given to me, I am ordered to require their explanation of the following chapters, that remain to be explained, that believers may see whose wisdom, and whose judgment, is the greatest, for men to rely upon, to prove the truth of the Scriptures, how they will be fulfilled.

Isaiah liv—"Sing, O barren, thou that didst not bear; break forth into singing, and cry aloud, thou that didst not travail with child; for more are the children of the desolate, than the children of the married wife, saith the Lord. For thy Maker is thine Husband, the Lord of Hosts is his Name, and thy Redeemer the Holy One of Israel, the God of the whole earth shall HE be called. And all thy children shall be taught of the Lord, and great shall be the peace of thy children."

lv. *Chapter*—"For my thoughts are not your thoughts, neither are your ways my ways, saith the Lord. For as the heavens are higher than the earth, so are my ways higher than your ways, and my thoughts than your thoughts: for as the rain cometh down from heaven, and returneth not thither, but watereth the earth, and maketh it bring forth and bud, that it may give seed to the sower, and bread to the eater; so shall my word be that goeth forth out of my mouth; it shall not return unto ME void, but it shall accomplish that which I please, and it shall prosper in the thing whereto I send it."

lx. *Chapter*—"Arise, shine, for thy light is come, and the glory of the Lord is risen upon thee. For behold, the darkness shall cover the earth, and gross darkness the people: but the

Lord shall arise upon thee, and his glory shall be seen upon thee. Thy people also shall be all righteous: they shall inherit the land for ever, the Branch of my planting, the work of my hands, that I may be glorified. A little one shall become a thousand, and a small one a strong nation. I the Lord will hasten it in his time."

lxv. *Chapter*—"For behold, I create new heavens, and a new earth: and the former shall not be remembered nor come into mind. But be you glad and rejoice for ever in that which I create: for behold, I create Jerusalem a rejoicing, and her people a joy. And I will rejoice in Jerusalem, and joy in my people, and the voice of weeping shall be no more heard in her, nor the voice of crying."

lxvi. *Chapter*—"Thus saith the Lord, the heaven is my throne, and the earth is my footstool: where is the house that ye build unto ME? and where is the place of my rest? For all these things hath mine hand made, and all these things have been, saith the Lord: but to this man will I look, even to him that is poor and of a contrite spirit, and trembleth at my word.—For I know their works, and their thoughts: it shall come that I will gather all nations and tongues, and they shall come and see my glory."

Daniel vii—"I saw in the night vision, and behold, one like the Son of Man came with the clouds of heaven, and came to the Ancient of Days, and they brought him near before him: and there was given him dominion, and glory, and a kingdom, that all people, nations, and languages should serve him."——ix *Chapter*—"Seventy weeks are determined upon thy people, and upon thy holy city, to finish the transgression, and to make an end of sin, and to make reconciliation for iniquity, and to bring in everlasting righteous-

uess, and to seal up the vision and prophecy, and to anoint the most holy."

xii. *Chapter*—"They that be wise, shall shine as the brightness of the firmament, and they that turn many to righteousness, as the stars for ever and ever. But thou, O Daniel, shut up the words, and seal the book, even to the time of the end: many shall run to and fro, and knowledge shall increase: many shall be purified and made white and tried; but the wicked shall do wickedly; and none of the wicked shall understand, but the wise shall understand."

Obadiah, 21 verse—"And saviours shall come upon mount Zion to judge the mount of Esau, and the kingdom shall be the Lord's."

Joel, ii chapter, 28 verse, to the end. iii *Chapter*, 16 verse, to the end.

Haggai ii—"I will shake all nations, and the desire of all nations shall come, and I will fill his house with glory, saith the Lord of Hosts."—

Micah iv chapter, 4. 5. 6. 7. verses. *Malachi*, iv—"Unto you that fear my name, shall the Sun of Righteousness arise with healing in his wings; and ye shall go forth, and grow up as calves of the stall: and ye shall tread down the wicked; for they shall be as ashes under the soles of your feet, in the day that I shall do this, saith the Lord of Hosts."

Matthew v—"Think not that I come to destroy the Law, or the Prophets: I am not come to destroy, but to fulfil."

St. John xvi—"When HE is come, HE will reprove the world of sin, and of righteousness, and of judgment: of sin, because they believe not on ME; of righteousness, because I go to my Father, and ye see ME no more; of judgment, because the prince of this world is judged."

xx *Chapter*—"Jesus saith unto him, Thomas, because thou hast seen ME, thou hast believed:

blessed are they that have not seen, and yet have believed."—

The above are the Chapters, that were pointed out in my last Book, for Hann to explain; but as he hath acknowledged he cannot explain them himself, yet others may; and as the explanations given by the Spirit are condemned by others, as well as him, and say they cannot understand the prophecies given to me, it is required of them that reprove to explain the scripture prophecies, that I have pointed out, which I am warned the Lord is hastening on to fulfil. But as I have brought the promises together, and left out the threatenings, on what conditions they stand, no man can draw any judgment from what I have brought forward, without applying to the scriptures, where the words are taken from; perfectly so stand my writings; no man can draw any judgment of them from the pamphlets that are brought forward by men, without having my books to refer to, to know on what conditions they are placed.—

And now I shall answer the enquiries that are made of me.

First, I am desired to point out where the prophecies stand in my books, that have received their fulfilment. I refer such enquirers to the First Book of Strange Effects of Faith, printed in 1801; they will find at the end of the Seventh Book, printed in March 1802, the pages marked from the first Books, what was hastening on to be fulfilled concerning the war that hath taken place.—Warning to the World, page 25 to the 36, the readers may see what was fulfilled; and confirmed by the witnesses, which may be seen in the Book of the Trial. These books I have pointed out: but those who have a desire to search into the truth will find the fulfilment of many other things have taken place in others. And I am

also desired to prove the dates when they were printed; in answer to this I must refer them to Stationers Hall, as all my books are entered there when printed, and the date is put upon the books.

Secondly, how I know the Spirit of Truth from the Spirit of Error. To this I answer—from the power and wisdom of God, which I could not have known from the wisdom of man, had not the Lord by his wisdom permitted me to have a knowledge of the two different spirits, and their working, that I might be a judge of them both.

Thirdly, to know in what manner my communications are given, whether in an audible voice, or an impulse on the mind. I answer, neither; for though I have often heard my name called in an audible voice, yet my communications are not given in that manner; but the words come to me as distinct to my hearing, as though they were spoken in an audible voice. But no man can understand in what manner the visitation of the Lord is, by his Spirit, to speak within and to be distinctly heard by the outward ear, but those that have experienced it; none could understand how the Spirit of the Lord came to the Disciples, but themselves; neither could they understand how the Word of the Lord came to the Prophets, in what manner it came: and when it is said the Spirit of the Lord came upon the prophet, to answer the enquiry made by Jehosaphat, no one saw the Spirit or heard his voice, but the prophet himself. Therefore the things of the Spirit are spiritual, which no man can know or understand, but those to whom it is sent; because it is past man's finding out. As to an impulse on the mind, that is not a Visitation from the Lord; for every one hath impulses on the mind, either good or evil; and there is an influence on the mind, both good and evil, to work upon the hearts of men, one way or the other; if it be good, to influence

them to do good; but if evil, to work upon their hearts to do evil: but this is not the visitation of the Spirit of the Lord, whereby his will is made known or revealed. No one can prophesy from that; yet men may be under the influence of the Spirit of the Lord, to believe and rely on his words; on the other hand, they may be under the influence of the devil, to be filled with unbelief and all manner of evil; and it is by this influence the world is filled with Atheism, and the fear of the Lord is rejected by men. This I have explained for the sake of the Public, that they may know the difference between the impulse, or influence on the mind, and a visitation from the Spirit of the Lord.

There is also another enquiry made—how it is I seal those that do not continue stedfast and immoveable in the cause, but destroy their seals, and become opposers. This I shall answer as our Saviour answered the scribes of old, when they spake unto him, saying, Tell us by what authority doest thou these things? or who is he that gave thee this authority? And he answered and said unto them, I will also ask you one thing, and answer me:-The baptism of John was it from heaven, or of man? And in like manner I answer such enquirers; and let them answer me, how Moses came to be sent to deliver the children of Israel, that afterwards rebelled in the wilderness, and were there destroyed? how our Saviour came to suffer one amongst his disciples to come in, that afterwards betrayed him? Were these things done for want of knowledge in the Lord? Let this be answered, and then I will answer the question put to me, how I came to seal those that did not all abide in the faith they professed.—In like manner I shall answer another enquiry: How I pretend to possess a power of sealing persons as heirs of God and joint heirs with Jesus Christ. This I an-

swer like the former: tell me, from the prophets and the apostles, by what authority they did the things which were commanded them, without disputing the wisdom of him that gave the commands, or made an enquiry, why it should be done. Let this be answered by them that reprove, why all these things were permitted and commanded to be done. I am answered by the Spirit, but shall leave them to explain it by their wisdom, who say there is no occasion for any further revelation, or knowledge of God, to explain the Scriptures, or how they will be fulfilled.

Now I shall give the answer of the Spirit to those who profess they are writing against the visitation, pretending that they are doing it in zeal for the honour and glory of God, and the good of mankind.

"I have ordered thee to bring forward the Scriptures in this book, to demand of those who despise Prophecies, and judge there is no occasion for a further revelation, or knowledge of God, to explain them. The demand is made of such, for them to explain, what is the meaning, and how they will be fulfilled; and let them know, that no man can have a right faith of his Creator, or a right faith of the prophets, that the word of God came to them, or a right faith of my Gospel, that I came to fulfil them in the end; no man can have a right faith in the Scriptures, without believing in the fulfilment, that they are spoken by the God of truth, whose words are Yea and Amen. What I have said I will fulfil; and these are the promises men must now look to, that I ordered thee to bring forward. And let them know my answer to their hypocrisy, that if it was out of zeal to God, or for the good of mankind, their endeavours would be to convince men of the infidelity that is so fast increasing: for these are the dangers that men are in; but this

is not regarded by those who profess to come forward out of love to God and condemn the visitation of my Spirit. Therefore I tell thee of such, they are like the Scribes and Pharisees of old, who strain at a gnat and swallow a camel: *because they can easily pass by the mockers of the Scriptures and swallow the Blasphemy that comes from them*, without being wounded and grieved, or try to pluck them as brands from the burning, when they see them go on in infidelity; but this destruction in men does not awaken their conscience, or feeling, to warn *such men* of the dangers they are in; but, *when I come to warn by my Spirit*, that the Scriptures are true, that I shall fulfil them, and prove from the truth of prophecies, that there is a God of knowledge and power, to convince such men of their infidelity, who judge all things came by chance; but to shew them there is no chance, as they vainly suppose, that could have given knowledge to thee of what was hastening on, when no appearance was before thee; therefore, it is to convince men of the error of their ways, that I hold out this controversy with mankind: for like fuel added to the fire is every pamphlet that hath been printed against thee, to strengthen the fire of unbelief and infidelity among mankind; and there is not one, that hath published against thee, if I bring them to the Scriptures, and demand their answer, how men can be brought to the knowledge of the Lord, without the visitation of my Spirit, to bring men to that knowledge and understanding; there is not one who can answer his assertions, or prove how it can be done. And, from Hann, I shall condemn such men; because, like the Atheists, he hath brought forward his arguments against thy writings.—Come to his remark on thy Trial."

Hann says, "A promise was claimed of the Judge of all the earth, who, it is said, gave a

promise to the human race, at the fall; but we find was never faithful enough to fulfil it."

"Now I ask thee where is the man who can bring forward an observation stronger, to condemn the Scriptures, or to condemn the unfaithfulness of God, than what he hath done in this remark. Doth not the promise stand from the beginning? Was the serpent's head ever bruised, which is the old serpent called the devil, that he hath had no power over man? Doth he not go on deceiving the nations to this day? But was not the promise for the end? Was it made to be then fulfilled? Did I not set the Sabbath for a sign, as a day of rest for man? Do not the six days stand as I have told thee of the six thousand years? Did I not say in my Gospel the days should be shortened? That my faithfulness and truth should be made manifest? And now I have warned by my Spirit, that I have begun and will make an end, that I shall go on till my faithfulness and truth be fulfilled: and is not my warning now mocked by him, saying, I shall never be faithful enough to fulfil the promises I have made? And now, from all the Scriptures that I have ordered thee to bring forward, the same unfaithfulness of their fulfilment will be pleaded by men like him; for like him will their reasoning be; *if* GOD *was never faithful enough to fulfil the promises when they were made, he never will be faithful enough to fulfil them in the end.* This will be the reasoning of such men, without considering, if the promises had never been made, then men had none to expect; but as it was my decrees to fulfil them in the end, that mankind might know my reign, when I take the great power to myself, that they may know the Lord, and that I might judge of man alone, what he is without a tempter. These were my decrees for the end; and therefore, from one age to another,

my promises were made to the prophets; I confirmed them in my gospel; and the fulfilment I inspired my Apostles with, that I should fulfil them in the end; and that I should visit by my Spirit, to have men be looking for ME, according to my Gospel, which I have told thee could not take place, according to the parables I spoke of the end, without a warning to be looking for my coming. But marvel not that a man like Hann would give no answer concerning the Scriptures; because, in so doing, he would have condemned himself; for he must so clearly have discerned these promises were not fulfilled, as he hath discerned the words I have spoken to thee of the end, and my promises to them that are faithful servants to enter into the joy of their Lord, with the promised blessing I have in store for man. This he hath discerned is not yet fulfilled, so that in one likeness both stand together: therefore in discerning the one he must have condemned himself in the other; but these promises, that stand on record, they stand as witnesses against mankind, who profess to believe the Scriptures, and deny the visitation of my Spirit, to warn of their fulfilment; and he that says they will not be fulfilled must condemn the Scriptures, as Hann hath condemned thee, and say the prophets were never visited by the Lord; and so in like manner must my Gospel be condemned, as not being true, without its fulfilment. Now come to another of his remarks."

Hann says, "I recollect indeed, that something was said of Satan; viz. that he knew he was cast, and therefore would come down in great wrath, and stir up the people to come against her. The natural purport of which words is, that a very heavy persecution would immediately take place; but it is very certain, that this prophecy, like most of the others, hath fallen to the ground, and

the poor devil was never more belied than in this one thing."—

"I shall answer thee. Whether the devil be the author of the evil, working in the hearts of men, or whether the evil be in their own hearts, to be at enmity against God, to reject the warning of my coming; from whence the persecution proceeds, I now appeal to men's consciences, whether the persecution did not begin, and whether it hath not went on? Let them look to the books of controversy; let them look to the newspapers, that have been filled with malicious lies and envy, as they could not justify theirselves with truth to come against thee; let them look to the false inventions, that have been made through malice in men; were the whole brought together, what hath been the persecution by words, what ridicule the believers have met with, and what abuse they have received, through believing in my visitation to thee; if all that have been published; and all that have been spoken in malicious words and persecution, that have not been published; were the whole brought together, they would see, that that prophecy hath not failed. So, whether it springs from men or devils, the persecution hath went on, as I warned thee before that some would be strongly convulsed for hell, and some for ME; which meaneth, the hearts of men being strongly influenced by the devil, to set their hearts against my coming: and this hath been publickly shewn by mankind; their malice and envy, like the Jews of old; for in like manner they said I cast out devils through Beelzebub, the chief of devils; so hath been men's saying in this present age, that it is through the devil I have warned of the fulfilment, This thou knowest is said by Hann, that Satan would plead his own destruction if he could deceive mankind that way; and this is his working in the minds of men; therefore it is

known to thee and the believers, that great enmity and persecution have went on against thee, while true believers, that are longing for my coming, have went on in love to ME: and this I warned thee of before. Let the words appear, from the communication given in 1802, of the five years:—

For those will fight that know my name,
And those that do not know, nor fear,
To fight for Satan they'll appear;
And so you'll find it is begun,
And fast I say 'tis hastening on.

When these words were given to thee, how trifling was the shadow of any persecution! But let men discern how great it hath risen since; for it is known unto thee and to all, it was then begun by believers to search into the truth of what they had heard, to know if thy visitatiou was from the Lord; but let men discern, what spiritual fight, contending with men, who were filled with fury against my visitation, hath increased and went on, as I warned thee: but the end is not yet, of the perfect fulfilment of what I told thee the end would be. But a strong likeness hath went on, on both sides; and this is impossible for any man to prove, that it hath not been true; for out of his own mouth will I condemn him and all thy accusers, that deny the truth of the words; and all the shadows went on in the years I set for signs of what the end should be, to my enemies, and my friends; and so they will find the end to be. And let men discern what were the signs set to your nation, what were the signs to believers, what were the promises, and what were the threatenings, that were placed in five years; then they may know what the end will be, *when I begin to make an end in five years: but that is a time which will not be known to man;* because I have told thee, *that suddenly and unaware will the sub-*

stance of all things come. Yet believers may discern, from the signs I placed in thee, in the five years; this the wise will see and understand, to draw some judgment, when the end draweth near; but the wicked, that are hardened against my kingdom of righteousness and peace, will not see, nor understand, but be like Hann; for though he hath heard of the persecution of others, and hath joined in the persecution himself, yet he hath affirmed there is no truth of the words, of any fulfilment in this persecution. Then now I ask thee, how a man like him can draw any judgment from prophecies, or discern the progress thereof, before sudden destruction cometh upon him? This sheweth you all what the end will be to those who are hardened through unbelief. In this thy enemies are thy judges, and his own conduct is witness against himself. And now come to another of his sayings."

Hann saith, "A zeal for God and truth is a duty enjoined all men, even by nature; and can no more be neglected with impunity, than the duties of justice and mercy."

"From his words I shall answer thee. A zeal for God is neglected by him. What truth doth he support? or what zeal for the honour and glory of God hath he come forward to maintain? what scriptures hath he brought forward, to speak to the honour and glory of God? or what truths hath he supported, from them, or from my gospel? Is not all as a dead letter to him, that he owns he never professed to understand? Then if he doth not understand the scriptures, to prove the truth of my words from them, how shall a man like him come forth for the zeal of God, and the truth of my words? When I demanded of him, thou knowest he could not answer me one word of a thousand, the meaning of my words delivered to the prophets; or what I required from my gospel for him to answer.

Now, as he cannot understand the one, how can a man like him profess to have any understanding in the other? Both alike are past his finding out; and therefore it is through hypocrisy, like the Scribes and Pharisees of old, that he is come forward with a pretended zeal for the honour of God, or truth, whose name he hath despised from the beginning, to dishonour God in the fall, and free the author of evil, and cast the blame on his Creator; therefore out of his own mouth will I condemn him, as every duty that he says is incumbent on man is neglected and despised by him. And discern through his pamphlets, the false assertions he hath made, and the manner he hath wrested words, that the truth may not be seen. This sheweth the world in its true colours, what art and subtlety the devil works round in men, to pretend a zeal for God, through hypocrisy, when in their hearts they have none."

And now I shall answer for myself. concerning the signs put in Mr. Pomeroy's hands, which Hann says were concerning my Father's death, and were not fulfilled; and therefore he says I broke the vow that I made.

To this I answer, the Sign concerning my Father was on conditions, and had nothing to do with the promise I made. A communication was given to me, at the beginning of the year 1801, that if no one regarded the warning, or searched out to know whether the Lord had spoken or not, the Lord would begin his judgments, by three years famine in this land, and then he would take my father by death before the 22d of September; and then my sister, seeing the judgments begin, would meet me at my father's grave, and be convinced that it was of God. This was a sign if the Lord began by judgments, to bring a famine in the land, which I put in Mr. Jones's hands, the 10th of April, 1801. Thus was the sign set upon conditions, if no one

searched into the truth. The latter end of May I received a letter from the Rev. Stanhope Bruce, likewise from the Rev. Thomas Webster, and the Rev. T. P. Foley, and from other gentlemen, to enquire into the truth. At that time I was distressed for want of money to carry on my printing; then the following signs were set before me, that I should proceed, and not fear of assistance; those friends, that had written to me, would assist me to carry on the work; and they were the feathered fowls, that had been shewn to me before in a dream, that, as the birds were changed, so the men were changed from them I had been writing to before; and they were the men I had been warned of before, that would come to Mr. Taylor's, to enquire into the truth; and for their sakes the Lord would stop the rain in the time of harvest, and bring in the promised blessings of three years plenty. These were the signs given to me without any conditions, but were to be fulfilled that year; and these were the signs I called heaven and earth to witness for me or against me; to witness for me, if the signs came true, that it was of God; but if they did not come true, to witness against me, if I persevered any further.

Now these signs were all fulfilled; and these were the given signs I put in Mr. Pomeroy's hands, with this promise, the beginning of August; and at that time there was an appearance of its being a bad harvest, from the continued wet weather; and I knew none but the Lord could change the weather, and work in the hearts of people to fulfil his words.

Two days after I had put these signs in Mr. Pomeroy's hand, the rain ceased; the latter end of August the other sign was fulfilled, of the Lord's working in the hearts of those friends that wrote, to assist me; and at the end of the year they came

to Mr. Taylor's to enquire into every truth. So all these signs were fulfilled, according to the words that were spoken to me, which I called heaven and earth to witness it was of God, if they were fulfilled; and to which I was answered, "If the signs set before thee come true, heaven and earth are witness for thee."

To the above I am now answered—"It was a weakness of thy own judgment to expect thy father would die that year, without discerning the words I had said to thee—If I began with a famine in the land. Here the conditions were fixed to him. But now come to the other signs, that I told thee without any conditions; and to them thy promises were made, to persevere, as I directed thee, if I fulfilled the signs according to my promise; therefore I told thee, heaven and earth were witness for thee, if it came true. And now discern what was the sign: it was for the heaven to stop its rain in the time of harvest, which was a power belonging to God only. This was a sign fulfilled by heaven; and my working in the hearts of friends, that were upon earth, fulfilled the other signs: so that the signs went deep of heaven and earth to thee that year; and so in like manner have the signs went on to thee. Know the signs I placed abroad without conditions, and how they have went on; know the signs I placed at home, of faithful friends to assist thee. Therefore my signs, both in heaven and earth, have went on as witnesses for thee; and to thy own solemn promise and vow, that thou calledst heaven and earth to be witness for, thou hast faithfully kept and obeyed, in the midst of all the persecutions thou hast went through. So all men shall find I am thy God, and thy guide, thy counsellor, and thy keeper, and the judge of the truth of thy words; and thou art a judge of the truth of mine; therefore reflect no more on thy own folly, in the simple

manner thou wrote thy letters, without explaining clearly how the signs stood; because I tell thee, in thy foolishness was my wisdom, to shew mankind in what manner my Bible stands, that men by my wisdom cannot find out; and, like thee, it must be explained by ME. Therefore it is I the Lord must explain these mysteries, as thou hast explained concerning thy father, and the other signs; and therefore I ordered thee to bring forward the communication of the five years. And let men answer, what they would judge of believers, if they should say the whole was fulfilled in them, of the promise I had made for the end? If men would condemn the one, in like manner I condemn the other, who say my Gospel is already fulfilled; which is as much impossible for men to prove, as it is impossible to prove my kingdom was established in righteousness and peace, to fulfil the joy of believers, in the five years when the signs were set: and, they may as well prove this faith *was given to all*, that was in a *few*, as prove my Spirit was poured out *upon all*, in the day of Pentecost; for in one likeness both stand together. And let men look to my Disciples; what was their faith and joy in believing, to go through all the persecution they met with, and to suffer death for my sake? Was it not for the joy set before them, of everlasting happiness, that they should be rewarded with ME in glory? What made the martyrs go through all the fiery trials they met with, and give up their lives, to be burnt for my sake? All this was done through faith, strengthened and supported by my Spirit; and their eye was to the end, that, like my Disciples and all my faithful followers, they should meet their reward in glory; therefore they loved not their lives unto death, but gave them up to the malice of men, knowing the body must die, but that their spirit should enjoy a glorious reward

with ME and all my followers. In this they had joy in believing; and so in like manner there was joy in believing, that, as the others were redeemed from the power of death, hell, and sin, that death could have no more dominion over them, when they had killed the body they could go no further; so in like manner was the faith in believers, who relied upon my promises, that I am coming to fulfil my gospel, and bring in the redemption of man; and then the power of death, hell, and sin, will be swallowed up in victory to them. Here, if men discerned aright, they would see in one likeness how the faith of both stand together; the one believing in my promises given to my disciples at that time, that where I was they should be also, to have their reward in glory; the other believing in the fulfilment of my gospel, that my coming drew near to bring in the redemption of man: and this was the faith that enabled them to run the hazard of all persecution they might meet with. But no more than men can prove my kingdom was established in the five years when my promises were made, of what the end should be to all faithful believers, that were longing for my coming, no more can men prove my gospel was fulfilled when I expired on the cross, because I said *it was finished.* The meaning of my words men do not understand—*that I gave up my life according to the promise, to finish transgression, and make an end of sin: but sin was not made an end of at that time;* but I died to fulfil the one, that I might come again in power to fulfil the last. This men do not discern; neither do they understand my sayings, any more than they understand the sense and meaning of the communication I gave to thee, and have ordered it now to be brought forward, to confound such who boast of their knowledge, saying, the scriptures are fulfilled, and want no further revelation from the Lord; yet

men can no more prove the fulfilment of my gospel, than they can prove the fulfilment of that promise; for both in one likeness stand together; and it is the greatest folly men can be guilty of, to pretend to plead, that the scriptures are fulfilled. It only strengthens men in unbelief, as it would strengthen the unbelieving world now, if believers were to plead, that my kingdom of righteousness and peace was established in them, that evil had no more power over them, and that their redemption had already taken place; that all was fulfilled in them, that they were delivered from all the effects of sin and sorrow. Was this pleaded by believers, what would the unbelieving world say, to see them surrounded like other men with trials, and temptations, and various distresses, still having the storm to go through? Would not their pleading, that they were freed from all, strengthen unbelief among mankind? In thy heart thou answerest, yes: now perfectly so I tell thee of men who plead my gospel is already fulfilled, and the words of the prophets, that I said I should fulfil. This pleading amongst men strengthens infidelity and unbelief amongst mankind; and, to shew their folly, I have brought round thy writings in this manner, which men will find in the end, that from one Spirit came both, however low and simple my words may appear to men; as the meanness and plainness of the language is despised by them, without considering my gospel, that it is to confound the wisdom of men, and their boasting of learning, that I chused weak and foolish instruments to confound the wisdom of the world. But was my visitation to the learned, then after the wisdom of the world, and their boasting of learning, must all appear; because my visitation to men, in every age of the world, is according to the wisdom and language that is in themselves; and according to the simpleness of thy language is my visitation to thee."

From the above communication I answer, that it is not all the wisdom of the wise and learned men, that could have brought round a communication in this manner, given in 1802, and now explained, to shew in what manner the scriptures stand, and the folly of men to judge they are fulfilled.

And now I shall come to Hann's assertions, that there is no such thing as conditional prophecies. In this he denies the scriptures throughout; for when the Lord sent his prophets to warn the people of threatened judgments, because of their sins, there were always conditions placed, if they repented; for the Lord always dealt as a tender father, that threatens because he is loath to punish; and beareth for a while to try men if they will repent. This we may find throughout the prophets: and so in like manner conditions were fixed for this nation. What use would it be of to warn men to repent, if no offers of mercy were held out on condition of their repentance? But to speak of the tender mercies and long-suffering of the Lord, not to enter hastily into strict judgment with men, before HE gives them space for repentance, as Hann hath done, by placing this as mutability in the Lord, is speaking blasphemy against his mercy and goodness. But from the false assertions, which Hann hath made in his pamphlets, and the manner he hath placed things together, no man can draw any judgment from my writings.

Yet he hath been the means of bringing in many true believers, who saw his pamphlets were written in malice; they, like the Bereans of old, applied for my Prophecies to judge for theirselves, knowing that no truth could come from an enemy who acted like the Jews of old; when our Saviour arose from the dead, they bribed the keepers to tell lies, because the truth should not be known; and they wanted to put Lazarus to death, that

our Saviour's miracle might not be made known that he had raised him from the dead; and in like manner was their malice concerning the man that was born blind; they would not suffer him to say he received his sight by the power of God, but cast him out of the synagogue for his belief; and other miracles that our Saviour wrought which they could not deny, the Jews said they were wrought by the Devil. So that where malice and envy are strongly rooted in the hearts of men, no truth can be known from them. This I can prove from the pamphlets printed against me.

I shall here give Hann's answer to the demand made of him, where he collected from my writings what he said was to take place in 1810 and 1811. His answer was—"I appeal to your own conscience, whether it was not the judgment of the believers." Now as Hann hath imposed upon the public, so in like manner another man hath imposed upon the public, concerning the Sealed Letters, saying, "Providence has conferred upon me the honour of breaking the Seals, in order that the contents may be made known;" which he says was concealed, even to the person that had it. To this I answer, the contents of the Sealed Letters were put in print in 1803, which were never concealed from the knowledge of any; and likewise what they signed to is put in public print. So no honour could be conferred upon him, to make known in 1810, what was published in 1803.

The contents of this Book taken from Joanna Southcott's mouth by me,

ANN UNDERWOOD.

Witness, JANE TOWNLEY.

April 30. 1811.

Entered at Stationer's Hall.

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[PRICE ONE SHILLING.]

LONDON, November 7th, 1808.

From this Publication the Readers may discern what is hastening upon the Land, as they are daily provoking the Lord to Anger, by false Doctrine, as well as the crying Sins of the Nation.

TWO books were lately brought to me, which made me shudder to read: The one, *denying* the Divinity of CHRIST; and the other, from the doctrine in it, must deny the prophets; as he denies every condition held out by them, and makes the Lord the author of every evil. Now, if the Gospel is denied, and the Prophets are denied, what have we to expect and look for, but a fearful judgment hastening on.

For the good of the public I shall point out their errors, that the wise may discern that such doctrine as these books contain hardeneth men in sin, by denying the promises of the LORD, held out by the prophets to returning sinners on the one hand, and the truth of the Gospel they are denying on the other.

One I allude to is the doctrine of the *Unitarians*, as is set forth in the review of religious Publications in the Evangelical Magazine for September, 1808.

'The New Testament, in an improved Version, 'upon the Basis of Archbishop Newcome's new

W Marchant, Printer, 3, Greville-Street, Holborn.

'Translation; with a corrected Text, and Notes 'Critical and Explanatory.

'The introduction to this version gives its 'history, in narrating the means and method pur- 'sued to its completion, by the ministers in that 'connection, to whom it was committed. The 'work includes all the books in one common ver- 'sion, but divided into two classes, the *genuine* 'and the *doubtful;* the latter including the Epistle 'to the Hebrews—James—2d of Peter—2d and '3d of John—Jude, and the Book of Revelation, 'which are to be considered as the Apocrypha of 'the New Testament, and may be publicly read 'in Christian assemblies, for the edification of the 'people; but not be alleged as affording alone 'sufficient proof of any doctrine. Nor is this all: '—even in the books admitted as canonical, several 'chapters, and parts of chapters, are printed in 'Italic, as, at best, extremely *doubtful.* Of this 'class we have noticed Matt. i. 17, to the end of 'chap. ii.—Luke i. 5, to the end of chap. ii.— 'John viii. 1—12; beside many verses or parts 'of verses.—We submit it, therefore, to the better 'judgment of the society, whether, in the next 'edition, the *apocryphal books and passages might 'not better be wholly omitted, as it would save 'great part of the expense of the printing, and 'much improve the portability of the book!!!'*

For the readers who may not have seen the Magazine, I have inserted the parts that mention the chapters that are to be left out of this New Testament. This society was instituted in 1791, for the express purpose of opposing the doctrines usually denominated orthodox, and generally called The Unitarian Society.

Here we see, from this sect of people, how they are fulfilling the words of the Apostles, and wish to put the truth from them, and the day-light from others, that they may not see the truth

before them. And they are fulfilling the words of Peter—"false teachers among you, who shall bring in damnable heresies, even denying the Lord that bought them, and bring upon themselves swift destruction. And many shall follow their pernicious ways, by reason of whom the way of truth shall be evil spoken of." Now these people, to stifle their conscience, that the word of truth *may not* appear as a swift witness against them, are trying to put it out of their sight: and that the way of truth may be evil spoken of, they are endeavouring to put away the very chapters that make the Gospel plain to men,—that Jesus Christ was verily the SON of GOD, as is so clearly proved in these chapters they *wish* to put out of the New Testament. But to make their doubts clear they must likewise put out many of the Psalms, and the 53d chap. of Isaiah, with many others of the prophets, which agree with the Gospel, as in a chain, joined together. But such men as these, Peter said, would be *in the last days*, and St. Jude describes them—"Clouds without water, carried about of winds; trees, whose fruit withereth; without fruit, twice dead, plucked up by the roots." And twice dead must they appear; first dead as to the knowledge of the prophets, and the meaning of their words; secondly, dead as to the knowledge of the Gospel, or any knowledge of HIM who loved us, and gave himself for us. These are the heresies that one sect of people are trying to establish in this land; denying the Gospel and the Prophets, worse than the Jews, for they are waiting for the Messiah, whom they believe to be the Son of God, to come in Majesty and great Glory, to bring in their Redemption. But these men are allowing of one part of the Gospel, of our Saviour's being a Prophet, but are putting out the very things that prove HIM the Messiah

spoken of by the Prophets; so, with their doubtful wisdom, they are endeavouring to blind the fyes and darken the understanding of all those that will be led by them, or listen to them. Now, as these heresies are so fast increasing, as of late years they have been, of various kinds; some through Atheism, and some through Deism, to put the whole Bible out of doors, sin hath been increasing with a high hand, and every evil and cruelty abounds in man, conscience seems seared as with a hot iron. While they are willing to embrace such doctrine, that there is no God to punish the wicked, or to reward the just, we must expect that sin will abound: but they will find it bringeth sorrow in the end; and the threatened judgments that are hastening on, they will find to come upon them. Therefore, let no man marvel at the visitation of the Lord, to warn of what was coming upon the earth, and to threaten this nation with punishment for their crimes. The teachers of the people have been threatened, as bringing down judgments on their hearers, for the WRONG doctrine they are teaching them.—Blind leaders of the blind; not discerning the ditch that is before them. But as men are endeavouring to put out of the Bible the very prophecies that tell them their sins, I do not marvel they should endeavour to put away the prophecies that tell them what is hastening *upon them*, and the reasons *why* this Nation groans under afflictions. But they will find putting away the prophecies will not put away the truth of their fulfilment. From the books of the Atheists, as well as the Arians and Deists, who deny the Lord's interference with man; I was answered: The Lord would go on till men should know there is a God that interferes with his creatures, and whose eye is every where present, beholding the evil and the good. And from the

state that people are now come to, some denying the Gospel, and others, the Bible; I see there is *cause enough* for the LORD'S VISITATION, that they may see in the end, there is a God that seeth all things. And for the crimes of this nation, sorrows will increase. But now let the readers observe this society, that are endeavouring to put away the prophecies of the apostles, and what was prophecied at our Saviour's birth, *began in* 1791. Then, let them discern the visitation of the Lord, to prove the truth of the Gospel, and the prophets; that the time was drawing near, for the Lord is coming in Might, Majesty, and Glory, to fulfil them. This followed in 1792, and the truth of the prophecies have followed since, in the surrounding nations, to this day. So that the Lord is going on to fulfil the very prophecies they want to put out of the New Testament, because the Revelations are now going on to be fulfilled. And in like manner they will find the prophecies given to me at Bristol, in 1804, are now hastening on to be fulfilled. The readers may expect to see in this book a new prophecy of what is coming on, but that could be no prophecy to be given *at a time* they are fulfilling; as it would appear prophecying from judgment, according to the wisdom of man. But the prophecies given to me are not after the wisdom of men, but at a time men by wisdom could not discern any likeness to appear before them. And the prophecies that are now hastening on to be fulfilled abroad, and at home, were given to ME in 1804; and the parables are also now hastening on to be fulfilled. Some that do not discern their Bibles, how the Lord compared an adulterous nation, to an adulterous woman, may stumble at some of the parables; but if men discern in what manner they are *adulterating* the WORD of GOD, and what are the *crimes* of this nation; and how

greatly all the warnings hath been mocked and despised, then they will see the parables clear.

And now I give them *warning they are hastening on*, and this I was warned of in September last, when the boasting of the nation was great, that they should conquer. I was then warned that as the letter sent to the clergy went on according to the dates that were mentioned, and the change took place for the nation, that the sign of victory began to appear in the date mentioned in the letter; so, now, they would find the last sign mentioned in that letter, the gathering clouds would hasten on; and the other signs and parables, that were afterwards published; to make it sign upon sign, and warning upon warning, they would now find is hastening on. These things the Lord will now go on to fulfil, that men may know there is a God, who spoke by the mouth of his prophets and apostles. And the prophecies that were given to me are all hastening on *now to be fulfilled*. The readers must discern in 1792, when I was warned of what was coming upon the whole earth, of the visitation of the Lord, from nation to nation; there was no likeness *then* appeared. Again, in 1802, when peace was proclaimed, I then pointed out, from my books, the dreadful war that was hastening on, at a time the war was then over, and the judgment of men were, we should have a peace for a long continuance; and so at a time since, when this nation was boasting, I was warned what was said in the books printed in 1804, was now hastening on to be fulfilled. And the sorrows of this nation will not cease, before men begin to turn unto the Lord, and own the prophets and gospel TRUE, that what our Saviour said in the days of the flesh, he would fulfil *in the end*. And now the Lord hath warned us, that the time is at hand. And this WARNING

I give to the NATION. And they will find the event of Spain will be as foretold in my fifth book (called) Strange Effects of Faith, page 237, printed in Dec. 1801. This, I tell them, will be the end to Spain before the whole is finished. Now let the serious readers consider from the crying sins we hear of in this nation, and the abominable books that are published, the artful ways men are contriving to make the Scriptures null and void, and the word of God of no effect; let us judge for ourselves, how can we expect a happy deliverance out of evil, before evil is done away, that the minds of the people begin to change, and discern, they have been provoking the Lord to anger against them. How do we see oppression and cruelty now abound in the hearts of men, to oppress one the other; while the Lord is forgotten by them. Others, trying to wrest the Scriptures in such a manner, as to make the whole to be forgotten. And this was foretold would be, that sin and sorrow would abound, and the wrong teaching of men was condemned.

And now I shall come to the other book I alluded to, a sermon preached and published, *August* 11, 1808, by W. M. Smith,

Wherein he trieth to confirm *his doctrine* of election and reprobation, leaving out all the promises of the Lord, spoken by the mouth of the prophets.

He saith, in the 3d page of his book, "So that free-will and human power, nor man's reason, falsely so called, has any hand in salvation;"—for "it is not of him that willeth, nor him that runneth, but God that sheweth mercy:"—for he saith to Moses, "I will have mercy on whom I will have mercy, and I will have compassion on whom I will have compassion;"—for the Scripture saith unto Pharaoh, "even for this same

purpose have I raised thee up, that I might shew my power in thee, and that my name might be declared throughout the earth. Therefore hath he mercy on whom he will have mercy, and whom he will, he hardeneth."

Now these texts of Scriptures he hath brought forward in a manner to blind the eyes of his hearers, and sink many in despair; thinking they are reprobated if they are not elected: all conditions and promises of mercy to returning sinners are left out by him. He hath brought forward the words of Moses, saying the Lord will have mercy on whom he will have mercy, "and I will have compassion on whom I will have compassion," without shewing that the offers of mercy, held out to the Jews, were all on conditions. If they obeyed the commands of the Lord, every blessing was promised them. And so the Lord would have mercy on them, if they obeyed him. But the threatenings were pronounced if they disobeyed; this, we may find in the 28th chap. Deuteronomy on what conditions these promises and threatenings stood. The same we may find in the 30th chap. all stand on conditions; that, if they sinned against the Lord, they would bring on the threatened judgments, pronounced against them. But then, if they repented and turned to the Lord their God, and obeyed his voice, according to the commandments that were given them; then (Moses said) the Lord their God would turn unto them, and have compassion upon them. In this manner, the Lord spoke by Moses, that he would have mercy on them that turned unto him, and he would have compassion upon them even *after they had provoked him to anger*, if they repented, and turned unto the Lord. On these conditions stand the books of Moses. And he said "I call heaven and earth to record this day against you, that I

set before you life, and death; blessing, and cursing; therefore, choose life, that both thou and thy seed may live."

Here, Moses told them what they should choose, if they expected the blessings and promises the Lord had made them. In this manner stand the books of Moses on conditions, whether the people obeyed the Lord to receive the blessing; but, if they forsook him, the threatened judgments were pronounced against them, and in the like manner the Lord spoke by the mouth of all his prophets; his willingness to save to the utmost all them that repented and turned unto him. Let the wicked man forsake his ways, and the unrighteous man his thoughts, and turn unto the Lord, and he will have mercy upon him; and to the Most High God, and he will abundantly pardon him. But these conditions *are left out* by Smith, who placed all evil as fixed by the Lord, because of Moses saying, the Lord hardened Pharaoh's heart. Here men take Scriptures without discerning the meaning of them, or understanding why they were thus spoken. Pharaoh in the beginning was a man hardened in sin, cruelty, and murder; to put to death the children of Israel; which may be seen in the 1st chap. of Exodus. And when the Lord sent Moses to Pharaoh, to deliver them out of his hands; Pharaoh said, who is the Lord that I shall serve him? Here was the pride of his heart, to speak with contempt against the Lord. Then we have nothing to marvel, that the Lord seeing the pride of his heart, and knowing he would not repent, and his heart was hardened against God; that the Lord should harden on his heart, to pursue the children of Israel; that the Lord might shew his wonderous power, in the *manner* of his destruction, that the living might lay it to heart, and see the power of the Lord, whom Pharaoh

had treated with scorn and contempt. This was done in mercy to mankind, that others might take warning thereby; seeing, if the heart is hardened against God, to speak with contempt against all his words, the Lord will harden them on to their own destruction; which might be seen in others, as well as Pharaoh, that also stand on record in the Scriptures. But, had they been cut off by death, as soon as their evils appeared, then they could not have appeared as marks of judgment for the living to lay it to heart. So, what the Lord hath done in justice and mercy, to turn men from the evil of their ways, is falsely turned, by these preachers of election and reprobation, to be the *fixed decrees* of the LORD!! that they should commit evil; because, the Lord permitted them to go on in the hardness of their hearts, till he shewed his judgments, visibly, upon them, here upon earth. In the likeness of Pharaoh, we may see thousands going on in this land, who know not the Lord; neither do they believe there is a God in power, to punish their crimes; therefore, they go on hardened, until divine justice overtakes them. And of this sort I hear there are a set of men who meet publicly to dispute *against the existence of a Devil;* such men cannot believe there is GOD, who created man in the beginning; in his own image, and his own likeness, and pronounced him to be GOOD: —for, if there was no devil to tempt him to evil, from whence came evil, sin, and iniquity, to abound in man? Will they answer, all this came from God? Then, I ask such what they make of their Creator, any more than Pharaoh did; to say, "who is the Lord that I shall serve him," if they try to prove that all evil came from him? such men must say, as Pharaoh did; they know not God, neither will they believe his words that he spoke by the mouth of the prophets, any more

than Pharoah believed the words of Moses. For, in denying the existence of the devil, from whence evil sprung, they must deny his working in the serpent, to betray Eve, in the beginning. They must deny his coming to condemn Job, when the Lord justified him. And who is the rebuke of the Lord's people, that is said (in Isaiah xxv.) shall be taken away from off all the earth; when the Lord cometh to swallow up death in victory, and wipe away tears from off all faces; to establish his kingdom in righteousness and peace? The devil is spoken of as our adversary, by the mouth of the prophets; but is more particularly made manifest through the Gospel, by our Saviour's being tempted by him; and casting him out of the people. So, if men dispute there is no devil, they must dispute as Pharaoh did; that they will not believe the prophets, or the Gospel, any more than he believed Moses. But, now I warn such men that Pharaoh's destruction *they have to fear;* though it may not come in the same manner; because the judgments of the Lord hath been in *various ways,* to punish those who mock and despise his words. And it is his words that stand on record, as a swift witness against such men. And now I must be plain to tell them, they would never have drawn such judgment, if the devil had not got a strong influence over them, to harden their hearts, and darken their understanding; that they may tempt other men to go on in sin, thinking they have nothing to fear; and so are willingly led by him. But every serious thinking mind, knoweth, by experience, there is a devil, who is always ready to tempt them to do evil: and nothing but the POWER of GOD, trusting in him, will keep us from Satan's power. But, if these men go on to persuade other men, there is no invisible devil, I now tell them what they have to fear; they will find him visible in

men; because, by such disputation, they give the devil every advantage over them, and are bringing destruction upon their own heads: and, when it cometh upon them, they must own they have been calling down divine vengeance, that hath overtaken them. These things, I was shewn in the beginning, would bring on judgments in this land. The many errors that were amongst mankind, from the Arians, and the Calvinists, and other false doctrines, I was warned of. But now I see they are rising high, making the LORD the author of all evil. In the 2d page of Smith's book, he says, "That Adam's fall, and every other circumstance, came to pass, through him who worketh all things after the council of his own will, and according to his good pleasure."

In this he wickedly charges God wrongfully, and denies the Scriptures like the former; not discerning what the Lord spoke by the mouth of his prophets. As I live, saith the Lord, I have no pleasure in the death of the wicked; but rather in them that repent and turn. Turn ye, turn ye, why will ye die, O house of Israel! Again, the Lord saith: O that there was such a heart in them as I could wish. Isaiah v. The Lord saith, O inhabitants of Jerusalem, and men of Judah, judge, I pray you, between me and my vineyard. What could have been done more to my vineyard that I have not done in it? Wherefore, when I looked that it should bring forth grapes, brought it forth wild grapes; when he looked for judgment, but behold oppression; for righteousness, but behold a cry. In this manner stand the Scriptures through, which our Saviour said he come not to destroy, but to fulfil. And our Saviour said, he come to seek and to save that which was lost; and whosoever come unto me, I will in no ways cast them out. So, if we

trace the records of the Scripture through, we shall find the love of God towards his creatures, as a tender father towards his children. If we discern from the fall of man we may see the Lord did not forsake them in his anger; but made a PROMISE in the beginning, that he would bruise the head of the adversary that betrayed. And so great did the love of God then appear in Christ Jesus, that he would suffer for the transgression of man, to destroy the adversary that betrayed the woman. Here, the love of God appeared at first. And when the world by sin had provoked the Lord to anger, to bring the deluge over the world of sinners, he preserved Noah, that was a just man. Again; how did the Lord visit his people in the land of Egypt? And how was he with them in the wilderness? So, in all ages, we may discern how the Lord rose up one prophet after another, promising blessings, and fulfilling them, when they obeyed him: but when they did evil, then the Lord punished them, that they might return from the evil. So we may discern, through the Scriptures, the fault was not in the Lord to make them commit evil; because he tried them every way, that they might do well; and this, every just man must see, if he will judge aright, between the Lord, and his vineyard;—between God, and his people. No other way can he judge aright, if he do not see the mercies of the Lord to his creatures, trying every way with man, to turn them from the evil of their ways, that they might find favour in him; and have peace, and happiness, one with the other. I might fill a volume with texts of Scripture, from the prophets, and through the Gospel, to prove, the mercies and the goodness of the Lord; and his long suffering, and forbearance with them; waiting to be gracious, if they would return. But, in every age, we find men were rebellious;

and thus they are doing to this *present day.* But will men presumptiously speak like Adam in the fall, who cast the blame on his Creator, and say, they are God's elect? Then let them discern, it was not on *Adam's words* the promise was made, but on *Eve*'s, who cast the blame on the serpent, that the Lord promised to bruise his head. There the promise stood in the beginning, and here the promise stands in the ending, to be fulfilled;—*the enmity against the serpent.* But will men presumptiously say they are the elect of God, who are laying the blame upon the Creator, that they may free the root of all evil? Can such men plead that they are the seed, that is at enmity against the devil, when they are trying to prove it another way, that evil does not come from the devil? Smith says, in his book, "that the power of evil is destroyed, Christ having destroyed death and him that had the power of death; that is, the devil. When he ascended up on high, he led captivity captive; and as the mighty conqueror has vanquished all the foes of his church."

Now, if the power of the devil was then destroyed, as he asserted it was *for the elect;* how came it to pass that many of these preachers, that boast of their election, write their lives, as being such very wicked men, whose hearts were hardened in sin and cruelty, if it came not from the devil, who had power over them to work in them to commit these crimes? then they of all people upon the earth must disgrace the Lord, in whom they say they are chosen, if the power of the devil *was then destroyed;* that he hath no power to work in them to do evil. As he says, "Faith, being the gift of God, is bestowed on the chosen seed, through which, they are brought to receive Christ, and live on him, as their all in all. And, from *this precious grace within,* gives evidence without, by their works, that from him,

(and not from themselves) is their fruit found. Now, my inquiry is; how sin come to reign in the *elect*, that were made perfect in Christ; that he had conquered all for them? Then it is his fruit, and his only, must appear in them. Will this man answer, the Lord knew him from the beginning, and completed righteousness in him; and destroyed the power of the devil, that he had no power to tempt him to do evil? And will he prove, from the manner of his life, that he hath shewed forth the fruits of righteousness, and followed the footsteps the Lord hath commanded. That he is in Christ, and Christ in him, to shew forth the fruits of Christ, without sin; that Satan hath had no power over him? This he must prove, to make his doctrine clear, that Satan hath had no power over the Lord's people, *after Christ was crucified;* that *he then destroyed the power of the devil over them.* If Satan's power was *then* destroyed, that he could have no more power over the followers of Christ; how came it to pass that his disciples were put to death, if the devil had no power over men to tempt them to do it? And how came the disciples to complain of temptations within, while they suffered persecution without? This could not be, if Satan's power had been *then* destroyed; neither did the apostles say it was *then* destroyed. For this man hath wrested the Scriptures through. The apostle Paul said to the Hebrews, ii. 14. forasmuch then as the children are partakers of flesh and blood; he also himself likewise took part of the same, that, through death, he might destroy him that had the power of death; that is, the devil might do a thing, is not saying it is done; but, that it will be done. For St. Paul says, the mystery of iniquity doth already work, he who now letteth will let, until he be taken out of the way; then shall the wicked be revealed, whom

the Lord shall consume with the spirit of his mouth, and shall destroy with the brightness of his coming. So the apostle did not say the power of the devil was destroyed, or would be destroyed, *before* the Lord cometh in POWER and GREAT GLORY.

I should not have entered into arguments to contend against a man so blind as Mr. Smith; but I was answered, his books hurt the minds of many; it filled some with hardness of heart, to think the Lord had created them to do evil; and then to punish them for the evil *he designed them to do;* and no offers of mercy for them, if they repented; which hardened their hearts *not to repent.* These are the errors on the one hand, which hardened men in sin, while, on the other, it sunk many in despair; and filled others with presumption; thinking they were elected, and had nothing to fear, do what they would. But though I was ordered to bring forward the Scriptures, to shew the errors of such doctrine, yet I do by no means condemn the innocent. There are some, who do not carry the doctrine of election to such a height, as he hath done; there are many good men amongst them, that will not be cast out for the wrong judgment they may have drawn, as it is placed before me from types and shadows of the sealed people; which were shewn me in the beginning, when I was warned of what was coming upon the earth; and the end of all things being at hand. I was then shewn, in a dream, trees standing together, whose branches joined one in the other, and some fruit was fallen under them; and I thought the Lord, said to me, open the shells, but thou shalt not taste of the fruit; it is not good. I dreamed I opened the nuts, for they were like French nuts; but were withered and dry, and a black veil round them. The Lord

said to me, the first fruits are fallen, they are not good; look up and thou wilt see berries, and when they are ripe they will be good. I looked up, and saw berries, like the berries of potatoes.

Another dream I was shewn in 1796. I dreamt I was in an orchard; some of the trees were full of leaves, without any fruit, and withered; others, with fruit that fell into the mud; and other trees had fruit very thick, and very high, so that no pole could reach nor shake down. And other dreams were shewn to me in the same likeness, and explained, what different fruit there would come in, in one likeness, professing to join for the coming of Christ, that the evil of sin might be done away, and righteousness and peace be established on the earth; and, by professing this desire, they were like the branches that were joined together; but the evil fruit would fall where the black veil appeared, and the good fruit would remain on the trees to ripen for glory. This I was first shewn, in visions, before the sealing began and then I was answered, from the Gospel, it was like the net cast into the sea, gathering in good and bad, and the bad would be cast away; and some would come in like thieves and robbers. When I saw the perfect truth appeared, from a wicked man and woman, at Leeds, who artfully came in and deceived the people, *professing* to believe Christ's kingdom was at hand, and longing for evil to be done away, that righteousness and peace might be established on the earth. By this deceit they got a seal. And now their crimes have appeared to be like the fallen fruit of the blackest dye. I was wounded and grieved to the heart, to hear that such wretches should have power to deceive the people, by their artful false pretences; to which I was answered, types and shadows of all things

must first appear; and what thou art wounded, and grieved to hear, are the very things I shewed thee before. Know, I have told thee all my Bible will be brought forward; now it is drawing near to the end, to shew men in what likeness this present age agrees with the past, and with every age since the fall. And know, the parables, I said, of the enemy sowing the tares amongst the wheat, that both should grow together till the harvest; perfectly so of mens taking the bread and wine in remembrance of my dying love, to set forth my death till my coming to destroy the works of the devil, and redeem you from the fall. Thus, discern how the wheat and the chaff, the corn and the tares, hath been growing together at the table; they have taken the bread and wine together in one likeness; they have met together; and this has continued ever since my death, which ye may discern from the apostles, how it began in early times. And this I shewed thee, in visions, from the different fruit, how the wheat and the tares would grow together till the end. But I now tell thee, the harvest must be come, if no tares appeared amongst the wheat; no thieves and robbers appeared amongst the sheep; if no fish came into the net to be cast away; and none came in without a wedding garment; then the end must be come. For this I said in my Gospel would continue, *before* I come to separate the wheat from the chaff, and the sheep from the goats. But, if they did not appear together, then my Gospel could not be fulfilled, to shew that the enemy sowed the tares amongst the wheat. This, I have told thee, will be to the END. But now I ask thee, concerning the sealed people, how couldst thou simply suppose, in thy heart, that Satan would sow no tares amongst them, when thou mayest discern, from my Gos-

pel, how tares hath been with the wheat, to this day, to receive the bread and wine, which they have done as thieves and robbers; and, as thieves and robbers, many have received the seals. For, now I ask thee, what faith, or what belief, dost thou suppose this man and woman had got in my coming to destroy the works of the devil, and to establish my kingdom in righteousness and peace? Dost thou vainly suppose they have any belief these days are at hand? Then, I tell thee, they must believe they theirselves shall be destroyed, being joined with the devil in every wicked work. Now here, I tell thee of such; they are the tares that the enemy have sown with the wheat; and much greater is their condemnation than those who fell back through doubts and fears; because, the one who fell back through unbelief, not being rooted and grounded in faith, they do not shew so black a heart to be sown by the devil as the others, that came in full of all manner of evil, to deceive mankind. Therefore, I shewed thee, by the fruit, the black veil that was round them. And now, from the present, look to the past, and discern, from all ages, how sin and iniquity abounded, while the author of evil remains. See, from the children of Israel, after I had shewn signs and wonders in Egypt, and delivered them from the hands of Pharaoh, promising them the land of Canaan, where I would bless them as a people, the deliverance on the one hand, and the promise on the other; yet, discern, they were hardened in sin. In like manner thou mayest discern through my Bible. But now I tell thee of the children of Israel, the sins and rebellion of those that perished in the wilderness did not prevent Joshua and Caleb from possessing the promised land; nor those children who saw the errors of their fathers, and forsook their evil ways,

were not prevented by their fathers crimes to enter into the promised land. Here stand shadows in the beginning; and now come to my Gospel: Judas's betraying of me did not prevent my faithful disciples of being with me in glory. And this I tell thee of my faithful followers, who hath taken the bread and wine in remembrance of me, as a token of my dying love for them, will not be prevented coming to my kingdom, because theives and robbers hath joined with them; and perfectly so I tell thee of the sealed number; though thieves have entered in with the sheep, *sown by the devil, as tares with the* WHEAT, yet they will by no means lessen the happiness of my sheep in the end, or destroy my wheat, though, for a while, they are choaked with the tares. And these things I shewed thee before: so let not the truth wound thy heart; for, know, these things fulfil the visions I shewed to thee, and my Gospel, that I compared with the visions, which could not be fulfilled if these impostors did not appear. But let not true and faithful believers, who are haters of these vices, and are longing for all evil to be done away, let them not be cast down, because they are mocked through such hypocrites; but let them know, it is the fulfilment of thy prophecies. And, as I pronounced the black veil to be in the hearts of the fallen fruit, like the veil I shewed thee round it, which thou knowest I told thee was bad, so let them discern I shewed thee other fruit that I told thee would be GOOD; and, therefore, good will come out of evil, and light out of darkness. The visions I shewed thee of the different fruit that were on the trees that were joined together; from them came the fruit, good and bad: and, let them discern, I shewed thee this in the beginning.

And now the different fruit appears, and great is the likeness between those that believe in elec-

tion and the sealed people. There are many who judge themselves elected, from a true desire to live in ME, and to die unto sin, whose hearts are known to me to be at enmity against evil, and are desirous to walk in my ways, to live in ME, and I in them; such are some of them that believe in election, which I shall not cast out, because of the wrong judgment they have drawn from my Gospel. And perfectly so, I tell thee, of the sealed number: there are many amongst the sealed whose hearts and thoughts are known to me; they long to be freed from the evil of sin, and from the power of evil, that works within, and the evil they see without; they long for my coming, and for me to dwell in them, and them in me, that I may free them from all the burden of sin, and establish my kingdom in righteousness and peace. This is the sincere desire in the hearts of many of the sealed people; and such will find my protection in the end. Here I have shewn thee the perfect likeness in the one and the other; for there are many, who boast of their election, will find themselves deceived in the end, and be like the fallen fruit, as I have shewn thee of the others.

Here I have given the communication, to shew in what manner all is explained; and how it was shewn me in the beginning. But the Scriptures, that I was ordered to bring forward in this book, are, to shew men on what conditions all stood, in ages past, *to the Jews;* so they stand in this present age, for *Jews and Gentiles,* for the law of God, to returning sinners, our Saviour did not come to destroy, but to fulfil: and, as the prophecies that are given to me are rejected, as coming from the LORD, I was ordered to bring forward the prophecies of the Bible, that they may see on what conditions good and evil stands

now before them; so they have the prophecies given to me, and what was given to the prophets of old set before them, that they may judge for themselves, what they have to hope and fear. But one observation farther I shall make from *SMITH's book:* he says, 'The first Adam was 'the head of the generation of the children of the 'flesh; but the second Adam, the Lord Jesus 'Christ, the head and representative of the elect, 'according to the foreknowledge of God, who 'put them in Christ, before their *natural head* '*fell;* and that eternal union which they had 'with him, *before chaos was formed,* never could 'be severed by Adam's transgression, because 'they were chosen in him, complete in him; he 'became incarnate for them; they suffered in him, 'obeyed the law in him, were crucified in him, 'were buried in him, rose from the grave in him, 'are glorified in him, and are made to set toge-'ther in heavenly places in CHRIST JESUS, and 'they all shall be with him in eternal glory !!!!'

Now, to this I answer, here are truths and errors blended together, which he has not discerned; error, in saying, the elect number was with CHRIST *before* the world was created: for then they must have been saints in glory, to be in union with him, like the angels in heaven; then they could not come upon earth on purpose to be sinners; and particularly, as he says, the Lord destroyed all the power of the devil, for his elect, when Christ died: so, if they were perfect in glory at first, and the power of evil was destroyed for them, then it is Christ's fruit, and his only, that must appear in them. Here are errors which no man can clear up. But now I shall shew where the truth is. As in Adam all died, even so in Christ will all be made alive; and, it was the unbounded mercies of God, in the beginning, to look with love and pity upon man,

whom he had created; and the woman who was betrayed by the subtlety of the serpent. The man cast the blame on his Maker, for giving him the woman; but the Lord in mercy made the promise of suffering *for the transgression of man*, that justice might demand, to cut off the power of the devil, *in the end*, that betrayed the woman. And these DECREES were made in the beginning; and, therefore, our Saviour took man's nature upon him, and suffered for the transgression of the fall. So he suffered the first to fulfil the last, and bring in an elect number to be in him, and he in them. But, when this is done, our Saviour telleth us in the Gospel, that when he comes in POWER, to fulfil the whole, he shall take out of his kingdom all that offend and do wickedly, and give his kingdom to his friends and followers, as it was prepared for man *at* FIRST, when man was created in innocence. But, then Satan's power will be destroyed, and then the FRUIT of CHRIST, and his only, will appear in man, which was his design before the foundation of the world was laid, to have a people, as Smith has described. But such a people hath *not yet appeared*, neither will they appear before the xxth of Revelations is fulfilled; for the power of evil to be destroyed, and man to be created anew: then will the FRUITS of righteousness appear, and the Lord will pour out his Spirit upon all flesh that will remain upon the face of the earth. And now I shall give the communication given to me upon the 20th chapter to the end of the Revelations.

XXth chap. Rev. 1st verse: And I saw an angel come down from heaven, having the key of the bottomless pit, and a great chain in his hand, &c. and Satan was bound for a thousand years.

The Answer of the Spirit:

Now, let men mark, from this vision, and from the words that I said, of overcoming the world, and of casting out the prince of this world. See in what manner the disciples bear record of my words, from what was shewn them afterwards. Now mark from the apostle: after Satan is bound, he saw a new heaven and a new earth: for the first earth was passed away, and the tabernacle of God was with man. Now mark, from these words, what is meant by the first earth being passed away: it does not mean the world as it stands, that all shall be passed away and have no form, as it now is: I tell thee no; that is not the meaning; for I created the world as I saw it was good. And so is the foundation of the earth placed, and all of its kind is good; the fruit in its kind; and every herb that groweth is good for man; and every grain of seed is good for man: therefore, it is not these things that will pass away, and be made anew, but it is the earthen vessels of men that will pass away from what they *now are*, and be made entirely anew in ME, that have been so tainted by the powers of darkness, by sin, and by the fall. Therefore, it is man that will be made anew when I come to bring in my kingdom, and destroy the powers of darkness, from *working in man.* What power has Satan to work in the earthly ground, to make it do evil? But HE hath a power to work in man, that was made of the earth, to make him do evil; therefore, this is the first earth that must pass away, to be created anew, when I bring my tabernacle to dwell with men; to be their God, and they to be my people. Then will I wipe away all tears from their eyes; and there shall be no more death. Now, from these words, the eyes of men's understanding must be opened, to see

there is no death in HEAVEN. Then how can man suppose this alludes to things in heaven? There are no tears in heaven to wipe from men's eyes; there is no sorrow in heaven; neither is there crying or pain there; because, they are passed from death unto life, to a world of joy, that can never end. But all these things are in the world, sorrow and sighing, pain and misery; these are the things that shall pass away, and man shall be made anew; and none of these sorrows shall remain, when my KINGDOM is brought down to man. But I tell thee the meaning of my kingdom being brought down; it is MY SPIRIT that MUST BE BROUGHT DOWN UPON MAN. For mark deep the words how they are spoken: the seven angels, which had the seven vials, full of the seven last plagues. Now, from these words, you must all discern, what plagues are to come upon the earth, when it cometh to the end. But know, they are the last. Then mark what followeth: I will shew thee the bride, the lamb's wife. And mark from the last chapter: the spirit and the bride saith come. Then ye must all discern it is MY SPIRIT coming down to be poured out upon the sons of men. This is the NEW JERUSALEM that is coming down to make the earth as a heaven for man. And now I shall tell thee of the gates: the glory of the light that come from the Lord will be as a precious stone unto man. And clear as the crystal I shall make my words and my ways before mankind. And he that entereth into the gates must enter in by faith. For though it is written, the names of the twelve tribes of the children of Israel, as though the children of Israel were the only people that should enter in; but the twelve tribes do not allude *particularly* to Jews or Gentiles; or to any nation as a people; but the tribes of Israel are the tribes of FAITH; for know, it

is written, God is able of these stones to raise up children to Abraham. Then it must be of faith, *like Abraham's*, to be called the children of Abraham, and the children of Israel. But what nation could they be alluded to in my Gospel but the Jews? for where was the nation or the people, that had the knowledge of me to walk by faith, as the Jews had? Then, I could not place these things to any other nation that had *not* walked by faith. But as Abraham, Isaac, and Jacob, with others of the Jews, walked by faith; so, from their faith, they were called the TRUE ISRAEL OF GOD; because they had faith, which no other nation had in their days. But, as it was said: in Isaac, all the families of the earth shall be blessed; and he was a child of faith; so, I tell thee, it is by faith men are called the Israel of God; whether Jews or Gentiles, bond or free, male or female, they are all ONE, in Christ Jesus, as the true Israel of God, that walk by faith, to believe in his word; for he is not a Jew that is one outwardly, but he that is one inwardly, by faith.

Here I have shewed thee the true Israel of God is from faith.

And now I shall tell thee the meaning of the city being so beautiful as it were of jasper and pure gold, like unto clear glass. The pure gold is the PURE WORD of GOD, that shall be made clear and manifest to all men. And as clear as ye can see through a glass that is clear as the crystal, so clear will ye see all my words verified and fulfilled, with joy unspeakable, and full of glory. The building of the walls, and the beauty of the city, that is said to come down to men below, is the beauty and fulfilment of my words and promises, *much greater* than it is described by the beauty of the city. But men are not to suppose that the cities will be made of

pure gold; and yet, they will be filled with MY PURE WORD—Joys that never entered the hearts nor thought of men. But how could it be described to man the beauty of my buildings, when I build man anew to make him a fit temple for the living God? *for then* man will serve me in the beauty of holiness, to delight in ME, and I in him. This is the meaning of the beauty of the city, being garnished with precious stones, when I am the sure CORNER STONE for all men. Then they will see the beauty of my works in creation, in preservation, and in redemption; all shining in its brightest lustre; like the garden of Eden at first, will this world become to man. Therefore, it is described in so beautiful a manner how the foundation is to be laid. And know how the foundation was laid at first, as a garden for beauty, with a tree of knowledge, and a tree of LIFE. Now, when the evil is done away, and nothing remains but the knowledge of the good, then they will find the PURE GOLD remaineth to fulfil MY WORD. Therefore, it is written, the Lord God Almighty, and the Lamb, are the TEMPLE of it. And the city had no need of the sun, neither of the moon, to shine in it: for the GLORY of God did lighten it, and the Lamb is the light thereof. Now, do men suppose, from these words, there will be no sun to warm the earth, no sun to bring forth the fruits of the earth, no sun to lighten the earth? I tell thee all these things will remain as they are; the sun in the firmament, for the fruits of the earth, that every thing may give its increase. But the meaning of the word having no need of the sun, that the glory of God will lighten it, and the Lamb is the light thereof, hath a spiritual meaning, not a temporal one. For now ye have need of teachers, ye have need of instructors, ye have need of guards, *invisible*, ye have need of men that are visible, to be a

light to mankind; yet, all this is but an imperfect light, to what man will receive, when the Lord is the LIGHT of his people; and the Lamb of God, that taketh away the sin of the world, is the light to all his people, and dwell with POWER in the midst of them. Then ye will have no need of these *feeble lights* that ye receive from the *sons of men*, when the GLORY of the Lord is revealed, and the light of his countenance shines bright in every heart. Here I have shewed thee the meaning of these words, as to the *shadow:* but when men come to experience the substance, to see the Revelations revealed, experienced, and fulfilled; that all the nations which are saved will walk in the LIGHT of MY countenance; then they will see they have no need of these *feeble lights* they now receive from the sons of men. Therefore, I tell thee, the visions of St. John, though never understood by mankind, are to fulfil the words of the prophets. They shall have no reason to say, know the Lord; for they shall all know HIM, from the greatest to the least. If men discerned my Bible from the beginning to the ending—to weigh the prophets with my Gospel—and the ending with my apostles, then they would see in what a chain the whole is joined together. And now I shall answer thee from these words: the kings of the earth do bring their glory and honour into it. Then know what is meant by the kings of the earth, when they rule by MY SPIRIT. These are the kings that will bring honour and glory unto ME. Now all these things must teach you they allude to my kingdom of peace below, where men will praise and honour MY NAME for the GREAT deliverance I have brought to mankind. But know, it is said, there shall be no night there; but do not suppose, from these words, that the days and nights will not remain. The meaning of these

words, being no night, is, that men will *not* walk in darkness as they *now walk;* for, when they are made children of the light, they will always walk in the light of my COUNTENANCE, and not have their minds darkened as they *now are.* For there are no Christians, however they are enlightened by my Spirit, but sometimes walk in darkness; and this will continue while the powers of darkness remaineth, which bringeth on, as it were, a night to every true believing Christian; and this was upon the disciples, *after* they had been with ME, and had seen all my miracles, and all my wondrous working, and had heard all my sayings, and were filled with the HOLY GHOST, as I promised them: yet, they were still in darkness, that oftentimes came upon them; for they told you they were waiting for a GREATER light, and they saw but through a glass darkly; yet, their hope was to *the end;* they knew man was to obtain, by the fulfilment of my Gospel, a perfection of light, and knowledge, which they theirselves had not obtained; therefore, the apostle tells you: What doth let, will let, till it be taken out of the way. So, it is the powers of darkness that bringeth night to man;—that they seem often benighted, and their minds darkened, while the powers of darkness remaineth. But when that power is destroyed, and the Son of Righteousness arise with healing in his wings, to heal the darkened state of man, and take *every* power of darkness from men, they will then find no more night come *upon* them.

Here I have given the explanation of these chapters, as given to me, to shew what will be the ending, when the Lord hath fulfilled what were his decrees in the beginning. For this was the union in heaven, when the Lord said, let us make man in our own image, after our likeness; and let them have dominion over all the earth,

&c. &c. and the Lord pronounced ALL to be GOOD. Now, as the Lord is the alpha and omega—the beginning and the ending, the first and the last,—AS the Lord pronounced all to be GOOD, at FIRST, so will he complete his words at LAST, and destroy the power of the devil, which is explained to me, from the words of the prophets, and the Gospel, as well as from the Revelations, that Christ suffered his heel to be bruised for the transgression of man, in the fall, that divine justice might bruise the head of the serpent, who betrayed the woman. So the Lord will be just, when he condemneth; just in cutting off the powers of darkness, and fulfil the promise made in the fall. Satan was ready to work in the hearts of men, to crucify our Saviour, and fulfil the ONE; and now the time is *at hand*, that divine justice will fulfil the other; and in Christ will the law be fulfilled,—be completed, and made honourable in him. And then will the Lord receive the congregation; and all the horns of the wicked will be cut off; but the horns of the righteous shall be exalted, and they shall flourish, like the grass of the earth. His NAME shall endure FOR EVER—his NAME shall be continued as long as the sun, and men shall be blessed in HIM. All nations shall call HIM blessed—and blessed be his GLORIOUS NAME for ever. Let the whole earth be filled with HIS GLORY! The GLORY of the Lord shall be revealed:—and all flesh shall see it together. All the ends of the earth shall see the salvation of our GOD.

But where is the man can answer this is now done: or point out any age in which it was done: yet these PROMISES stand on record, that such a time *will come*, which I am warned is nigh at hand.

But, as men deny any revelation being given

from the Lord, *since* the days of the apostles, I must call their attention to the 6th chap. Rev. And I saw, when the LAMB opened one of the seals, and I heard, as it were, the noise of thunder, one of the four beasts saying, come and see.

From these words, I am answered: know, from the seals being in heaven to be opened, plainly sheweth to mankind that the mystery of the Revelations were sealed up from the knowledge of man, before I come to open these mysteries by a Revelation of MY SPIRIT; therefore, they must know it could not be sealed up from man, if all knowledge had been in man to know the meaning from themselves, for then nothing could be sealed from their knowledge to be after opened for men to come and see. But now let them discern at what time these seals are opened, which meaneth, these Scriptures that were sealed up from the knowledge of men, that are *now* revealed and laid open to them from the beginning to the ending, that they may see what were my decrees, when I created man at first, and what are my decrees to accomplish all at the last. Now, let them discern, at this time, how, from the SPIRIT of prophecy, things were revealed to THEE and laid open before *them* what I should do upon the earth. And let them discern that I first ordered thee to seal them up, that *every likeness* John saw in heaven might take place here upon earth: for this is the meaning of the Revelations.

Now, come to the WHITE HORSE; and I saw, and behold a white horse; and he that sat on him had a bow; and a crown was given unto him; and he went forth conquering and to conquer. Here, I am answered; as men boast of their own wisdom, to their own wisdom I must leave them for the present; for though this chapter, with many others in the Revelations, is explained to me, I am forbid to publish them

for the present. But, to shew how the words of the prophets agree with the Revelations, I shall bring forward a communication given to me, June 27, 1806, UPON THE xli. and xlii. CHAPTERS OF ISAIAH; which chapters men have erroneously placed, will be fulfilled by them xli. 14. I will help thee, saith the LORD, and thy redeemer, the Holy One of Israel. Behold, I will make thee a new sharp threashing instrument, having teeth; thou shalt thresh the mountains, and beat them small, and shalt make the hills as chaff; thou shalt fan them, and the wind shall carry them away, and the whirlwind shall scatter them; and thou shalt rejoice in the LORD, and shalt glory in the Holy One of Israel.

The answer of the Spirit.

Men hath not observed that this chapter and the following must be placed together, but cannot be fulfilled by any mere man. I will give to Jerusalem one that bringeth good tidings. For I beheld, and there was no man even among them. Then, if there was no man, nor no counseller, that could answer a word, reason must tell them the meaning does not allude to man, that these great and wondrous works are alluded to. Mark the words before the promises made to my people, and the ends of the earth shall fear. But know the promise I have made unto Israel, my servant, and Jacob whom I have chosen, the seed of Abraham, my friend. These were the people to whom my PROMISE was made. But it is known to thee, whom I have called the children of Israel, of Abraham, Isaac, and Jacob, that it is by FAITH, ye are made the children of Abraham, my friend. And now I have told thee who are my friends; then know my promise; through *that*, I shall take them from the ends of the earth. I AM thy GOD, and will help thee.

I, the Lord thy God, will hold thy right hand; saying unto thee, fear not; I will help thee saith the LORD, and thy redeemer, the Holy One of Israel. Then, if I help them I have told in what manner I will help them. But who is the servant or who is my chosen that I said I should make a new sharp threshing instrument, to thresh the mountains and beat them small? Can this power be in man to make the hills like chaff? Can man fan them or send the whirlwind to scatter them? Look to Moses, my servant, by whom I wrought great miracles, to shew the TYPE of my Gospel; and yet, he had not power to do the things that are here mentioned; no, I tell thee, this does not allude to man, it alludes to your Redeemer, the Holy ONE of Israel, when I come to redeem my people. Then my followers need not fear that look for my coming; and let them not be dismayed, for I shall help them, and I shall assist them; for it is I the Lord, that shall thresh the mountains, and make the hills like chaff. For the whirlwind shall scatter my enemies. But they that trust in me shall rejoice in the Lord their God. For I will open rivers in high places, and fountains in the midst of the vallies. These are the promises I have made to my people, when I come to redeem them. And now I am come to shew them the things that are to come, that they may know the latter end of them; how I shall scatter and destroy my enemies, how the wind shall carry them away when I bring in redemption to the seed of Abraham, Isaac, and Jacob. But let no man vainly imagine, the meaning of Israel, Isaac, and Jacob, or the seed of Abraham, alludes to the Jews, for I have already told thee, and I now tell thee again, the seed of Abraham is the SEED of FAITH. Therefore, I said fear not, for I shall help thee; and I have told thee in *what manner* I will help them.

But, if they place it to man, it must be to men of war; for that is *one* of the ways that I shewed thee in thy first visitation, I should destroy my enemies. And by my destroying angel, and the famine I should destroy them another way. Then, where is the man can boast this can be done by him? And yet, I shall make instruments of the enemies, to destroy one the other; for the hearts of men are known to me. For, as the mockery of this nation is, so would be the mockery of all nations, if these things were to fly abroad, *before* the nations are brought low. Therefore it is written, I shall gather them together in the valley of Jehosaphat, and plead with them there; that meaneth, to bring the nations low, and then to plead with them, by the visitation of MY SPIRIT. For this is the meaning of the words. It is by man I shall plead with the nations, and shew them the TRUTH of my visitation, because I have shewn them the things that are to come; and I have shewn them what shall happen, that they may know what the latter end will be of those who look unto HIM, that first brought good tidings to Jerusalem. Let them know, I shall come again to redeem it; for there is no man amongst them, neither is there a counseller that can answer a word, when I ask, why Jerusalem was destroyed? why they were scattered, and carried away? Had my will been done by them, then they must abide in Jerusalem. Let them trace my Bible back, and discern what deliverances came to the Jews, time after time, when they had provoked me to anger, to punish their transgressions. See how *often* have been their deliverance: but what deliverance have they had since they cried out, HIS BLOOD *be on us and our* CHILDREN; and despised me that brought them good tidings? Now, from the Jews, you may see the blindness that is in mankind,

But I know thy pondering heart, and what thou sayest within: it is marvellous in thy eyes, the Jews are not jealous for themselves, to know there is *some cause* wherein they have offended the LORD. That in all ages back, after being punished for their crimes, they have had wondrous deliverances; but since they put ME to death and *clamoured hard* for my blood; they have had no deliverance, no prophet, no king, and no country to call their own. This thou sayest, in thy heart, appears marvellous they do not discern it. To thy pondering thoughts I shall answer; it is marvellous in this *present* age, when they hear of thy visitation, that, before any thing sprung forth, I told thee of it. When they see my visitation in the nations abroad, and surrounded with every difficulty at home; seeing the truth going on, knowing all was foretold in my Bible. Is it not marvellous that unbelief should so strong abound in the learned men of your land? And yet, I tell thee, was the enemy to come in, and destroy your land, there are thousands in the land, that, were they to flee to another nation to save their lives, unbelief would abound the same. For unbelief blinds the eyes from seeing the truth, as much as blindness prevents a man from seeing the day-light. For, it was through unbelief, Satan gained the advantage over the woman in the fall; because, he made her believe what I said was false; and, that I should not act according to MY words. And, by the same arts, he worked with the angels in heaven, to make them believe in the greatness of his power, and the happiness they would possess with him, and that their happiness could not be completed with me. So it is with unbelief, HE works in the hearts of men. And, through unbelief, the ages hath been destroyed. And now it is come to *the end*, unbelief will destroy the nations the same.

For, till judgments cut them off, they will never believe; neither will they wish to believe, or desire to be freed from the effects of sin and sorrow, till they are compassed round with every danger. Therefore, my Bible is written in this manner, that when your Redeemer cometh to redeem his people, that are looking and longing for HIS coming, fatal judgments must come upon the earth. *And now is the time* I shall fulfil the WHOLE. Let them look to the words of the prophet; I will give to Jerusalem ONE that bringeth good tidings.

Therefore, all the ends of the earth must look unto ME to be saved; if they will be saved. Then let them know the tidings of my Gospel: how I promised to come again, and deliver my people that trusted in ME, and looked for my coming. This I taught them to pray for; and this I taught them to believe, that I should come again, and visit my people,—and redeem them,—to give them the kingdom as it was prepared for man *before* the foundation of the world. I said, I come to seek and to save *that* which was lost, and, *by the fall*, man was lost to the happiness I created him for. But I shall restore him to what I created him for, and take out of my kingdom all that offend and do wickedly. This is the tidings of my Gospel, that the wise servant shall enter into the joy of his Lord; and the wise virgins enter in with the bridegroom, when I come as the comforter, to comfort my people, to redeem them, and deliver them from every power of death, hell, and sin. This is the tidings of my Gospel: this is the tidings I brought to man, that I should do for them in the end. Then, who is the man that bringeth good tidings? In thy heart, thou answerest, the tidings of the Gospel promise redemption; and the words of the prophets I said I would fulfil. Then, now let them discern the

chapters deep, and what I said of my enemies, I shall do in the end. Mark the parable of the Lord of the vineyard—what I said, he will do unto them that destroyed the *Servants*, and the SON. Did I not say, he would miserably destroy these husbandmen, and give the vineyard to others? Then, now discern my parables with the chapter: fear not, thou worm Jacob, and ye men of Israel, I will help thee, saith the Lord, and thy Redeemer, the Holy One of Israel. But, mark the destruction that I said should follow upon my enemies, when I bring deliverance to my people.

Here, I have shewn thee, from my Gospel, and the words of the prophet, how they are both joined together; though they are not discerned by man; neither is there a man, or a counsellor among them, that can answer a word to explain the chapter: for, it is not discerned, by Jews or Gentiles, how it joins with my Gospel, and speaks of the end, (see the beginning, xli. chap. 1.) Keep silence before me, O islands, and let the people renew their strength: let them come near, then let them speak: let us come near together to judgment, who raised up the righteous man from the east, &c. &c.

Then, now I ask thee, who is the righteous man from the east, called him to his foot, gave the nations before him, made him ruler over kings, who is the ruler over kings? Thou answerest, He that is the king of kings, and lord of lords, who made the heavens for my throne, and the earth for my footstool, who filleth the heavens with my majesty, and *hath* PROMISED to fill the earth with MY goodness,—but shall tread down my enemies in my fury, and destroy them in my anger; it is I, the LORD, shall accomplish this. Then know, the just and righteous man (who is so called by man) was wounded for the transgression of man. Then mark

what is said of him: he must be risen up, to be the ruler over all the kings of the earth, and call the nations all his own; for this is my beloved SON, in whom I am well pleased. Now come to the following chapter xlii. Behold my servant, whom I uphold; mine elect, in whom my soul delighteth; I have put my Spirit upon him: he shall bring forth judgment to the Gentiles.

Here, my son is called my servant; then marvel not in the other, that he is called the righteous man, to be ruler over kings, and to destroy, with the sword, all his enemies. Here I have shewn thee, from these chapters, how the wisest men, in early days, when they began their remarks from the prophets, did not deeply discern all things: for, had they deeply discerned this chapter, they would have placed it with the other, and have known, there was no righteous man that I should make ruler over kings but MY SON, in whom my soul delighteth; for he was given for the transgression of man; and it was HIM that brought the good tidings to the Gentiles. Then let them know, He must be risen up to have all power in his hands. Know what is written in the Psalms: The Lord said unto my Lord, set thou at my right-hand, till I make thy foes thy footstool. And know, it is written, he must put all things under him, when he claims the kingdom his own: therefore, let no man ascribe to himself what belongeth not unto man; neither let any man set himself up as a god in power; but remember the words in my Gospel, when a man setteth himself up to the highest place in a feast, I said, there might come one more honourable than he, to take the place; and he with shame was removed. There is not a parable, in my Gospel, but I meant to spiritualise in the end; and this I am doing; for, it is known to me, what Scriptures men apply to themselves

that belong to ME; so that they destroy my Gospel, and make the fulfilment of the prophets to be in man, and not in ME: but let them discern, how strong my visitation is to a woman, and not to a man, in the manner it hath been to thee; because, in the end, no man shall take to himself Scriptures that do not belong to man.

But now I will tell thee what belongs to man, as I have told thee what alludes to ME. The isles saw it and feared; the ends of the earth were afraid. Now this fear is coming on man, while my sword is going abroad with destruction. The plague and famine is already felt by some; and this will go on till the ends of the earth will fear. But when these things come to some, then the following will come to the others. They helped every one his neighbour; and every one said to his brother, be of good courage. Now I will tell thee why these words are so spoken, that when the ends of the earth should be afraid, every man should say to his brother, be of good courage; because these brethren allude to believers, and they will be encouraged more and more as they see the day approaching; then will come my promises strong to man, to tell them not to be afraid, for I will help them, and I will strengthen them. And they that war against them, and contend with them, shall be destroyed. For as I am the hope of my people, so will I be the help of my people.

Therefore I said fear not, for I will help thee. But what hath man to fear if all power was in his hands? then they can have nothing to fear; but know, from the chapter, they are encouraged, BY FAITH, to trust in the Lord for their help; yet, there are times, that believers may fear; but I have promised to dismiss their fears; and make the wilderness a pool of water, and the dry land springs of water: which meaneth, a wondrous deliverance, and a wondrous working, that I

shall do for my people *in the end*, which is the meaning of the words, making the dry land springs of water. It would appear marvellous in your eyes to see a dry and barren land, where there was no water, to gush out as a spring of water all through: this may appear marvellous; but much *more* marvellous is the meaning of the words, when I come to deliver my people, who are like a barren and thirsty ground, that wants the showers to water and refresh it: and perfectly so is the thirsty soul, that is longing for my coming: then he shall be filled with rivers of LIVING WATER, that meaneth of MY WORD and MY SPIRIT filling him with joy, when the springs of living water arise within him. Here is the spiritual meaning of the words, and great will be the temporal meaning, when I bring deliverance to my people. For these are the things that allude to man; planting in the wilderness the cedar and the myrtle tree, with the oil tree, and other trees, is to shew what blessings I shall plant for men; and how this world, that is like a wilderness, shall be enriched with every blessing; for the barren wilderness shall become as a fruitful field. These are the blessings that are in store for man; these are the promises that are made to man. But the accomplishment, and fulfilment, must be in ME, the Living LORD to do it for them. Now, mark the following chapter, what is said of my servant: a bruised reed shall he not break, and the smoaking flax shall he not quench: he shall bring forth judgment unto truth; he shall not fail nor be discouraged, till he have set judgment in the earth: and the isles shall wait for his law. Now, from this chapter, it is mentioned my *servant;* in the other, the *righteous* man, that these things are to be done by; then know, these promises and their fulfilment must be accomplished by the SON of GOD, as it is written

by the psalmist. Here the Son is called the servant, that shall set judgment in the earth, and the isles shall wait for his law. I, the Lord have called thee in righteousness, and will hold thine hand, and will keep thee, and give thee for a covenant of the people, for a light to the Gentiles. Now, if men discern these words, in what manner they are spoken, they are spoken like the other, of the righteous man that should rule over kings; and, like HIM, that should thresh the mountains. where is the difference in the manner it is spoken? So, if men place one to a man, they may place the other likewise. But now I will tell thee *why* it is called my servant; because, as a servant came the Son of GOD amongst mankind: and know, it is written, lo! I come to do thy will, O God. Then, I came as a servant; and what honour had I more than a servant from the unbelieving world? and what more honour do I now receive from the Jews? do they not look upon me as a mere man, a servant of the devil, and not of the Lord? perfectly like a servant I was amongst mankind, and was subject to man as a servant is subject to a master; I submitted to all their abuses, their ridicule, and their laws; I submitted unto death, and was judged by them as a servant of the devil. But, if they had discerned the words of the prophet, they would have discerned I was a servant of the Lord; and have been convinced that these prophecies were never spoken of a *mere man*, that should be a covenant of the people, and a light to the Gentiles; to open the blind eyes; to bring the prisoners from the prison. Weigh it with my Gospel, and discern the past; what has been fulfilled, and I will tell thee what is to be fulfilled. The former things are come to pass, and new things do I declare; before they spring forth I tell you of them. Then, if former things

are come to pass, know, the visitation of my SPIRIT must come to warn men of my coming: for these are the NEW THINGS, that I declare unto you: and before they spring forth, I have told you of them. Now, mark what NEW things I have declared of the new heavens and a new earth, that I have said, shall be established for man. And let them discern what I told thee should take place, before it sprung forth; then let them know it is the visitation of MY SPIRIT that warned thee of these things before they sprung forth. But now discern farther: The Lord shall go forth as a mighty man, he shall stir up jealousy like a man of war; he shall cry, yea, roar; he shall prevail against his enemies. I have long time holden my peace; I have been still, and refrained myself; now will I cry like a travailing woman; I will destroy and devour at once.

Now, from these words, you must discern that I shall not fail till I have set judgment in the earth; then, if I set judgment in the earth, I must destroy MY *enemies*, and your *adversary*. For though I have held my peace, yet will I not always keep silence, neither will I refrain myself; I will cry like a travailing woman; I will destroy and devour at once. Here are the prophecies that I said I should fulfil; and these are the prophecies that I *shall* fulfil, when I come to make *an end*, to make waste mountains, and dry up their herbs: to bring the blind by a way they know not, and make darkness light before them. These things will I do, and not forsake them. Now discern from these two chapters, how blessings and judgments are mixed together, when I come to deliver my people that are looking for me, to establish judgment in the earth; then, know, there must be *different* minds in the people and different hearts, or these different prophecies

would not stand together, the one, for man's destruction, and the other, for man's redemption.

Thus far I have given the explanation of these two chapters, as they are given to me. The remainder I shall not publish for the present.

The Jews of this present day have placed these chapters to allude to Bonaparte, without discerning he has never been a LIGHT to the Gentiles; neither, did he bring GOOD tidings to Jerusalem. And it is impossible for these chapters to be fulfilled, by any *mere* man. Now I shall give the explanation given to me on the li. chapter of Isaiah, part of 6th and 7th verses. My salvation shall be for ever on the people in whose hearts my law is.

The answer of the Spirit.

Ye know not the meaning of the words, the heavens shall vanish away like smoke; a mystery, men do not understand, but think they allude to the end; therefore, they judge they have nothing to do with these Scriptures; but think it will go well with the righteous, and they shall be taken to glory. But it will go ill with the wicked, and they will go to misery. This men think will continue until I come to judge the world, and make a final end of the whole. Therefore, I tell thee, there are thousands of Christians, that think they have nothing to do with searching the Scriptures, to know whether these things are true or false; all they think their duty is being like the Laodoceans, neither hot nor cold, but to be lukewarm: and like the Jews of old, when I came in the body, thought it right to go on as they went before, in the steps of their forefathers; and so they thought to gain heaven thereby. But if I came to make a change amongst them, and bring them to a clearer knowledge of God, ought they not to come to that knowledge? In thy

heart, thou answerest; yes. Then, now I AM come in the SPIRIT, to give a clearer light to mankind of what my coming was for; and that I come to establish my kingdom, that I died for; then is it not the duty of those that believe my Gospel, to search the Scriptures, as I commanded them, and see whether these things are true or not, as it was the duty of the Jews to search diligently what was written by the Prophets, concerning ME: and, from the miracles I wrought amongst them, to see and believe, as my desciples did? This thou sayest in thy heart, they ought to have done; but they trusted to their own wisdom, to their own righteousness, to carry them to heaven. But how did the heavens vanish away like a smoke to them? Where is the religion in which they trusted? Where is the goodness in whom they boasted? Did not all vanish away like smoke, and they are become old, like a garment, and have died away in their self confidence and their self righteousness? Now, if all these things befel them for examples, let men take care they do not fall into the like errors, lest their self confidence, self dependence, and self righteousness, they have trusted to, vanish away in the end, like the former. For I now tell thee, and all mankind, he that mocketh my visitation, when I come in the SPIRIT, mocketh me; and he that is regardless, like the Jews of old; like the Jews of old, they have all to fear. Now I shall come to reason with man. Where is that man upon earth, that can bring forward his Bible to prove thy visitation is not from me, when he hath weighed the whole together? Now, if this cannot be done by man, how will they appear when they find thy visitation to be from the LORD, when they have mocked my warnings, laughed at my threatenings, and despised my invitation? And should I come unto man in this

state, how would the heaven they have built upon vanish away like smoke from them, as it did from the Jews, when they saw the smoke of my anger appear to them. But do men imagine, because it is written, the heavens shall be on fire, and the firmament shall melt with fervent heat, and all shall pass away like a scroll; do they think the heavens will be burnt up, and consumed to ashes as a house is? I tell thee, no. It is the fire of mine anger, that will be kindled, and the heat of my fury will appear, when I come to destroy the wicked from off the earth; the evil power that have reigned so long. Then, they will see the smoke of my fury appear. Here I have shown thee both ways, that the heavens will pass away like a smoke, when I come to bring in redemption to those people in whose hearts my law is. So, they have nothing to fear from the reproach of men, neither be afraid of their revilings. For the moth shall eat them up: and my righteousness shall be for ever and ever, and my salvation, from generation to generation. These are the PROMISES to the redeemed of the LORD, when I come to redeem them, with everlasting joy upon their heads: they shall obtain joy, and gladness; sorrow, and mourning, shall flee away. And these are MY PROMISES, made by my Prophets; and these are the PROMISES, *I shall* FULFIL. Therefore, it is written, in the following chapter: awake, put on thy strength, O Zion; put on thy beautiful garments, O Jerusalem, the holy city: for, henceforth, there shall no more come into thee the uncircumcised and the unclean. Break forth into joy, sing together, ye waste places of Jerusalem: for the Lord hath comforted his people, he hath redeemed Jerusalem. The Lord hath made bare his holy arm, in the eyes of all nations; and all the ends of the earth shall see the salvation of our God.

Now stand before ME, ye sons of men, and

tell me when these things were done. Are not the uncircumcised, and the unclean, still in the waste places round about Jerusalem? Then, now, I ask, if I am God, like man to lie, or the son of man to be wavering, are not my words yea and amen? What I have said, I will fulfil. And, now, I tell thee, the nations shall be sprinkled, till they are cleansed. For now will I cleanse the blood, that I have not cleansed; and bring my spirit down upon man: and they shall put on my beautiful garments.

These are a part of the explanation of the Bible, which I promised should be continued. At a future day, I shall publish more.

Now, let men discern from these communications, given upon the Revelations and the Prophets, how the whole is joined together in one likeness, to bring redemption to man *in the end.* But, if men deny the Gospel, then, they do away the sense of the Prophets, that they cannot be understood, who, the Prophet prophecied of, that should be born for us, to be the PRINCE of PEACE, and have the government upon his shoulders, and whom David speaks of through the Psalms: to have the heathens for his inheritance, and the uttermost parts of the earth for his possession. These things I was ordered to bring forward, to shew the errors in the Unitarians and the Calvanists.

But, as Mr. Smith hath brought forward, in his second book, that Mr. Tanner's children both affirm the false assertion, made in his first book, concerning my going to Mr. Tanner, and that his son and daughter both say their father told them, "that I carried writings to him, which he refused to take, and that he told me it was a delusion."

Now, if their assertions be true, they *have proved* their father was a liar, as I *never* carried any writings to him. And his conversation to me was the reverse of what his children have asserted, as he then told me, he believed my visitation come from the LORD, and desired me to bring him the writings; but I told him I could not, *as they were not in my possession,* which is known to

my friends in Exeter. The conversation which took place between Mr. Tanner and me is published in my answer to Smith, and I should not have brought it forward again, but, I was answered.

As Tanner's children hath made their father a liar, from what they assert concerning thee, perfectly so have these preachers of election made ME and my Bible in the way they have placed it, and let them discern from the words of the Prophets that I ordered thee to bring forward, and the conditions where all stand how could I mean what I said, if their judgment be true? Here they have made me, as Tanner's children hath made their father, to say to my Prophets what I never meant, when I promised to receive the returning sinners. So they make my Bible false, and all that were spoken by the mouth of the Prophets, which I said in my Gospel *I came to fulfil*, and that a word should not fall to the ground till all was fulfilled. They must deny the words of the Prophets, if they deny my mercies, in being ready to save to the utmost all them that repent, and turn unto me, because I have promised to turn unto them; for, I came to seek and to save that which was lost; and whosoever come unto me I will in no ways cast out. But, if all was elected from the foundation of the world, who should be saved and who should be lost, and no conditions were fixed for man, then, *I died in* VAIN: and where is the merit of my dying blood? Here, I tell thee, from Tanner's children stand a deep type of the Calvanists, as it is known to thee they have made their father a liar. And I tell thee these preachers have made my Prophets the same, and do judge me another such as they have made of him. But thou sayest, in thy heart, thou canst not tell which is the liar, the father or the children; and perfectly so, I now tell thee, are the minds of many confused by their doctrine, not knowing which is true—the words I spoke by the mouth of the Prophets, or the doctrine

these preachers of election set forth. And, therefore, thou knowest many hath told thee they became Atheists and Deists; not to believe the Bible at all, from the doctrine they heard preached by them. Therefore, I have ordered thee to reprove their errors and bring forward my Bible, as a witness against them. But, now I tell thee, if man will lie, let them know I am not a man to lie, or the son of man to be wavering. As my promises stand, I shall fulfil them.

As some of my believers hath taken up Mr. Smith's first book, and have written to me of their design to reprove him, I wish to inform them he is not a man worthy of a reproof, neither is my answer in this book for him, nor are the communications for him; but the answer is for the public, to shew them the errors of this doctrine.

My friend observes, that, as Mr. Smith contends that all was finished when Christ died, he wishes to ask him a few questions, which I shall insert from his letter.

When did Christ see the travail of his soul and were satisfied? Isaiah liii. 8. When did he turn to the people a pure language, that they served him with one consent? Zep. iii. 9. When did all the ends of the earth see the salvation of God? Isaiah lii. When did every knee bow and every tongue swear to serve the Lord? Isaiah xlv. When did he pour out his spirit upon all flesh? Joel ii. When did men beat their swords into plowshares and their spears into prunning hooks never to learn war any more? Micah. iv.

When did Christ draw all men after him? John xii. When did he destroy the works of the devil? John iii. When was his will done on earth as it is in heaven, Matt. vi. The above are a few of the questions he proposed for Mr. Smith to answer.

The contents of this book, taken from Joanna Southcott's mouth, by me,

Ann Underwood.

Witness, Jane Townley.

(Price One Shilling.)

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JOANNA SOUTHCOTT's

ANSWER TO

GARRETT's BOOK,

entitled

"DEMONOCRACY DETECTED--- VISIONARY ENTHUSIASM CORRECTED; OR, SIXPENNYWORTH OF GOOD ADVICE SELECTED FROM

The Scriptures of Truth:

BY THE

Rev. JEREMIAH LEARNOULT GARRETT,

Author of

RAYS OF EVERLASTING LIGHT."

ALSO,

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DESCRIPTION OF THE WONDERFUL PRINT, AS MENTIONED IN THE TITLE PAGE.

The first thing that strikes the eye, is the Head of this man Garrett, P. R. and in proportion to the rest of the Print is uncommonly large, and commands the whole. Above his head he is adorned with a Cross, and a Crown; on one side are an Axe, a Sword, and a Whip; on the other side, is something resembling a Spear, with a Trumpet and Grapes—beneath this MAN! is a quarter angle divided in the middle, with Jehovah in Hebrew Characters, surrounded with Rays of Glory, and the words, Holy, Holy, Holy! at the Top, and two sides of the Angle; near the bottom Angle, is written, Lamb's Wife, all in the Rays, and a bare Arm issuing from behind the Angle, with a Sword pointing to a Beast below, with Twelve Heads, on which is seated a Woman and the Devil behind her, with one of his Arms round her waist, while the other is pointing to the opposte side at a Watchman with a Lanthorn, blowing his OWN Horn; behind is a Mount, with a Lamb at the top, surrounded with Rays of Glory; between this Watchman and the Mount is a Cross, and out of this Cross issues a small Cross, with two Labels, on which are written the following texts, 1st Cor. xv. 45 & 47--Colos. ii. 14. Under the Beast with Twelve Heads, with the Woman and the Devil, is written in very small letters, "Wonder of Neck-" inger;" over the Devil's horns and wings, which are of the Bat kind, is a House, the lower part is invisible to the eye, with smoke, a long sting with a dart at the end, forms altogether the Devil's tail--under the whole is written, in rather large letters

The Rev. JER. LEARNOULT GARRETT, P. R.
Minister of Sion Chapel, Lant Street, Southwark.

The Reader is desired, for the better understanding this Book, to attend to the above description, and to remark how large and conspicuous Garrett has placed his own Head, hovering above the sacred name of Jehovah, with the Holy of Holies, and the Lamb's Wife, &c. &c. as if He, Garrett, like the Pope of Rome, had all divine power on this earth, to save or destroy at his sovereign will !!!

JOANNA SOUTHCOTT's
ANSWER TO
GARRETT's BOOK,

And an Explanation of the Word BRIDE, the LAMB's WIFE, in the Revelations. (see p. 7.)

IN the title page to Garrett's Book, the description of which, and his print of his own head, &c. is in the preceding page, are the words as follows, "*Demonocracy Detected.*"—I shall now answer from those words;—Know, in his book he has placed this unto ME, as being led by the Devil, and detected by him: but I shall turn the whole back upon his own head; for he is detected from his lies, and know what was said in Our Saviour's days, when the people told lies concerning Him:— he said they were of their Father the Devil, who was a liar from the beginning; now are his lies detected, in my answer sent to the printer; and from the answer that is given in my book, it is impossible for him to shun being detected. Then as I have said lies came from *Demon* the *Devil*, he is detected in them. Now I shall answer his other words "*Visionary Enthu-*" *siasm dissected*," and shall explain what is the meaning of those words: it is Enthusiasm in any man to take to *himself* the words that the Lord spoke to the Prophets, to reprove the false Prophets; unless he can prove, the Lord has spoken to him; this is visionary enthusiasm in men: for if they take the sense of the Bible so, that what the Lord spoke to his Prophets to reprove the false ones, allude to all preachers, they might every one go into their pulpits and each say—"the word of the Lord came unto me," instead of saying it came to the Prophets of old; then they must believe the visions that were shewn to the Prophets allude to themselves; and all this is the visionary Enthusiasm which is now gone out in the world amongst the hirelings who are hired to preach to the sheep; but all this must be *dissected:* Know, dissection means taking every thing to pieces, to search out the whole, and this I have carefully done by his Book,

by marking and observing every place in it. And I have detected his lies, I have dissected his visions and prophecies, that he took from the Prophets, which he *placed to himself*; and I have proved he hath no share or lot in the matter; thus I have brought upon his head his own Title Page, which it is impossible for him to bring upon mine, ashe have not detected me in one lie; but by his invented lies, he has detected himself; neither hath he said, that he hath read all my books through, to point out to the world the errors that he hath found in them, to shew his dissection of my writings—where the errors lye. But know what he hath said in his fourth page—"a few lines are quite sufficient to exite, in any Christian the utter abhorrence "of her whole system; I will therefore give them "an impartial stroke at the foundation." Then he followeth on with lies from the foundation, that came from Satan's head; but never came from the fountain of Truth; therefore he is dissected, from his own visionary Enthusiasm, and detected in his abominable Lies: but could I have done this by reading a few lines in his book before I had carefully gone through the whole, to see where his errors lye? Then neither can he, or any man living, be a judge of my writings, before they have read them through, and weighed the whole together; for they cannot judge of a thing they know nothing about; so here is his bewitched multitude *corrected*, if they judge of things they know nothing about, exercising themselves in things too high who are more prone to believe the lies of men, than to believe the visitation of the Lord; and this hath been in every age of the world: always relying on the words and wisdom of men, and despising the Prophets of the Lord—which brought the deluge first upon the earth; for at that time they trusted to the wisdom of men that mocked the warning; it was this which also brought the Fire from Heaven upon Sodom and Gomorrah, upon those who laughed at Lot, for a *fool*, to believe in the angels that were sent to warn him; and the same unbelief

brought

brought destruction upon the Jews, who trusted to their teachers, more than to the wondrous works of the Lord that was done amongst them; they likewise wrested their Bibles and the words of their Prophets, and are to this day a standing proverb, as an outcast people from the Lord; yet the giddy multitude of this time are hastening on for the same destruction! they are more prone by nature to believe the lies of men, than they are to believe the visitation of the Lord; setting up men as Earthly Gods, that have no power to send any blessings upon the earth, or to stop the rage of war; if the Lord sends floods to spoil their harvest, they see they have no powers to stop them; (as he did in 1799) if He sends the sun, to burn up the ground (which was in 1800) they have no power to command the rain; if He sends the mildew or blast upon the grain to shorten the blessings upon the earth, (which has been done this last year) they have no power to add any blessings; and yet they are setting up men as Earthly Gods that have no power of themselves to help themselves: here is the giddy multitude corrected, from not only what happened in the past ages; but the present judgments also shew they are led into blind errors by their teachers, as all ages have been that have trusted to men after the flesh; but if they continue regardless of this correction, let them fear their own destruction. Here is good advice selected from former ages and from the present. From the Spirit that searcheth all things even the deep things of God; that has foretold and forewarned of the past judgments that has lately fell on us, and threatened more fatal events, that shall come upon the land, if men go on to mock and despise the visitation of the Lord. The following remark upon the Title Page, he says to be "selected from the Scriptures of Truth," by the Reverend Jeremiah Learnoult Garrett, author of (what he calls) "Rays of Everlasting Light."—Now I wish to know what this man is, or what he hath made himself, that he should be the author of

the Rays of Everlasting Light? The author of any light never could come by man, much less the Rays of Everlasting Light, for that light must come from God himself; it is beyond what ever the Prophets or the Apostles presumed to give from their own wisdom; for the apostle affirmeth, that every good and perfect gift cometh down from the Father of Light, and without his Spirit to quicken us, to enlighten and to instruct us, we are counted dead to every knowledge of God; then how came this vain boasting man to be the author of Everlasting Light? Here he hath put himself like his print, placed above the most iligh, with the Holy of Holies under his feet, pointing with an arm made visable, and a sword in his hand, as though he had all power like the Jews of old to crucify the Lord afresh: here like the Jews of old he has written the Lamb's wife seated upon a beast with twelve heads, and the Devil behind her with his arms close round her; here the abominable wretch comes forward perfect like the Jews, who said of Our Saviour, in the viiith chapter of St. John, 48th verse—say we not well, thou art a Samaritan and hast a Devil? Now perfect as the Jews spoke of our Lord, so has this wretched author Garrett drawn the picture of Him; for whether the Lamb's wife be meant in the Revelations as the Church of Christ at *large*, or whether it is meant as alluding to a woman as the shadow at first, to claim the promise made in the Fall—that the powers of darkness may be destroyed, and the kingdom of Christ might be established, that as the Fall came by the arts of the Devil, seducing the woman in the first place, and brought the curse on man; but when that curse is removed and cast back on the author's head, which is the old serpent called the Devil. The marriage of the Lamb entirely meaneth Christ and his Church to be united together in heart and soul, without a rival to stand between; but this wretched author hath placed him in his print, as the Devil close to the woman, and also close to the Church; for the Church stands under the similitude of *a woman* in

many

many places of the Bible. Now by this picture that he hath drawn, he is coming forth in the compleat spirit of the Jews, placing him (Christ) as a Devil seated on a monstrous beast, as though it were Beelzebub the chief of the Devils, according to the language of the Jews; and he with a sword going to stab the whole; treading down the holy one of Israel beneath him: here I may add from his own words—who hath bewitched them that they should not obey the truth? I answer this monster of a man, hath bewitched them like the Jews of old, that they should not believe the Truth of the Gospel. Oh, vain presumptious man! to set thyself up above the Holy one of Israel, above the Scriptures of Truth!!! for all thou hast placed beneath the Holy, Holy, Holy with the Lamb's wife, is placed by thee to be destroyed and to be a Devil: but how shocking is the thought! to take the scriptures and place them in such a manner with blasphemy of the blackest dye; for know, O vain man! it is the words of the scripture, it was the visions of St. John, and it was the words of the angels, to tell them to be glad and rejoice for the MARRIAGE of the LAMB was come, and the wife had made herself ready; the whole heavens sounded as the voice of many waters—that all should give praises to God, both small and great, at this glorious news for man. But this proud presumptious Garrett, that says he is the author of "Rays of Everlasting Light," hath put this Light of the Gospel to the Devil; and, as a Monstrous Beast, he is treading down the whole; but as he hath rose himself above what was ever given to man, or dared to be assumed by man, let him take care he does not come under the character of the 20th verse in xixth chapter of the Revelations—"And the beast was taken, and with him the false Prophet, that wrought miracles before him, with which he deceived them that had the mark of the Beast, and them that worshipped his Image; these both, were cast alive into the lake of fire burning with brimstone." Now see the awful state of the False Prophet

phet and the Beast, that deceived the people; now see this pretended man that have set himself up above all, adorned *his head* with the *cross* and *the crown*; the axe, the sword and the whip on one side of the cross; the other side is the spear, the Trumpet, and the grapes: in this manner he hath adorned *his head*, as though in him was *all power Supreme*, to reign to govern or to destroy; but under him he hath placed the Rays of Glory with three Holy's to be trampled under him, while all power is placed over him; in this he hath made himself more than a man, more than a prophet; but having placed upon his own head power divine, as though he had weapons of power at his command given to him; if so, he might well be the author of the Rays of Everlasting Light; but whatever fools he may bewitch, to put their trust in such a man, he never can bewitch me; for the scriptures of Truth tells me, that all the power he hath rested on his head, is in the power of God alone; it is He that can draw the sword or sheath it: it is Him that hath power to use the axe, to lay it to the root of the Evil Tree, and thereby bruise Satan's head; and this Garrett hath placed it upon his own head, to be bruised first, as the *shadow of the false Prophet that formed the Beast*, and let him take care that he do not fall with the beast, such presumption I never saw in man, and out of his own mouth will I condemn him, for he says in the 16th page of his book, Christ called the Pharisees a generation of vipers for attempting to work out a *Righteousness*. But what Righteousness is this man attempting to work out of his own? and what honor and power is he trying to ascribe to himself? he hath placed the Lamb with the Rays of Glory, and written beneath it, *Lant-street Mount*, the name of the street where his chapel is, here he hath placed the whole GLORY of GOD to himself, if so, he might well add, that he is the author of the Rays of Everlasting Light; but can he so bewitch the people to give all honor and merit to man? Then to what a state is man fallen, if they believe such boasting

lies

lies? it is time for the LORD to visit by HIS SPIRIT and bring men out of this darkness into the true light of the GOSPEL; and the true light that must be revealed by his SPIRIT; for he confesses himself the testimony of JESUS is the spirit of prophecy, and quotes the Revelations xixth chapter, 10th verse; here he condemns himself, unless he proves the Spirit of Prophecy is given to him; but I never heard of any prophecies he hath mentioned, only ascribing to himself honor and power that never was given to any man; but some may be ready to answer, have not I Joanna Southcott, ascribed honor to myself that was never given to a woman? to this I answer, I never ascribed any honor to myself in my life, nor ever thought highly of myself; and when this visitation of the Lord came so powerfully to me in ninety-two, instead of lifting me up with pride, it sunk me lower in my own eyes, and made me look upon my own unworthiness. The Revelations being explained to me of the MARRIAGE of the LAMB, I never should have believed it alluded to any woman in the least as a shadow, if it had not been so clearly explained, it was *but a shadow*, and no more than *a name*, that was given to one, to claim the PROMISE made in the Fall, and my being ready to obey the command of God in all things, and declare his will to mankind; for the Marriage of the Lamb means uniting all together as one Sheep under one Shepherd; and CHRIST to be the Shepherd of the whole, when the Kingdoms of this world become the Kingdoms of the LIVING GOD, and every one is taught of the LORD, then ye will all be the Lamb's wife when ye obey his commands. So the shadow to one is the substance to all that are now longing for CHRIST's coming as a bridegroom to govern the whole; and as the bride obeyeth her husband, so will the brides of Christ obey him, when he cometh in MIGHT, MAJESTY and POWER, to have the Government upon His shoulders, and Reign and Rule over his people *without a rival between*, when He hath destroyed him that hath the power

power of death, which is the Devil. So if men discern their Bibles clear, they will see mine is but the shadow only; the Substance must follow to all. The Fall of Eve was but a shadow of what disobedience brought afterwards into the world, and it followed much stronger in her children. So true obedience is but a shadow of the SPIRIT and the BRIDE, and of what will follow, when the powers of darkness is taken from man, and every one is taught of the LORD; and know—it is written I am married to you saith the LORD, then what has the Spirit ascribed to me, that he does not promise to all in the end? I have never ascribed any thing to my own self, but this vain man, has ascribed Honor and Power to himself, wisdom and understanding to himself above the race of mankind:

The answer of the spirit.—Now I shall answer thee from the judgment thou hast drawn of thyself, and from the picture Garrett hath drawn of himself. Know: what I told thee before, concerning Garrett, that his life was more hateful to me now, than when he lived in publick sins; for a proud, vain, boasting Pharisee, is worse than the publicans and open sinners.

So from his picture I'll begin,
See how he 'th plac'd it there,
Upon his head the Cross do stand,
Then let him now take care;
Though over it, he 'th plac'd the crown
That ne'er was plac'd by ME;
I ask him how he can be found
When I demand of he;
And ask him, how, this power came
So great upon his head;
And from the sword I this shall name,
You see how it is laid;
Upon his head, he 've plac'd the sword,
As though he was a God,
But if he knew my perfect word
He'd tremble at my rod.
The axe now see is plac'd to he
You see upon his head,
As though he'd power the whole to sway
See how the whip is laid

A scourge for man, can he begin
To shew his power so great?
No, No, he'll find he's but a man
Puff'd up with self conceit;
And yet to all I thus shall call
He 'th *plac'd a type for man;*
For on their heads the scourge shall fall,
That mock thy written hand.
The Grapes of he they sour be,
And so they all will find.
The trumpet blow you all do know
The simple may alarm;
The sinner here doth so appear
With all his weapons arm'd,
Upon his head he all hath laid
To pull my vengeance down.
And so this Type stands deep for man,
Then tremble at the sound
For as the crown is parted there,
Parted must be from all
That do appear such mockers here,
Reject my every call.
So every thing that he hath laid
To *crown* his *head* so strong,
I tell thee, it will strike men dead
When I in POWER do come
To shew them plain, they are but men,
Though they have swell'd so high,
To think they've Power as a God,
And do My Power defy.
Now under here let all see clear
The Holy's trampled down;
And from my Bible I'll appear—
False Prophet he is found.
The Beast by he so drawn you see,
See how the Woman's plac'd,
The Devil's joined so with she—
Tremble ye fallen Race!
So from this man the Type discern,
Let women tremble here,
That mock the MARRIAGE of the LAMB,
See how they must appear.
The Picture stands, I say, from man
To shew you all the end,
If you will bide in Satan's hands,
And mock your LORD and FRIEND:
Thou knowest before I told thee here,
That this would be their end,
That wish the PROMISE not to share,
Nor claim ME as their FRIEND.
Now from this man you may discern,
His Mockery came from Hell,
Where he with lies would you deceive,
Because his rage doth swell
Against the Bride on every side,
And all believers too;
But from the Fall, I tell you all,
That way he did pursue,

Close to the woman he appear'd,
And so he holds her fast;
And now in man he strong is come,
That it might ever last;
For he the same, to hold her frame,
I told thee this before;
Though in the Serpent first he came,
In man he'd now appear
To tempt her strong for to go on
Fast bound in Satan's chain;
And so in GARRETT now he's come
To frighten thee the same;
Because to thee, they all must see
He meant the picture there,
Upon the Beast as plac'd to be,
And Satan plac'd so near;
The heads before that do appear,
He 'th plac'd to mock the whole,
Just as the Serpent did appear
To make the woman's fall;
He mock'd the word, I said at first,
And fill'd her with a lie,
And now in man he so do burst,
As I before did say:
But can he clear his Picture here,
To point it out to thee,
When this I told thee all before,
In man these things would be?
So now in man he here is come
A serpent as the first;
His subtle arts must now be known,
He wish'd to have thee cast;
But this to thee can never be
But what I warn'd before,
Yet unbelievers now may see
Their fatal end appear;
The Picture strong by him is drawn,
To shew them Satan's power,
How strong he holds them by his hand,
And mocks My every Honour,
For to redeem from Hell and sin,
He'd have them not believe;
But as the Fall by woman came
So tainted strong by EVE,
He holds them so, they shall not go
MY PROMISE for to claim.
And where he 'th footing, I do know
He'll hold them in that chain,
Still to believe the LORD deceives,
And Satan's words are true;
The Woman's Fall he'll ne'er reprieve,
He lays before their view;
As he begun he will go on,
And hold her at the last.
These monstrous heads he fill'th in men
That are joined with the Beast,
So here you see the world to be
Drawn by this Picture here;

The Woman they deceive like he,
Her fall I'll never clear;
Such heads of men to monsters come
The Beast deceives them all;
The HOLY WORD that came from GOD
They now reject the call;
And tread it down in every sound,
And mock my Bible too;
Just as the Picture there is found
That's now before thy view;
They'd frighten thee, I now do see
With all the arts of Hell:
But now look to Gethsemane;
See how the Jews did swell,
Their rulers there that did appear
See how the Priests did come,
And how they clamour'd for my Blood,
As men for thine hath done.
But now too late I'll tell their fate,
This clamouring's all in vain;
They'll only bring it on their heads,
Now see the Picture plain;
Upon his head he'th plac'd the sword,
Then there the sword must come;
The sword of vengeance he must fear,
And know he's but a man.
Now mark the axe, how it is fixt,
Close to the Root appears,
Because that Satan leads him on,
Then sure the branch is there;
If then the Tree the branch now be
That I compar'd the man,
The Root of Evil is in he,
And down they both must come.
As on his head the axe is laid,
So let him now to fear,
If he the Holy down will tread,
And mock my Bible here,
For to deceive the simple heads
That can't the Picture see.
By Satan's arts the whole was drawn,
Thinking to frighten thee,
But that's in vain, I now tell men,
My Bible it shall stand;
I said the woman I'd redeem,
If you can it command;
For as in Adam first you died,
(Now see my Bible clear)
'Tis said that I shall make alive,
And your Redemption clear.
So from this way, to all I say,
The Woman I must free;
But Satan dreads to let you go—
The Picture all may see;
He 'th drawn it strong to shew he's come
To hold you in the Fall;
That your Redeemer ne'er may come,
Your Ransom pay at all.

So

So unbelief brings on your grief,
And Satan holds them fast;
While Satan's head on Monsters laid
In Man he now do burst
To join the Beast; the woman's breast
They're wounding now the same,
That she in unbelief may last,
And never know MY NAME,
Her conquering Saviour to appear,
As I of her was born;
To pierce her foe with every spear
My mother she had known,
She felt within the every sting
From Satan's poisonous dart,
But all shall find, now in the end,
He'll feel it to his heart;
Though he may swell in rage from hell,
And champions gain in man;
Becauſe his branches I know well
How strong for him they'll stand;
Like Garrett here they will appear
To hold the woman so,
In Satan's hand they still may stand,
They'll never let her go.
By heads of men, I tell thee plain,
Such monsters will appear,
As in the Picture now is seen,
To hold the woman there;
That in the Fall, I tell you all,
She ever must remain.
So they'll go on to mock the call,
I never shall redeem
Her every Fall, they tell you all;
Such monsters will abound;
For Satan's close unto them all,
They may reject the sound.
So now see plain the heads of men,
What monsters stand before,
To keep the woman in her den,
And Satan close is there.
But now to thee 't can never be;
No man did thee support,
When I began, thou knowest, to warn;
They told thee to thy hurt
Thou didst go on, to ME 'tis known,
For Satan's arts were there;
Then know there were no monstrous heads
To make thee persevere.
So unto man 't can never come
To build thy faith before,
But now the Picture you discern
How they do both appear;
The heads of men before are seen
And Satan close behind;
The woman like an airy dream
Is now by both confin'd;
But know to thee this cannot be,
Because thou hadst no man

That

That ever with thee did agree,
Or tell thee to go on,
Before the Truth I'd made so clear,
The calling was from Heaven;
And then, thou knowest it was but one
From whom the words were given
To have it known, and fly abroad
So thou goest on alone,
And know thy hand none can command
To say they press thee on.
For all thy faith did come from Me,
Without the power of man,
But now this woman you must see,
What monstrous heads are come,
To stand before, she can't get clear,
And Satan close behind.
This, with the world I'll now compare,
And women so will find,
The heads of men, to them will come;
And say they must remain
As in the Fall, they'll tell them all,
And Satan close behind.
Thus will go on the heads of men
To make the woman fall,
Fast to be bound in Satan's chain,
The Picture stands for all

That now believe, I never shall redeem woman from the transgression of the Fall, and many men that have the heads of the Beast, will stand before her, that she may not believe, and Satan's arts will be close behind her. So here is the true Picture of the world drawn by Garrett with the Devil as close to him, as he hath drawn it to the woman; and now mark where he hath placed the Lamb, with Lant-streetMount, alluding to where hisChapel is. O vain simple man, he might well place a lanthorn to find it, but I tell him he'll not find it there; yet in that he hath drawn a true Picture of the World; for this is now the madness and folly of mankind, they are gone out like false Christ's, telling mankind the knowledge of Christ must come from them; then I tell them my Bible is false, for when it cometh to the end, know it is written, the Lord must be revealed; but where is it written this Revelation must come from man? Now from his own texts of Scripture, that he quoted in his Picture, I shall condemn him. The 1st.Corinthians xvth chapter, 45th verse, it is written "the first man Adam "was made a living soul, the last Adam was made

shall

" a quickening Spirit;" in the 22d verse, in the same chapter, it is written, " for as in Adam all " died, even so in Christ shall all be made alive." Then cometh the end. Now where will this man, with his boasting and exalting himself, prove that the quickening Spirit came from man? for man is of the Earth earthly; the second man is the Lord from Heaven: here from the texts that he hath quoted, he hath entirely condemned himself, unless he will boastingly say, he is the Lord from Heaven, and had that power over his head, that he hath placed upon his head; and can he so bewitch the multitude, to believe in his lightness and in his Lies? But know, O vain presumptuous man, that if we are made alive in Christ, as we died in Adam, you must know *how* we died in Adam, lest you handle the scriptures deceitfully: Did Adam say his disobedience came by the subtlety of the Devil? You must answer no; he said it came by the hand of the woman, and he obeyed her; but the woman said it came by the subtlety of the Serpent, and by her ignorance she obeyed Him. Then where is the Philosopher or the Divine can prove by any other way, we are made alive in Christ, to be redeemed from the Fall, but by the power of Christ working in the woman to bring her to true obedience to obey all his commands, as Eve obeyed the subtlety of the serpent? and man to be brought to this redemption in Christ, must follow her obedience and join with her, as Adam joined with Eve: there is no other way these words can be fulfilled—that as in Adam all died, even so in Christ shall all be made alive. And now I tell thee and all mankind, if an angel came down from Heaven and preached any other doctrine than this, he must be accursed, and like the fallen Angels to dishonour the Son who died for the redemption of man. For I tell thee, whoever addeth to, or taketh herefrom, taketh his part out of the Book of Life; for this was the very end of my Death—to come and do my Father's will, and frustrate all the schemes of the Devil, and bring his guilt upon his

his own head, as I have now brought Garrett's Picture upon his own head; that the power he hath placed there, is my judgment that he has to fear, and all such as are like him. And now see, from the Picture of the woman, in what manner he hath drawn her; just so are Men and Devils filling up women now, with every sinful lust and pleasure of this world, that they may mock the pure and innocent in heart, as Ishmael mocked Isaac; but know it is written, the Son of the Bondswoman shall not be heir with the Son of the Free. Now mark how the woman is drawn, seated upon the Beast in Bonds and confined with the heads of men before, and the Devil close behind her, as though he was tempting her to trust to men, and not to the Lord. In this manner he hath placed the picture, then let women fear and tremble, that are thus seated upon the Beast. Now answer for thyself by whom thou hast been pressed to go forward, and whom thou hast obeyed, and I shall answer thee again."

As I am called to answer for myself, I do declare, that in the beginning of my visitation, every man's hand was against me that had any knowledge thereof; so I went on alone by myself, pressed by a Spirit of Power, that I could not resist; and being filled with faith and fear, I waited to see the Truths of the Spirit, before I relied entirely upon it, that I might be clear in my own judgment it was from the LORD. As to man, I never could be biassed by, nor rely upon any man's judgment in my life; for I have frequently gone from one place of worship to another, and heard the Ministers preach one against the other, and was convinced, that they must have placed the Bible wrong; this also convinced me, that no man's judgment was right; but every man placed the Bible according to his own belief, and his own faith. So I trusted to my faith alone, knowing every good and perfect gift came from God, and to Him alone was my trust; and from the Spirit that visited me, the only way I thought to try the Spirit, was by the Truth that followed his words; and as to the Revelation

of

of the Bible, the meaning of it was explained to me. I relied upon the words given to me from the Truth that had followed in my Prophecies; the different judgments that are drawn by mankind, truly convinced me they had only their own opinion, without knowledge; for if the knowledge of the Scripture had been made known to man, then all men's knowledge must have been as one; but as they are not, I trust to no man's judgment or understanding, neither do I now rely upon the belief or unbelief of any man; my reliance is upon the word of God, that always commanded me, from 1794 to this day, that whenever twelve men met together to prove my writings with me, to their judgment I should give it up; and in 1796, I was shewn from the weather, (as a type set before me) of the number of days in which there was no rain in the time of Harvest, such should be the number of men chosen to meet together and prove my writings. I was particular in marking every day; it was twenty-three days before the Rain came; and twenty-three men and a child were first assembled together, chosen of the Lord, to prove my writings.* To their judgment I gave up, as a command from the Lord; but not because it was the belief of man. Again I was commanded, and it has been publicly asserted, that if twenty-four came forward to join the other twenty-four, (as a man was chosen to come forward with the child,) to their judgment I should give it up; so I did as a command from the Lord; but not from the judgment of men: for if every man upon earth was to assure me my calling is of God, if I had not clear and strong grounds to believe it myself, I never should rely upon their belief. So my hand is not strengthened by man, in any other way than by the fulfilment of the words of the Lord: and as to the Devil, he hath used every art and every threatening, that hell could invent to make me give up my

* On January 12, 1803, twenty-three persons assembled at High-house, Paddington, foretold above six years ago.

writings;

writings; therefore Garrett has drawn a wrong picture, to say the devil pressed me to go on. Let them read my Disputes with the Devil, and men would soon be convinced I never was pressed forward by him; for had I listened to him, or to men, in the beginning, my writings would never have gone out into the world; but from the arts that Satan has used to stop my hand, and try to persuade me to believe the LORD would never fulfil the PROMISE he made in the Fall, makes me tremble for those unfortunate women whom Garrett has shewn in the Picture their situation in more deadly colours than I ever saw before; and the explanation that is given, is a strong proof to me how much the devil wishes to keep us under the condemnation of the Fall; that I would not now disobey the command of GOD, in one single instance if I knew it, for ten thousand worlds. If I was to do so, I see what my situation would be, after once being enlightened, falling back a prey to the devil.

Now, Joanna, I shall answer thee: Garrett, under the influence of the devil, hath drawn a Picture to shew the fatal end of women that are determined to resist the Promise, and abide under the condemnation of the Fall, through unbelief; because such monsters of men will place them upon the Beast there to remain; but know the visions drawn by Joseph*, the woman's dart over Satan's head, with a man in armour to chain him down. Now all men will see in the end the truth of these Visions shewn by ME, to those that put on the whole armour of God, and believe in Satan's destruction and Man's Redemption, which is impossible to take place while the condemnation of the Fall lieth upon the Woman; therefore her guilt must be avenged on the Serpent's head that betrayed her.—Thus I have shewn the Vision on the one hand, to the fulfilment of my Bible; but now see the wretched daubing of a man on the other hand, thinking to turn my Bible into mockery: but let him know, he is joined with the Beast, in the xiith

* The Visions of Joseph Prescott, at Mr. Carpenter's.

chapter of the Revelation, in the 15th verse, — "And the Serpent cast out of his mouth water as a flood after the woman, that he might cause her to be carried away of the Flood. Now I shall answer thee from these words, as the serpent beguiled Eve in the Garden of Eden, with subtilty and lies, so hath this Garrett tried to deceive all the same.— Where is the man can justify his Picture, but like the Serpent's beguiling Eve, telling them all they shall be preserved if they trust in him? See how he hath placed the Lamb with the Rays of Light to be seated in the street where his chapel is; perfect so, I now tell thee, were the words of the devil to Eve, "Ye shall be as Gods knowing Good and Evil," if she listened to him. Now here is the complete serpent in Garrett, to fulfil the Revelation, casting out water as floods. Now I shall tell thee the meaning of water; I compared my Word and my Spirit to a well of water, springing up to everlasting Life, and I have compared my Word to wells of living water. Then if my Word is compared to water to bring forth the fruits of the Spirit, as the showers of rain bring forth the fruits of the earth, let no man marvel that I have compared the rage and malice of the devil, to the raging waves of the sea, that is full of tempestuous waters; for know I have told thee already, like the boisterous waves of the sea, the devil would work in men's hearts against thee; and these floods he is now casting out in man; but herein Garret is shewing himself in his true colours, for he is come to frighten thee, if he could, by his wretched daubing, and of drawing a picture as the serpent beguiled Eve. But as conscience is thy witness, thou hast no heads of men to lead thee on, and the powers of darkness are strong to oppose thee, the likeness that he hath drawn is of himself and the world, and as a complete serpent throwing out floods against thee, by a raging, foaming, wicked heart. But now remember what I told thee of a King, when the man made the coat of poison for him, the king compelled the man to wear it; and in seeking the king's life, he lost his

own

own; and know I told thee, I should act like that king; and like the king I am acting here; for there was not more poison put in the king's coat, than Garrett hath drawn in his Picture, to cause a death, both spiritual and temporal, to every soul that putteth on: that meaneth, to every one that believes the Picture is suitable for thee; but by the warnings I have given thee before, thou art warned like the king that it is full of poison. Now keep the Picture with care, and see if there is such another monster upon earth, who will support a drawing like that—Blasphemy of the highest. But all these things must arise to fulfil the Scriptures; and all these things were known to ME before: by what subtle arts the serpent would work in man; that meaneth, the old serpent, the devil. But water as floods could not be cast out, if he did not work in man, to make a serpent of man? This must be to fulfil the Revelation: and by these things ye see the Truth before you. Now mark the 16th verse — The earth helped the woman, and the earth opened her mouth and swallowed up the floods which the dragon cast out of his mouth. Now the Earth meaneth Man, that was made of the dust of the ground. Now let this be deeply observed by all men, though the malice of others has been from the devil as an angel of light; but the malice of Garrett is come like the devil in his true colours, boasting himself above all, as though he had power as a God, and his words like the devil's, to deceive with lies and malice, casting out his floods; while, on the other hand, men are helping the woman, they are opening their mouths against the Serpent, and discerning the floods that he is casting out. And now I tell thee, they will be dried up, for he must be swallowed up and confounded in his own craftiness, as there is not a man upon earth that can support Garrett in the Picture that he hath drawn, unless it be a man that will acknowledge he is a friend to the devil. Let them discern with what power he hath crowned his head, and what he hath put under him; then draw their judgment as men; and I shall answer thee again.

Copy of a Letter to the Printer of the "BOLUS."

Sir, *Feb.* 2, 1805.

AS a Book was brought to me the other day with the most shocking Blaſphemy that ever was read, and I know not where to write to the author, conſcience compels me to write to the Printer; the awful ſin of ſuch ſhocking, horrid, and preſumptuous blaſphemy, as one ſhould ſuppoſe could ſcarcely be penned by any one born in a Chriſtian Land; I mean the Prayer at the end of the Pamphlet, called a "Bolus," ſaid, printed for an unbeliever, and very rightly he might ſtile himſelf ſo; for if he believed there was a God whoſe eye was every where preſent, and that our ſecret thoughts as well as public actions were all open to the eyes of Jehovah; that the Heavens were no curtains to ſcreen from his ſight, no man would dare to make ſuch a prayer to the devil, unleſs he wiſhed to go with him, and to pull down divine vengeance upon his head. You may anſwer, it is not the man's prayer to the devil, but a prayer he alludes to Mr. Carpenter; as he ſaith in the 7th page of that Book, it was Carpenter's prayer, to be "O moſt mighty Lucifer, &c.": in this he makes himſelf ſin ſeven fold worſe than he would to pray to the devil;—can he blind the eyes of the Almighty? Can he ſtop the ears of the Moſt High? Can he ſo mock God, and trifle with Eternity, to think the Lord as well as man, does not know Mr. Carpenter's prayers, that they are addreſſed to the moſt high God, that dwelleth in the Heavens above, and amongſt the habitations of the Earth below? and will he daringly and preſumptuously call that God a "Mighty Lucifer," that has transformed himſelf into an Angel of Light? My ſoul trembled, my nerves ſhook, to hear ſuch horrid blaſphemy read; yet I fear the wretched author, who turned the prayers that were made to God, who like the Jews of old, ſaid it was the devil, yet I believe the wretch's heart, (or at leaſt I fear it) may turn his own words to the Devil, that he wiſhed to join him hand and heart to the advancement of his kingdom; if this was not the language of his heart, he never could ſo brave and mock the Almighty to his face, as to call his 'Kingdom a 'Kingdom of Fire and Brimſtone!' But ſuch preſumptuous wretch may fear, that he may provoke the Lord to anger—that he will be as 'a fire unto him' that can ſo daringly mock his name. He is calling down vengeance upon his own head, as though he was bidding defiance to the power

of

of the Most High. I know not how any man could print it, and not tremble at what he was doing; for every man of reason must know the Lord was mocked through that prayer. It is no disgrace to Mr. Carpenter, for all knoweth what his Prayers are, and to whom they are made; but it shews to the world, Mr. Carpenter's enemies are as bold and presumptuous against the Lord, as they are against him; men whose conscience are seared as with a hot iron, drinking down iniquity as the ox drinketh water; yet he is ashamed to have his name known amongst men, fearing his deeds shall be reproved; but can any one hide himself in secret from the Lord, that he doth not hear and see? As to his malice against me, I do not marvel at; for a man that can mock God in such a manner, with such bold presumption, and back it with lies—to say that author should make such prayers, to call the Lord such names; I do not marvel that such a wretch, who is so much at enmity against God, should be at enmity against his followers; such wretched principles as I never saw penned before; add to this, the Bolus he is preparing for himself, how doth he think to drink it down, when the judge of quick and dead demands of him when such words were spoke by Carpenter? Conscious guilt must then condemn him, and his knees like Belshazzar to smite one against the other, saying, "it was I that mocked the MOST HIGH, and turned the name of the LORD to Lucifer; and in my mockery prayed for Hell; the Lord is just to answer my prayers:" thus he must confess the Lord is just; first conscience must tell him, I signed Satan's destruction; but now my mind is changed, I have made a prayer for the revival of his kingdom, and I have mocked the most High God, that Satan may not be offended with me, and now too late I see the Bolus, that I have prepared for myself. O, how shocking is the thought, to see a man begin in the Spirit, professing he longeth for the kingdom of Christ to be established, and all the works of the devil destroyed, and now to end in the flesh, and mock the God he professed to wish for; and pray to prolong the reign of the devil. This makes me tremble to see the hardened state of man; yet what have I to marvel at, when I see there are such teachers as our Saviour spoke of, that will compass sea and land, to make one proselite, and when he is made, ye make him two fold more the child of Hell than yourselves. See the xxiiid. chapter of Matthew, verse the 15th, this is plainly proved by the erroneous book published by Garrett, who calls himself a Preacher; but in the book that he hath published, there is not one place that he hath pointed out for me, but is full of the most notorious lies. Is it possible for a man to say he is a preacher of the Gospel, and sign his name to invented lies? Besides the Scriptures, that he hath pointed out, bring him under the character of a false Priest and a false Prophet, prophesy-

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ing out of his own heart, and from his own spirit, to deceive the people with his own lightness and his lies: unless he will boldly affirm, the Lord hath visited him as a true Prophet, to whom the Lord hath spoken, and revealed his will unto him; but as he never mentioned his prophecies, or pretended to be a Prophet till now, he cannot make that bold assertion; therefore, he hath brought himself under the character of the false Priest, and the false Prophet, that prophesieth out of his own heart, saying Peace, when there is no Peace, that he may deceive the people, by promising them life if they trust in him: that none of these dangers that are threatened will overtake them; but of him I shall say no more for the present, as I shall publish his abominable Lies to the world, and explain the chapters that he hath quoted. As my character will bear the strictest scrutiny, and my Trial is gone out in the world from reputable witnesses, I do not want to write to you or him to defend my own innocence; and it would be but casting pearls before swine, and that that is holy before dogs--to contend with a man that is so full of Lies as Garrett. The meaning of this letter to you is, to send it to the author of the wretched blasphemy in the Book called a "Bolus." If you do not send it to him, to convince him of his errors, I shall put this letter in print, that he may see the black crimes he is committing; as I find the pretended Preachers are only joining with him in his lies and blasphemy, to strengthen the hand of evil doers; while they pretend at the same time, they are filled with the rich grace of the Lord! Like the Scribes and Pharisees of old, that made them boast they were better than others, and pretended as though they had the Spirit of the Lord, fighting with the Sword of his Word, when they put the Lord of Life and Glory to Death! O what a false fire doth the devil fill up men with, to make them float in presumption, if he cannot tempt them to sink in despair; doing the devil's drudgery in Christ's livery. How little do these men know of true religion! exercising themselves in things too high for them, judging of things they know nothing about, which is strongly forbid throughout the Gospel.—But here I shall break off with assuring Garrett, he never had any Letter sent him by any desire of mine; and this Letter is not sent for him, but the unfortunate Author of the Prayer in the "BOLUS;" which I should not have troubled you with, if you had printed his name.

This taken from Joanna Southcott's mouth, by me,

ANN UNDERWOOD.

SEALE, *Printer*, 160, *Tottenham-Court-Road.*

EXTRACTS

FROM

SERMONS

PREACHED, AT DIFFERENT CHAPELS,

IN THE YEARS

1812, 1813, AND 1814.

BY THEODORE TURPIN.

LONDON:

PRINTED BY W. MARCHANT, INGRAM-COURT,

FENCHURCH-STREET.

1825.

[ONE SHILLING.]

EXTRACTS

FROM

SERMONS.

ON THE PLAN OF THE REDEMPTION.

REVELATION, XXII. 17, 18, 19.

"The Spirit and the bride say, come. And let him that heareth say, come. And let him that is athirst come. And whosoever will, let him take of the water of life freely. For I testify unto every man that heareth the words of the prophecy of this book, If any man shall add unto these things, God shall add unto him the plagues that are written in this book: and if any man shall take away from the words of the book of this prophecy, God shall take away his part out of the book of life, and out of the holy city, and from the things which are written in this book."

THE learned imagine, from these words, that we are to expect no more prophecies or revelation from God. I would advise them to read the tenth verse, where it is written, "Seal not up the sayings of the prophecies of this book," which signifies the Bible. Then why do men seal them up, as though all were said and finished, and that no more prophecies were to be added to them, or, that no revelation was to be given from them? It is called a revelation; as a book to be

revealed, and not as a book to be sealed up from man. He that addeth thereto, or taketh therefrom, addeth to himself all the plagues that are therein written. He that addeth thereto, must add to the scriptures from his own wisdom; and not assent or consent to the truth of them; then he will add to himself all the plagues that are written therein. Many add to the scriptures and pervert them, to their own condemnation. By adding thereto, is to say things they cannot find scripture proof for. My brethren, examine the writings of Joanna, and point out any one passage or page, which you blame, and if scripture proof cannot be found for the passage, then it is time enough to find fault; but if, on the other hand, those writings can be proved to be good by the scriptures, you must then be convinced, it is the Spirit of Jesus which visits this woman that is come to reveal the sayings in the scriptures. He that taketh therefrom will surely take his part out of the book of life, and his part out of the tree of life; that is, he will take away his part by his unbelief. For the tree of life was preserved for man, guarded with the sword. The sword meaneth the sword of God's word, that was given against the serpent. The Lord pronounced the serpent cursed above every living creature; then the Lord must pronounce the devil cursed above every man and woman, which hath not yet taken place; but now, by the Spirit of God it is revealed, that the time is

at hand, when his curse will come upon him, by the promise which the Lord made to the woman, that her seed should bruise the head of the serpent: as Satan bruised the heel of Christ so shall Christ bruise his head.

The promise was given between the woman and the serpent: and that promise was that the seed of the woman should bruise the head of the serpent; and so it must end. And he that taketh away that promise, will certainly take away his part out of the book of life; for on that promise stands our full redemption from the fall.

With the woman and the serpent it began; and with the woman and the serpent it must end, when the seed of the woman stands the woman's friend; for it was not the seed of man. Not that the woman can do any thing of herself; but Christ, taking the woman as an instrument, will make the woman an help meet for man. And Christ will perform all he has promised in his own way, though contrary to the opinions of the learned. Let the learned answer this question: how can the woman become the help meet for man, if she do not help him out of misery? For the time of finishing what Christ died for is at hand. See *Isaiah*, lxiii. 4. "The day of vengeance is in my heart." My brethren, will you bring the day of vengeance upon yourselves, by denying its being for the devil? then you may say, it is for man. Thus that day must be at hand; and which you will see spoken of in *Rev.*

xi. 14. "The second woe is past; and behold the third woe cometh quickly."

The first woe was when the world was drowned; and a fatal woe that was to men. The second woe was the destruction pronounced upon the Jews; the destruction of Jerusalem; and the scattering of the Jews over the face of the earth. Now the third woe is to come. The first and second woes were pronounced on man; the third and last woe is for the devil.

If it fall on men, they will bring it on themselves, by their careless regard of bringing it on the devil; but if men would look deeply into the mystery, and pray the Lord to turn the day of vengeance on the devil, as being the author of sin, and the cause of their sorrow, then Christ, who was the author of their faith, to lead them to trust in him, will be the finisher of their faith; and which will now be the case with thousands. For now is come the kingdom of our God and our Christ; and it is not all the powers of earth or hell, that can tempt all men to disbelieve it; or to say, that it is an unjust sentence in the Lord to cast on that old serpent the devil, the sentence which the woman cast upon him; for she said, the serpent beguiled me, and I did eat. So we may lift up our heads: for our full redemption draweth nigh, spoken of in *Joel*, ii. and in *Revelation*, xxii. For, when that is fulfilled, the Lord will pour out his Spirit upon all flesh. It must be fulfilled, what is spoken of in *Joel*, ii.

that our women shall prophecy. At your leisure weigh this chapter of Joel deeply; and these words in *Revelation*, xxii. 17, "And the Spirit and the bride say come;" then whomsoever will, may come, and take of the water of life freely, which signifieth the water wherein the person is baptized in the name of the Father, Son and Holy Ghost, to renounce the devil and all his works. What man has yet renounced the devil and all his works? No man knoweth how oft he offendeth; the best of men have sinned and come short of the glory of God; then how have any renounced the devil and all his works? I shall show how we may renounce them all.

It is, by a steadfast faith in the Lord, that he will complete at last the promise he made to man at first, by the woman, to perfect our happiness; for though Satan robbed us, by working in the woman at first, we trust in Christ that he will make it good, by working in the woman at last; therefore are we signed with the sign of the cross, in token of his death and passion. This is the mark we have in our foreheads—Christ dying to atone for man: Christ is risen to arise in the woman, to cast her blame on the serpent: then cometh our victory. And this is our baptism, to join with her in renouncing the devil and all his works; for we must say, it was his works which brought on our ruin.

Deuteronomy, xxx. 15, Moses said, "I set before you good and evil, life and death, choose which

you will;" and our Saviour said in the Gospel, "His servants ye are to whom ye yield yourselves to obey." *Therefore, if men choose to follow the devil, as their master*, then with him they must go; but if they forsake him, and look unto the Lord, from the ends of the earth, the promise is that they shall be saved; for our Saviour said, *Luke*, xix. 10, "That he came to seek and to save that which was lost; and whosoever came unto him he would in no wise cast them out." Our Saviour came not to call the self-righteous, the perfect, they that are whole in their own eyes; for these think that they do not need a physician; but Christ came to call sinners to repentance; and to heal the sick who saw a necessity for the merits of Christ, to heal their infirmities, and to cleanse them from sin, as a physician cleanseth the body from the infirmities of nature. So that the believers in Christ see the necessity of relying on him for strength and protection to cleanse them from all sin; for he is the Lamb of God to take away the sin of the world. And St. John telleth us, that the blood of Christ cleanseth us from all sin, if we come unto him; and our Saviour telleth us, that whosoever come unto him, he will in no wise cast them out; and it is said, *John*, iii. 36, "He that believeth on the Son hath everlasting life; and he that believeth not the Son shall not see life."

From this text the learned preach eternal damnation to a part of mankind, and eternal glory to

the other part. In this they are wrong, to preach eternal damnation. They have no authority from this text so to preach. I repeat the text, "He that believeth on the Son hath everlasting life; and he that believeth not the Son shall not see life." Here reason must teach us that the life meant by the Apostle is *the life* of the redemption from the fall, that no man can receive, or will ever see, that doth not believe in the Son of God, *that he died to redeem them from the fall;* that we might live in Christ, and Christ in us. This is the life that no man can see, unless he believe that Christ came into the world, that they might receive life from the dead, and be restored from the death that was past on man in the fall. Therefore Christ said, Whosoever drinks of the water that I shall give him, shall never thirst; but the water that I shall give him, shall be in him a well of water springing up unto everlasting life.

Jesus said he should give this unto man; and thus we must believe in Christ, that what he said he should do, he surely will do, that we may have everlasting life, and be filled with his Spirit; for Jesus said, the hour cometh and now is, when the true worshippers shall worship the Father in Spirit.

Some may wish to ask this question: How he that believeth not the Son will be saved; as he is not to see life? I answer: many a good man will not see the life of the redemption from the fall, or the redemption of the body; he will not

enjoy the hundred fold in this life, which was promised to the believers in the second coming of Christ; who are obedient to Christ's command; because, though good men, they have much error; they have no faith in these things. Christ says, as your faith is so be it unto you. They have a faith in a part of the words of Christ, and they have a mansion prepared for them. But I would caution these people, these Christians, be careful that you do not fight against God, by opposing his Spirit; and for this opposition against the Spirit of God, be punished for your disobedience and opposition, by making Christ ashamed of you. I say, these good men, though they have a mansion in heaven prepared for them, will not see the life mentioned in the text—the life of the redemption from the fall. But some one of such good men may ask, What, am not I a believer in Christ? I ask, Do you believe in Christ's second coming to redeem the world? Do you believe that the Comforter is come, according to the promise of Christ in the Gospel, to warn of his second coming? For I will be bold to affirm, that the Spirit of God, through the instrumentality of the woman, is as much conversant with men on earth, as the Spirit of God was through the instrumentality of Jesus Christ, as man. Then, if the Son of God be conversant with man on earth, how can you be called a believer in the Son, now that the Son is come in Spirit, if you do not believe in him? Therefore, such an one cannot, if he remain an

unbeliever, see the life of the redemption from the fall, though he may go to heaven. But I cannot pronounce such an one out of danger, if he oppose the Son in Spirit. I would have this good man try the Spirit by the true standard, and see if it be of God. Read the writings, and compare them with the scriptures; and if they agree with the scriptures, receive them and be obedient to Christ's command, whose yoke is easy and whose burden is light.

The promises in Scripture are great to the Jews, that they should be gathered; the promises in the Gospel are great to Christians, that they should be gathered. Can the Christians tell me why they do not look for the fulfilment of the promises to them, as the Jews do? Christ promised to Christians a hundred fold in this life, (and the Jews may be partakers if they will); but Christians conceive that, because their brethren, which are gone before, never received this hundred fold, it is in vain for them to look for it. Here they expose themselves, and doubt the truth of their Master's word; and they can, at the best, be called only believers in part in Christ. I cannot agree with you: give me all or none. Let me believe all that he said he would accomplish; or believe, with the Jew, all to be an imposition.

Christ was a prophet; therefore many things which he spoke for the present, was for a time to come. The prophets in general wrote in this manner, speaking as in the present time, meaning

it for the future. If the Christian world were to point out the prophecies of Christ, we should find them very few; because most of his words are applied as for the then present time only, which was meant for the future: for the scriptures are types of the end.

The testimony of Jesus is the spirit of prophecy; and he that hath received the testimony of the Spirit hath set his seal thereto, that God is true; that Christ was truth, and is true. See *John*, iv. 24. God is a Spirit; and they that worship him, must worship him in the spirit. This is a prophecy by Christ; The time is coming, when the true worshippers of God will be in the spirit. The spirit of God will be poured out upon the obedient, when the change takes place, when the corruptible shall put on incorruption, and when death shall be swallowed up in victory. Then will those who experience this change worship God in the spirit and in truth. Where is the man that now worships God in the spirit and in truth? What waters have mankind drank of never to thirst? This is not fulfilled spiritually nor temporally; but when the waters of life come (in substance,) then cometh the tree of life and the healing of the nations. To understand the Bible, you must compare one place with another; then you will discern how it will be fulfilled; and how the promises stand. Our Saviour said, The hour cometh, and now is, when the true worshippers shall worship the Father in spirit. Christ said

that it was then, as well as said that the time was to come; because at that time he poured out his Spirit upon his disciples, and they were filled with the Holy Ghost; he gave them power to tread on serpents, and over all the power of the enemy. So his disciplee worshipped in the spirit; but will any say, that the Holy Ghost hath been poured out upon all men that believe the Gospel, ever since to this day, as it was upon the disciples? No: then the hour is not yet come, that Jesus said men should worship in the spirit as the disciples did, who had be en filled with the Holy Ghost; for if the hour was come, as a shadow in them, Jesus also said, The hour cometh; the one was then; the other was to come.

Mark these words, *John*, iii. 29. He that hath the bride is the bridegroom; but the friend of the bridegroom, which standeth and heareth him, rejoiceth greatly, because of the bridegroom's voice: He that believeth not the Son shall not see life. Now mark, from these words spoken by John, that the bridegroom must have the bride: for he that hath the bride is the bridegroom; then know assuredly, to fulfil the scriptures of truth, the bride must appear, to declare the voice of the bridegroom. The Spirit and the bride say come. But when Christ comes in power to make the church the bride, they all will hear the voice of Christ and live; but he that believeth not the Son shall not see life. And yet the life that men

call life is seen by all men; but the life that is meant by the Apostle is the life of the redemption from the fall. For there shall come out of Zion the Deliverer (which is Christ), and shall turn away ungodliness from Jacob, and give him a new heart, and pour out his spirit upon all flesh: and the rebuke of God's people will he take away from off all the earth. The rebuke of God's people is the devil, who will be bound for one thousand years. Christ promised that he would dwell in those who kept his commandments, and that they should dwell with him. He said, He that hath my commandments and keepeth them, he it is that loveth me, and I will love him, and manifest myself unto him.

I would ask who hath the commandments of Christ so as to keep them? Will you say the world at large, who believe the Gospel? Do they keep all the commandments of Christ that are written in the Gospel? Where is the man that hath kept them? There is not that man upon earth that can justify himself, to say he hath kept them; for no man hath kept Christ's commandments that are left on record. Therefore, the commandments that men will keep, to do as commanded by Christ must stand for the end, when now he manifesteth himself unto us in the Spirit; for Jesus said, unto such as had his commandments, that he should manifest himself. And mark what is written before, in the same chapter: *John*, xiv. 16. Jesus said, "I will

pray the Father, and he shall give you another Comforter, that he may abide with you for ever, even the Spirit of Truth. Thus Christ plainly told them that the spirit of truth must come in the end, to abide for ever with those that believed. But this spirit of truth Jesus said the world would not receive; and now we see it is rejected by the world that profess to believe the gospel.

We love Christ, because he first loved us; and, as he at his first coming, was manifest in the flesh, so at this time, he is manifested through the instrumentality of the woman; and he hath given a commandment to mankind to elect him king: and blessed are they who keep his commandments, that they may have right to the tree of life. Many of us had received the commandments of Christ in the gospel prior to receiving this revelation; and unto this Christian country is the revelation given in preference to other countries; as Christ said, unto such as had his commandments, he should manifest himself.

My brethren, those who subscribe with their hands to elect Christ to be king over the whole world, and sign against Satan, they are the true friends of all men who are seeking the destruction of the enemy of the human race; and they prove by their actions, that they love the brethren. And may God enable us to forgive all our persecutors! and may God forgive them! for they know not what they do.

My brethren, which is best for a man, for you

to help to support that man in prison, or seek to, or get a release for that man from prison? Did not God release Peter from prison through the prayers of his friends? Professors of the day, we allow, support their brethren in part under sorrow; but those who pray for all evil to be removed, they are the greatest friends to mankind. For Jesus says, Ask, and ye shall have; knock and it shall be opened.

Greater love hath no man than this, *that he lay down his life for his friends.* When Satan tempted the woman in the beginning, he told her, In the day ye eat thereof, then your eyes shall be opened, and ye shall be as gods, knowing good and evil.

"The Spirit and the bride say come:" And we are taught of God to desire the sincere milk of the word, that we may grow thereby. The sincere milk of the word must come from the woman, that no man may boast; God is loving unto every one; but to strip man of pride, the Lord has visited a woman, to make her the help meet for man, as God promised she should be. Man alone is imperfect; then how can an imperfect man aspire to perfection? Therefore the bone, which the Lord took from man, and the tree of life which was preserved for man, will be for his preservation at last. For the same hand that brought to man the evil fruit, must bring to him the good fruit: and we must eat and live. For as death was passed upon all men, by disobedience; so

life will come through obedience. The Lord had said, If thou eatest, thou shalt die. Now the command is, Eat of the good fruit, or the tree of life, and live.

And our Saviour said, *John*, v. 24, Verily, verily, I say unto you, He that heareth my word, and believeth on him that sent me, hath everlasting life, and shall not come into condemnation; *but is passed from death unto life.*

Thus we see, it is the death passed on all men that will pass from them, and man will be restored to the knowledge of God, which is the life he enjoyed before he fell. For the hour is coming when the dead shall hear the voice of the Son of God and live. That meaneth, those who were dead by the fall of Adam shall come to the knowledge of God, and the knowledge of the scriptures, by the testimony of the spirit through the bride. Observe the counsel of Christ; *John*, xii. 27, Labour not for the meat that perisheth, but for that meat which endureth unto everlasting life, which the Son of Man shall give unto you: for him hath God the Father sealed. Here is a command for us to seek the knowledge of God, and a promise that the Son of Man should give it unto us. Christ is come in spirit to fulfil his promise; therefore see that ye do not reject him. For the bread of God is he which cometh down from heaven, for to give life unto the world, *John*, vi. 33; and those that receive him, and come to him, he will in no wise cast out. It is the Spirit

that quickeneth: the words of the Spirit, are spirit and life. Did not Christ promise, that when the spirit of truth was come, he would guide us into all truth, and show us things to come? The Spirit is showing us the truths of the scriptures, and opening the mysteries, and giving prophecies, and fulfilling them, to convince mankind that the Spirit is of God.

The man in the beginning copied after the woman in disobedience, and cast the blame on his maker; and thus was paradise lost; now here let paradise be regained.

The woman, you will all see, stands in perfect obedience to the Lord; and in her writings she hath told us what is the mind and will of God. Let opposers bring forth their arguments and show their strong reasons why they refuse to hear her. Are the ways of men equal, who, like Adam, cast their blame on their Maker, for giving them the woman? And are the ways of God unequal to complete the happiness of man by her?

If the Lord cast down, shall not he raise up? If he wound, will he not heal? If he kill, shall he not make alive? If the Lord made the woman, and she completed the misery of man at first, shall not the Lord in the end make her to complete his joy? And the Lord says, by Isaiah, Though your sins are as scarlet, he will make them as wool; though they are as crimson, he will make them as white as snow: if we are willing and obedient, we shall eat the fat of the land.

That is, we must obey the command of God through her: as Adam joined with her in the beginning in disobedience to God's command, so we must join in obedience with the woman who offers the good fruit.

My friends, if the word spoken is sweet unto your souls, give God the praise. This exposition is not from man; for we have received a visitation from the Lord, the word of God through the instrumentality of the woman; therefore, praise the Lord for his word, and be thankful unto him.

ON THE HEALING OF THE BLIND MAN.

ST. JOHN, IX. 6, 7.

" Jesus spat on the ground, and made clay of the spittle, and he anointed the eyes of the blind man with the clay, and he said unto him, Go, wash in the pool of Siloam. He went his way, therefore, and washed, and came seeing."

FROM the blind man in the Gospel, to whom our Lord gave sight, by making an ointment of his spittle and the dust, and anointing his eyes, we are compelled to own how marvellous it was that he who was born blind should have that blindness in an instant taken away; then if this was done in an instant, for a man that was born blind, to receive his sight, and see all the wondrous works of God in creation that he had never seen before, only heard of them by the hearing of the

ear; how can we think it marvellous that men, who are born spiritually blind, and never saw the wondrous works of the Lord, that he hath promised to man in the end, should in an instant have the eyes of their understanding opened, and feel a sudden change take place in them?

For no more than the blind man had seen the light of the sun in the firmament, or in what form the earth was made, only had heard from the hearing of the ear,—have men seen what this world will be, when the redemption of man takes place, though they have often heard it by the hearing of the ear; and the Lord is now come in spirit to his handmaid to explain it, that the time is at hand. But, like the blind man that could not distinguish what the sun in the firmament was, nor how the creation appeared, no more can men tell in what manner the kingdom of Christ will appear when the redemption of man takes place; and yet so suddenly as the man had his sight restored, to his wonder and surprise, so great a wonder and surprise will it appear unto all men when Christ comes to open the eyes of the blind. For, in a spiritual sense, men are as blind to the decrees of the Lord, what he will do in the end, to complete the creation, and make man in his own likeness, as that man was blind to the works of creation. Now mark; this man was also healed of his blindness on the sabbath-day, at which the Pharisees murmured, that Jesus should do good on the sabbath-day.

Mark the words of the Pharisees: when they were truly convinced that the miracle was wrought on the man, that he was born blind and received his sight, and the man having told them who had opened his eyes, their answer was, "Give God the praise; we know that this man is a sinner:" here was the reasoning and the wisdom of men, to believe that miracles of this kind could be wrought by a sinner; how then should they give God the praise for deceiving the people? For these miracles, which they themselves could not do, and were out of the power of man to accomplish, established a faith in those that believed; for mark the words Jesus said before he had cured the man: "I must work the works of him that sent me: and he spat on the ground, and made clay of the spittle, and he anointed the eyes of the blind man with the clay, and said unto him, Go, wash in the pool of Siloam. He went his way, therefore, and washed, and came seeing." Here was Christ working without any medicine of man, with his spittle upon the ground: as man was made of the dust of the ground; so from the ground he received his sight, by washing in the water, as Jesus commanded him. And we read in 2 *Kings*, v. 14, that when Naaman was cured of the leprosy, by washing in the river Jordan, by the command of the prophet, they confessed the prophet to be of God, and that he was a man of God: but when Jesus had done greater miracles than this, they said he was a sinner; and yet

they themselves, neither by sinners nor by saints, could do the miracles which Jesus did, to open the eyes of a man that was born blind; and if they had called reason to their assistance, reason must have taught them, as the man answered them, that God heareth not sinners; and if this man were not of God he could do nothing. Here the eyes of the man's understanding were opened, as well as his sight; then now, if the eyes of men's understanding were opened, they would all answer with the blind man, "Here is a marvellous thing, that ye know not from whence the spirit came that hath visited the handmaid of the Lord?" as the man said, "I know not from whence he is, that hath opened mine eyes: for since the world began, was it ever heard that any man opened the eyes of one that was born blind?" And so in like manner, it never was heard since the world began, that the eyes of any one's understanding were opened to believe that the promise made in the fall should ever be claimed, that we might all receive our sight. The promise is in *Genesis*, iii. 15, "The woman's seed shall bruise the serpent's head:" "The Lord God said, I will put enmity between thee and the woman, and between thy seed and her seed; it shall bruise thy head."

Here is a marvellous thing; will an evil spirit plead for the fulfilment of this promise? certainly not: any more than an evil spirit could open the eyes of the blind. Therefore, as Jesus said unto

the Pharisees, that their sin remained in them; because they said they had eyes to see, and were not blind; yet they were so blind that they could not see from whence the miracles came. But he who confessed he was blind, had sight to see who had healed him. Now here stands a deep type, for all those who think they have eyes to see the true meaning of the Bible are blind; and so they will remain; like the Jews of old; like the scribes, Pharisees and hypocrites, who had sight to see that the blind man was healed; but had not sight to see by what hand he was healed. So they became spiritually blind in seeing with their bodily eyes the man receive his sight; perfectly so are mankind, in seeing those who own they were blind, as to seeing and understanding the meaning of the Bible, now begin to receive their sight, and own they were blind before; confessing they were born blind, as to the knowledge of their God, or the understanding of his words, but now begin to receive their sight, from the visitation of the Spirit of the Lord. For it is not to one only; for it is unto all men, that the Spirit of the Lord is come to throw open the Bible, that men may understand the meaning of our Saviour's words, and what the shadows of his miracles were for—to bring the substance in the end, and to give sight to men who became spiritually blind from the fall. And this will be discerned by those who see they were blind: for as the light appeared to the blind man, so will

the light of the Bible appear unto all those who confess they were blind, and could not see the meaning thereof. For no more than the man could see the sun before Jesus had opened his eyes, can men see the sunshine of the scriptures, before the eyes of their understanding be opened. And this can never be done by man, to open the eyes of their understanding, and show them the end, any more than they could open the eyes of the man who was born blind: for know the words that Jesus said unto them, *John*, ix. 39: For judgement I am come into this world, that they which see not might see: and that they which see might be made blind. Now, why do you suppose that Jesus should speak those words unto them, to say he came into the world that they which saw might be made blind? Here are words beyond the ken of the learned, why they should be spoken by a God of mercy; he that said he came into the world to seek and to save that which was lost, and whose love was so great as to give his life for man: and of whom it is said, *John*, iii. 16, "God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life," and, who for us became poor, that we, through his poverty, might be made rich. Now, when we come to weigh the Gospel throughout, and see all the love the Lord had for us, and consider his dying words upon the cross, "Father, forgive them, for they know not what they

"—ask yourselves why Christ should say, at for judgement he came into this world, that ney which saw not might see, and that they who saw might be made blind? But some may answer, To make the Jews blind who did see, and to give sight to the Gentiles who were blind. Now, if this be the judgement of the world, the coming of Christ was of no use; for now that the Lord is come in spirit to try the Gentiles, he finds them no better than the Jews; and if we look abroad in the world, we see sin under the Gospel, as it was under the law: so the wisdom of the Lord must fail, if this was all his judgement.

ON THE FIRST ADAM AND THE SECOND ADAM.

ISAIAH, I. 18.

"Come let us reason together, saith the Lord, though your sins are as scarlet, I will make them as white as snow."

I WILL heal their backslidings I will love them freely. The Lord hath a controversy with the inhabitants of the land. The Lord hath called by his Spirit, and by the mouth of all his prophets. Were it not for prophecies how could God try all men in the end? How could he bring a blessing on his friends, or a curse on his enemies, if he were not to try them by prophecies, as the prophets were tried? For Jesus

said, all the righteous blood should come on this generation, from the blood of righteous Abel, unto the blood of Zechariah, whom they slew between the temple and the altar.

The blood of all has fallen on the Jews; and were it not for prophecies, how could the Lord try the Gentiles? For he will deal alike with both, and will try all; and it must come back on all who mock the prophets of the Lord.

Satan hath tried men upon earth, as he tried the angels in heaven; and he hath found men as firm in their worship to God, as the angels were in heaven; and those whom Satan has drawn away, he does not find so firm to him, as the angels were that fell: when men see him, they hate him.

But could God do justice to the fallen angels, if he had not given them a fair trial upon earth of the power they wanted? God knew their nature, or he never would have cast them out of heaven But would they not say, God judged them wrongly, if he had not proved the truth of his judgements? So all will find God is clear when he judges, and just when he condemns. Mercy we shall find is God's darling attribute; judgement his strange work. In the creation, all the arts of hell were known to God; and God placed all for man's redemption; man being pronounced dead under the fall, as to the knowledge of God, man hath room to look for redemption in and through the merits of Jesus Christ, who took upon

him the nature of man, and found the devil had confidence enough to tempt the Lord his God. Then is it not clear that he would tempt man, in a state of innocence, to worship him, and offer him the kingdoms of the earth, as he offered them to Christ? But how fatal must have been man's case, if he had fallen in that manner! to rebel against the Lord that formed him, and sent every blessing unto him: then he must have fallen like the rebellious angels, and have perished like them; but herein God has laid his plan to redeem man from the powers of darkness. When they see the evil of their ways, and turn unto the Lord, the Lord has promised that he will turn unto them and plant them into the noble vine: for Christ is the root, and they will be the branches. But if they reject his voice, and despise his just dealings, he will cut them off from the vine. The Lord has begun and will go on, till judgement is turned into victory.

Men say, as in Adam all died, even so in Christ shall all be made alive. When the fulness of the time was come, God sent his Son made of a woman. How do men prove their Bibles, where they say, that the death passed on man came first by the woman? Then it was by the woman that all died, and by the woman that all are to be made alive. Men say, that by one man's disobedience many were made sinners; and by one man's obedience many were made

righteous: yet, men say, that by the woman's disobedience many were made sinners; then by the woman's obedience many must be made righteous: if in the woman all died, even so must all be made alive. You cause your Bibles to become a mystery: and all is a mystery; for you say that all came by the woman; and yet you say again, by the man sin entered into the world. I ask, how you prove it? But this I will prove, that all came from the man at first: he was the first in the creation; not made of man, but of God; and the bone was taken from man to complete his happiness.

But Satan found arts to rob man of that happiness by breaking the bone; that is, the woman fell, and broke off all the happiness from man. Christ is compared as the second Adam; then there must come a second Eve, to bring the Godhead and the Manhood to a perfect likeness. For as the bone was taken from man, and made woman in man's likeness; then Christ, who is the second Adam, must have a bone taken from him also, to fulfil the law of God and the Gospel of Christ; that the bone that is given to man as a bone of Christ cannot be broken. For on the cross, the bones of the men were broken: but the bone of Christ was not broken; and he said, I come to do thy will, O God! It was the will of God to make the woman a helpmate for man, and to complete his happiness. And by her it

will be done; for if Satan had his will at first, the Lord will have his will at last. So all will knowthat the word of God cannot be broken, nor the bone of that man Christ Jesus: for now will mortal put on immortality; that is the bone of man, that was formed after the manner of man, as Christ, who came from God, came into the world after the manner of men, not after the manner of Adam, but born of a woman after the manner of men; so now the woman, who came into the world not as Eve did, but after the manner of women. To be clearly understood in this mystery, let it be observed that at his first coming, Christ came in the form and fashion of a man, but in the power and Spirit of God. At his second coming he promises to redeem the fall, then he must come in power, and in spirit to the woman; and imperfection must put on true perfection, and the bone of Christ, that is, the Spirit of Christ, must come in the same likeness as the bone of man did; and this must first be completed, before man's redemption can come, or the fall of man be repaired.

When the fulness of time was come, God sent forth his Son, made of a woman, made under the law to redeem them that were under the law.

When the woman was first created, she was made to complete the happiness of man, and to be his helpmate; the tree of knowledge was planted in the garden of Eden; the woman was taken from the side of man; not of the dust of the

ground, but of purified clay—the bone of man, while he stood in perfection, to complete his happiness. The tree of knowledge was the knowledge of God and the knowleege of the devil; the good and evil fruit both hung on the tree. Then as man was divided into two parts, if the same hand that brought him the knowledge of the evil fruit, does not bring him the knowledge of the good fruit, he may still blame his Maker for ever forming the woman for him, as the source of all his misery: and man may charge his God foolishly. For all standeth as though God ordained it to bring on man's destruction: but, God ordained and placed the whole for man's preservation, the Lord well knowing the depth of Satan. that he would begin upon earth, as he did in heaven, and that he would tempt man, as he did the angels, till he had drawn him into the same destruction. When the fulness of the time was come, God sent his Son made of a woman, made under the law, to redeem them that were under the law. I would ask, what fulness of time was then, when the Jews were cast out, whom God pronounced his chosen people? What fulness can you make good was done at that time? But, the fulness of the time is to fulfil the Bible; to bring men out of darkness into God's marvellous light; to redeem us from the fall: to call the Jews from all nations, whithersoever the Lord had scattered them: and, as the Lord says, to bring his sons from afar, and his daughters from the

ends of the earth; to have the heathen for his inheritance, and the uttermost parts of the earth for his possession; to pour out his Spirit upon all flesh; and to bring in one thousand years of rest for man and God, and then the fulness all will see—that Christ is in the woman's form, and brought this knowledge unto man.

ON THE TEST OF PROPHECY.

LEVITICUS, XIX. 17.

"Thou shalt not suffer sin upon thy neighbour."

If ministers judge that the writings of Joanna are not from the Lord, they are suffering the greatest sin that ever was committed in the world. To see the Lord's name branded throughout the world; to say he is come in the spirit of prophecy, speaking in the woman, to warn all men of the coming of Christ in majesty, great glory, and great power, to save his friends and destroy his foes. If the woman hath said what the Lord hath not spoken, are not all the woes that are written in scripture pronounced against her? And would not ministers show their love to God in putting her to silence; so not to rob God of his honour, and brand his name with arts and lies, if they are lies, as many suppose them to be? How ready are men to contend for their own honour! Then ought they not to contend for the honour of God? But, on the other hand, if it be

of God, let men judge for themselves. When our dear Redeemer came to bear the blame cast on him by the man in paradise, how ready were men, by the influence of the devil, how warm and how zealous, to cast the blame on our Saviour, and say, crucify him, crucify him! They were not wanting to bruise his heel; but now that he is come in the spirit to fulfil the prophecies given to the woman, to bruise the serpent's head, how lukewarm are men now found! not caring whether his head be bruised or not: but sooner say, with the Jews of old, "his blood be on us, and our children." They will not try to bring it on the head of the serpent. But it was prophesied by Isaiah, that the day of vengeance was in his heart. Therefore it must fall on men or devils. *Luke*, xviii. 7, 8. "Shall not God avenge his own elect, which cry day and night unto him? Though he bear long with them, I tell you, that he will avenge them speedily. Nevertheless, when the Son of Man cometh, shall he find faith on the earth?"

Believers are crying unto the Lord by their petitions and names signed for Satan's destruction; they are crying to be avenged of the injuries that Satan hath done them, by causing their fall, and by bringing sin, sorrow, and misery into the world. Thus they are daily going unto the Lord, by their daily signing for Satan's destruction, and for the coming of the kingdom of Christ. But nevertheless, is there faith on the earth? Is there

faith to believe that the Lord will avenge us of our adversary the devil? Is there faith to believe that the Lord will redeem us from the fall of Adam, according to his promise made in holy writ? Is there faith to believe that the Lord will reconcile the whole world unto himself? Is there faith to believe that the Bible is written by inspiration from God, and that his words stand as firm as the pillars of heaven, which cannot be shaken by man, nor the word of God changed by the judgement of man? Is there faith to believe that there will be a new heaven and a new earth, wherein dwelleth righteousness? Is there faith to believe that the Lord is already come in the spirit?

Those who believe the mission of Joanna, believe all this; and those who thus believe, the Lord will avenge them of their adversary the devil. For this is the faith required when the Lord comes in spirit to redeem us from the fall; or what redemption do you suppose Christ told us would draw near? Or what kingdom of God do you suppose he meant was at hand, that should come as a snare upon all who dwelt upon the earth? Those who believe in their redemption, are already judged to be drawn into a snare for their hurt; and they who do not believe in their redemption, nor judge it is nigh at hand, will be drawn into a snare by the arts of the devil, through unbelief. Therefore watch ye, that ye may be counted worthy to escape all these things

that shall come upon the earth. Watch the times; watch the seasons; watch the spirit, whether it be true or not; watch the scriptures; weigh the whole together; see if all be as adding link to link, chain to chain; like the dawning morning, higher and higher, brighter and brighter, to the perfect day; or, like a flower in the bud, opening more and more, until the full-blown flower appears. In this manner ye must weigh the works of God, like the seed of the husbandman, first thrown into the earth and buried down, without any appearance till you see the blade appear; then cometh the stalk; next the ear; then the blossom; then the grain comes fit for the harvest. Just so we must mark the rising of all things that come from God. So it was with Moses in Egypt; with Joseph in the land of Pharaoh; just so are the ways of God throughout the Bible. Then, so we must watch, if we will escape all those things that shall come upon the earth, because of the hardness of men's hearts through unbelief. For these are the days of vengeance on men and devils. The spirits that persecuted Christ and his disciples, and the prophets of the Lord, will now persecute him in the spirit, and bring vengeance on their own heads. But those who watch the moving of the spirit, the truth of the words, and believe that Christ died for their redemption, will escape all these evils, and they will not bring it on themselves; they will be the people that the Lord will redeem. For a new

heaven and a new earth mean old things will be done away, and all things will become new. New it will appear to all when the church militant joins the church triumphant; when sin and sorrow are done away, and joy and gladness fill every heart. It will be a new heaven to the saints, when they have free liberty to come down and converse with saints below; it will be a new earth to man, when sin and sorrow, pain and misery, are all done away; when joy and gladness are in every heart, love and peace in every breast. Now we are surrounded with enemies spiritual and temporal; but then we shall be surrounded with saints and angels, with brotherly love in every heart one towards another. This will be a new earth to man; and heaven will be new to saints and angels when we have a free intercourse one with another, without the infernal host that is now hovering in the way; but when they are chained down, it will be a new heaven to saints above, and a new earth to saints below; and so they will praise the name of the Lord, from one new moon to another, from one sabbath to another, and they shall be the people of God. For now the whirlwind will go out with fury, and it will fall with pain on the head of the wicked. The root of wickedness is the devil; and they that are led by him will be pained with him: but when it comes to the end they will consider it perfectly, that it is neither Jews nor Gentiles that can boast of wisdom or knowledge.

ON THE MYSTERIES OF THE SCRIPTURES.

REVELATIONS, X. 7.

" But in the days of the voice of the seventh angel, when he shall begin to sound, the mystery of God should be finished, as he hath declared to his servants the prophets."

SEE from the prophets what were the mysteries. Men did not understand the birth and death of Christ: it was a mystery to the Jews: they had no knowledge of Christ's coming to die for the transgression of man; to take man's nature upon him; and to suffer, the just for the unjust, that he might come again in power and great glory, to cast out the devil that betrayed the woman. These are mysteries which they do not understand; but, when the old serpent, the devil, is cast out, and his time is no longer to have power to deceive the nations, then will the mysteries of the Scriptures be fulfilled; and then will the end of Christ's death be finished, when the prince of this world is cast out. As Christ was lifted up amongst men, to suffer shame and reproach at the first, so will the prince of this world be cast; then will Christ draw all men unto him, as he said in the Gospel: and Jesus said that the prince of this world should be judged; and he will be judged; first by working in believers, and tempting those, who wish in heart to be freed from him; so that he is judged

to break the bounds that the Lord set for him, as the Lord set bounds for our first parents: and he will be clearly judged both by God and man, when his power is cut off from the earth, that he hath time no longer to tempt men to sin, and the Lord has taken the great power to himself to reign: then will the kingdoms of this world become the kingdoms of the living God; then will Satan be clearly judged that he went on to deceive the nations, and worked in the hearts of the sons of men to be, like himself, at enmity against God; then will men's judgement be clear and just; just in knowing the mercies of God, for what ends they were created; and clear in seeing how they were hardened and blinded, by giving themselves up to the wiles of the devil, whom they will see deceived the nations.

ON THE WARNING OF THE END.

ST. MARK, XIII. 8.

"For nation shall rise against nation, and kingdom against kingdom: and there shall be earthquakes in divers places, and there shall be famines and troubles: these are the beginning of sorrows."

We discern from the Gospel, that the first afflictions which our Lord spoke of were to come upon the Jews, because of their unbelief; and what the disciples of Christ had to go through: these were the beginning of sorrows to them.

But we must discern in like manner, that our Saviour warned of distresses, that should come in the end. *Luke*, xxi. 25. "And there shall be signs in the sun, and in the moon, and in the stars; and upon the earth distress of nations, with perplexity, the sea and the waves roaring; men's hearts failing them for fear, and for looking after those things which are coming on the earth." Here are the signs which our Saviour told them of the end, that should take place before his coming with power and great glory to bring in the redemption of man. All these things were threatened to all nations at the last, as they were threatened to the Jews at the first. It was unbelief that brought on the destruction of the Jews; because the god of this world had blinded their eyes, and hardened their hearts against the Lord, when he became flesh, and dwelt amongst them. The Jews did not discern from the prophets, that when Christ came to be born flesh and blood, and to take man's nature upon him, it was to suffer for the transgression of man, and to give up his life for man; but when he comes to bring in the redemption of man, it is in power, in the clouds of heaven. This men do not discern, and therefore the Jews stood out in unbelief at the first; and so in like manner the professors of religion stand out at the last; not discerning the gospel nor the prophets, how they stand both ways. For though our Saviour said in the Gospel, that the spirit of truth should come to guide

us into all truths, and teach us things to come; and brought forward many parables to men, to show them they would be looking for his coming, that were like the wise virgins waiting for the bridegroom. But, how can we be waiting without a warning? Therefore, Jesus said, in the Gospel, that a warning should be given them, that they might be without excuse: for as many say that all these things are common; that these wars and tumults have been in all ages; and that these distresses have always been; how shall they know the wars and tumults spoken of by our Saviour, which bring in the end, without being warned that the time is at hand? This warning the Lord gave to his handmaid at the time of their beginning, that we might know these were the wars which bring in the end, which were spoken of by the prophets, and in the gospel. It was further said in the warning of the Lord to his handmaid, in the year 1792;—"Wake, ye ministers, mourn, ye priests, for the day of the Lord is at hand: the Lord is awaked as one out of sleep; the voice of the Lord will shake terribly the earth; the sins of the nation have provoked the Lord to anger; he will go forth as a flaming fire; he will be wroth as in the valley of Gibeon, until he hath brought judgement unto victory." This the Lord warned of in the beginning: and if we look to the prophets we shall discern where the likeness of the words stand; and is spoken to be the end thereof. *Joel*, ii. 17, "Let the priests, the ministers of the

Lord, weep between the porch and the altar, and let them say, spare thy people, O Lord." From this chapter we have the promises of the Lord in the end, after the days of his visitation are over, to awaken the people, to turn unto him. Here are great threatenings; a time of trouble to come first: but God's promises are to restore every blessing in the end.

ON UNBELIEF.

ST. JOHN, VII. 48.

" Have any of the rulers or of the Pharisees believed in him?"

Just so is the world now. Have any of the bishops believed? Have any of the clergy and the great men believed? If they have not, those must be fools who believe the visitation of the Lord to a simple woman, as the Jews thought that those were fools, who imagined that the Lord would let himself down so low; that he who was born of a mean virgin and laid in a manger, should be called the Son of God; and that he should humbly bear all the insults and ridicule of mankind; to be called the babbler; possessed with a devil; and, who hid himself when they went to stone him. This, by their worldly wisdom, could not appear to be the wisdom and power of a God. But, how can men believe that he would condescend to suffer all the shameful treatment that

he went through in this world, if he would not condescend to visit again in the spirit, agreeably to what he promised in the Gospel? For, when he speaketh of coming as the true shepherd, to be the shepherd of all men, he putteth forth his own sheep, he goeth before them, and his sheep know his voice. These sheep are the true believers, who believe in his coming in the spirit to fulfil the Gospel. He goeth before in spirit, and they hear his voice; for that is the manner he hath spoken of the spirit, to be born of the spirit, and hear the spirit as we hear the wind. And Jesus saith, I know my sheep, and am known of mine: other sheep I have which are not of this fold, them also I must bring in, and they shall hear my voice: and there shall be one fold and one shepherd. "Jesus said, I lay down my life that I might take it again." When hath there been one fold and one shepherd? Do not many mock the voice of Christ as coming to teach in the spirit? Then we cannot say there is one shepherd, and one fold to know his voice. You may say, there are many shepherds and many folds, who preach different doctrines; and thousands of Arians, who preach contrary to the Gospel. Then where is the one shepherd, and the one fold, which our Saviour affirmed should be? And to fulfil the Bible it must be, that all may be taught of the Lord, from the greatest to the least; and the fulfilment of the Gospel affirmeth it. Need we marvel of men's saying that Joanna is deluded by an evil spirit,

when they said of our Saviour, that he had a devil and was mad; why hear ye him? Others said, can a devil open the eyes of the blind? These are not the words of him that hath a devil. And perfectly so is the world at this day. Do you think that every one should abuse our Saviour, because the malice and unbelief of some were great? Should those that did believe desert him, because of his persecution? If they did, their sins must be of the deepest die: or, should Paul have given up the visitation of the Lord to him, because he was mocked and despised by the Jews, and suffered such persecution; or because Festus told him he was beside himself, and was mad? But did Paul give up to his words? Did he not answer, "I am not mad, most noble Festus, but speak forth the words of truth and soberness!" Now, what would men think of Paul, if he had disregarded the visitation of the Lord to please the unbelieving world? What profit is the world to him now? Not all the praise and applause of men could have saved him in the hour of death, or in the day of judgement, from a fatal end, if he had drawn back. Then may we not say with Peter, "Who ought we to obey, God or man; judge ye?" See the fatal end of Judas, who began to be a man-pleaser: but, what comfort did he feel from man, when he complained of his conscious guilt, and said he had sinned, in that he had betrayed innocent blood? What was their unfeeling answer? "What is that to us?

see thou to that." The Jews, in these days, bring forth scripture, endeavouring to show that our Saviour was not the Messiah. They point out the manner of his second coming, which they call the first coming, to be the Prince of Peace; and have the government on his shoulders; but they will never allow that he must come to die for man; and the prophecies which prophesy of his death, they will not allow that they alluded to Christ; and on being asked what they mean, they answer that these are chapters they never understood; and what they never understood they are not to look into. And the professing world are just the same now. If we ask them what is meaned by the Comforter being sent, which is the Holy Ghost, whom the Father would send in the name of Christ, who should teach us all things, and bring all things to our remembrance, their answer is, If it did not allude to the Holy Ghost being sent to the disciples at that time, they do not know what it meaned. Here stand Jews and Gentiles together: for he that will believe in one prophecy and not another is no believer at all. The Holy Ghost, the Comforter being sent in the name of Christ, cannot allude to the disciples; because our Saviour was then present, and taught them in his Father's name, that he was the Son of God, which they believed; and they received the power of the Holy Ghost as he promised them. Then what new doctrine was then sent in his name, to teach them all things that

concerned him? Do not these things allude to the end? Did Christ mean that his Gospel was only to his disciples? or did he allude it equally the same to the generations that should arise after them, that were true believers in the merits of his death and sufferings, till he had brought in all his sheep as one fold? Then if it alludes unto all, Jesus saith, "I am the vine, ye are the branches: he that abideth in me, and I in him, the same bringeth forth much fruit; for without me ye can do nothing." But he saith, "I will pray the Father, and he shall give you another Comforter, that he may abide with you for ever, even the Spirit of truth, whom the world cannot receive, because it seeth him not." Here our Saviour plainly affirms that his visitation shall be in the spirit: and he saith, "it shall be with you, and shall dwell in you."

How can men profess that they believe in the Gospel, and not believe a quarter of what our Saviour said? They are persecuting Christ in the spirit, as the Jews did in the body: and as his disciples were persecuted for believing in his Gospel; so are those persecuted who believe in his second coming, to bring in his kingdom of peace. Before our Saviour came into the world, his death, sufferings, and persecutions were all told; and in the same manner, the scriptures foretold that the like persecution and unbelief would abound now that all these truths stand together. What says the apostle? 2 *Peter*, iii. 3,

Knowing this first, that there shall come in the last days, scoffers, walking after their own lusts, and saying, where is the promise of his coming? for since the fathers fell asleep, all things continue as they were from the beginning of the creation. Observe further, the advice of Peter, *Acts*, iii. 19, 20, 12; "Repent ye, therefore, and be converted, that your sins may be blotted out, when the times of refreshing shall come from the presence of the Lord; and he shall send Jesus Christ, which before was preached unto you, whom the heavens must receive until the times of the restitution of all things, which God hath spoken by the mouth of all his holy prophets since the world began."

ON THE SIGN OF JONAH.

MATTHEW, XII. 40.

"As Jonah was three days and three nights in the whale's belly; so shall the Son of man be three days and three nights in the heart of the earth."

This alludes to the coming of Christ again in might, majesty, and glory, when the pillars of heaven shall be shaken, and the foundation of the earth shall tremble; when he comes to destroy the works of the devil, and bruise Satan's head, as men bruised the heel of Christ; then he will be three days and three nights in the heart of the earth. Behold he cometh with clouds, and every eye shall see him, and they also which pierced

him, and all the kindred of the earth shall wail because of him. The Lord saith, he is the alpha and omega, the beginning and the ending, which is, and which was, and which is to come. Compare this chapter, which is the first of Revelation, with the sayings of Christ in the Gospel, in what manner he said he should come again, and with the seventh chapter of Daniel, of the coming of Christ with multitudes of his saints to destroy the beast, which is the devil ; then you will know the meaning of the sign that Jesus said ; " As Jonah was three days and three nights in the belly of the fish, so will he be three days and three nights in the heart of the whole earth ; that is, in a centre, for every eye to see him. This he spake of his second coming ; and all must discern, though he was crucified on the Friday, and arose early on the morning of the third day, to fulfil the words he spake to his disciples, that he should arise again, and go before them on the third day. But, how could he tell them this, if he meaned to remain in the sepulchre the third day and the third night? Here men wrest the scriptures, and turn them according to their own purpose, without discerning whether it be true or false; neither do they discern, that, from the vinegar being brought, all the sufferings of Christ were at an end, that the malice of the devil could inflict upon him. This he said was then finished, of the signs of Christ being the Son of God. At that time he worked many signs and miracles

amongst them; and at his death, by darkness being over the land from the sixth hour to the ninth, the vail of the temple being rent; the graves being opened, and the dead arising; these were signs that he was the Son of God. Where is the man who in truth can say, that Jesus only showed the sign of the prophet Jonah at that time, to be three days and three nights in the heart of the earth? If you read the scriptures attentively, you will discern in what manner Christ rose in the second night, he having been dead during the Saturday and a part of the Friday: "Behold there was a great earthquake: for the angel of the Lord descended from heaven, and came and rolled back the stone from the door, and sat upon it; and the keepers shook and became as dead men." Now discern the signs that were given at Christ's death, and the manner he arose on the second night, with signs and wonders from heaven. You must all know, that what the Lord said of the prophet Jonah being three days and three nights in the heart of the earth, did not allude to Christ's death; but to his second coming in glory; and yet this wrong judgement hath been drawn by many, without discerning what they read, or what advantage they give the adversary to work upon the minds of men, and prove the Gospel false, from the wrong judgement they have drawn; so that, instead of convincing mankind who believe not the Gospel, they only bring forward such arguments to give the unbelievers

room to plead, that what is said of the fulfilment of the Gospel by believers is not true. Therefore, such men, out of a mistaken notion, explaining the scripture to be fulfilled when they are not, strengthen the hands of those men who write against the scriptures; for when men bring forward arguments, which they cannot prove, they only confound the scriptures and themselves: and give room for the unbelieving world to condemn the believers of the scriptures from their own mouths. And this folly hath been for a long time in this land, which strengthens the hands of evil doers, to prove to mankind that the professors of the Gospel bring forward false assertions, which they cannot prove to be true; and as Christ's words and meaning were not understood by men; and Jesus well knew what false constructions would be put upon them; therefore, he plainly promised, that the spirit of truth should come from the Father, to bring all things to our remembrance, and lead us into all truth. This spirit is come to a woman to reveal these mysteries; and we see from the Gospel, how often Christ warned of the Spirit's coming: the Comforter, and the Holy Ghost to be sent in the end, when the prince of this world should be judged.

THE END.

MARCHANT PRINTER, INGRAM-COURT, FENCHURCH-STREET.

A

True Picture of the World,

AND A

LOOKING-GLASS

FOR

ALL MEN.

I SHALL first briefly refer the readers to the ages that are past, to shew the TRUE PICTURE of all ages, and then bring them to the present; and shew how the likeness will agree together. In the early ages of the world, where there was an Abel, we find there was a Cain whose malice rose against his brother, because he thought the Lord had accepted him, without considering the Lord made the same promise to him to be accepted like his brother, if he did well; but to do well he could not bear, and therefore malice arose in his heart. Thus began the first age of the world; and, if we trace the records of the Scriptures through, we shall find it continued on in the same likeness. Esau was wroth with his brother Jacob; and Joseph's brethren sought the life of him, fearing he might be accepted of the Lord. Thus we may discern how he that was born after the flesh persecuted him that was born after the

Spirit: and thus we may clearly discern, from the Prophets, whenever the Lord visited any man as a Prophet, to speak unto the people in HIS NAME, malice and persecution arose in the people seeking to put the Prophets to death. And many were hid in caves; and others fled, *fearing the persecution of men.* And, when their Prophecies came true, it was so far from turning the minds of the people to fear the rod, and him that appointed it, or to listen to the words of the Lord, that his anger might be turned away from them, that they only provoked the Lord the more to anger by rejecting his words, and persecuting his servants whom he sent. All this we may find in holy writ, and how Micaiah was put in prison for speaking the truth; *but the false Prophets were encouraged.* Again we find, when Elisha's prophecies were fulfilled, and the Lord had shewn signs and wonders by sending the fire from heaven, to convince them he was a Prophet of the Lord, they sought his life to destroy him; as if the Prophet himself had had power to bring on the judgements that were threatened: and that by destroying him the judgements would cease, without considering, *it was their sins* that provoked the Lord to anger against them, to threaten these judgements, if they did not turn from the evil of their ways; and, by their rejecting the Prophets, they rejected the word of the Lord, and despised his warnings, which brought the threatened judgements upon them. Thus, we may find, if we trace the records of the Bible through, how, from one age to the other, the people were incensed against the Prophets, *when their Prophecies were fulfilling.* And the same we may find in Jeremiah, how they wanted to put him to death, when they saw themselves surrounded with the dangers he warned them of. So in one likeness we may trace the Prophets through to

the end, how the malice of men rose against them, thinking if they could destroy the Prophets they should overcome the power of God; without ever considering man had no power of himself to fulfill the words he spoke; yet, this was the blind zeal of the Jews, which I call as a Looking-Glass for all men to look into; to discern the persecution that followed them. And now let us come to the Gospel: when the Jews could not deny the miracles our Saviour wrought amongst them, they maliciously said, HE wrought them by devils, without considering it was not in the power of the devil to work the miracles our Saviour wrought; but the greater his miracles appeared, the more their malice appeared; and various ways and various arts did they contrive that the truth of his miracles might not appear; for, when he raised Lazarus from the dead, the chief priests consulted how they might put Lazarus to death; because that, by reason of him, many of the Jews went away and believed in Jesus. The same we may see, when our Saviour arose from the dead, they bribed the soldiers to tell lies, and gave them large sums of money, saying: "say ye, his disciples came by night, and stole him away while we slept, and if this come to the governor's ears we will persuade him and secure you." Matt. 23. 13, 14. Here, from the Scripures of truth, we may clearly discern in what manner *the devil worked in the hearts of men* to fill them with envy against any work of the LORD: and from their envy came their lies to disguise the truth that it might not appear, and to blind the eyes of others that they might not believe. All this was in the past ages; but what did this avail them? If we look into the Scriptures, we may clearly see what followed the Jews, and how vain were all their attempts to overthrow the power of God: for, the predictions of the Prophets

followed them, and the predictions of our Saviour to the Jews hath followed them to this day, and the truth of the Gospel hath stood to this day; for all the power and malice of the Jews could not overthrow it, but yet LIKE THE PAST AGES WE SEE THE PRESENT: for, though the Scriptures stand as a looking-glass, for all men to look into their own hearts, and see, whether they are not filled with *the same spirit of malice and envy as the Jews were;* yet, we may see thousands in this land like the Jews whom our Saviour spoke unto, that profess to believe the Scriptures; and I have no doubt they will be ready to say: "had we been in their days we would not have persecuted the Prophets as they did; neither would we have acted with lies and deceit, that the truth might not be believed, as the Jews did in the days of our Saviour." But I may answer the *same spirit that was in them I find in men now; and the same spirit will continue untill the adversary is destroyed.* Now let us look back to the beginning, and we shall see the cause from whence it first arose.

"God created man in his own image, in the image of God created he him; male and female created he them." And the Lord gave a command to man, saying: "of every tree of the garden thou mayest freely eat, but of the tree of the knowledge of good and evil thou shalt not eat of it, for in the day thou eatest thereof thou shalt surely die." Here is the commandment given to man in the beginning; but the subtlety of the serpent, which was from the devil, found a way, with arts and lies, to betray the woman; telling her they should not die, but be as gods, knowing good from evil. With this deceit he worked upon our first parents to break the commands of the LORD *and believe in a lie,* telling them *no danger should overtake them!* and so, in

like manner, he hath worked upon all the generations of men, as I have mentioned, to believe in his arts and subtleties, as man became dead to the knowledge of his God.

Here the reader may answer: "all this we know as well as you, and to what purpose is bringing this forward to an enlightened age like this?" to this enquiry I shall answer: "the present age with all their boasting of being enlightened does not seem to discern, that the same likeness in the ages past now remains in this present; and that this likeness will ever remain, till the Lord cometh to destroy him that hath the power of death, that is the devil, and chain him down that he may deceive the nations no more for a thousand years. For he that doth let will let, until he be taken out of the way, whom the Lord shall consume with the spirit of his mouth, and shall destroy with the brightness of his coming." And before this evil power is destroyed, *persecution will go on against the* SPIRIT *of the* LORD; for men no more discern what stand in the Gospel FOR THE END, and what commandments they are breaking, to keep up the likeness of the former ages, than the Jews discerned in what manner our first parents fell, by breaking the command first given to them, by listening to the insinuation of the devil, *that no evil should happen to them;* and in like manner he went on to work in all ages, to blind their eyes, as he is working *upon the present*; that the professors of the Gospel may not discern what is said in the Gospel: that our Saviour particularly told them the prince of this world should be cast out, that the prince of this world should be judged; that the SPIRIT of TRUTH should come to guide us into all truths, and to shew us things to come; and the comforter, which is the Holy Ghost, whom the father would send in his name, he should

teach us all things and bring all things to our remembrance. But these things do not seem to be remembered by the great professors, who boast of their knowledge in the Gospel. The Spirit of Truth is denied, — Prophecies are despised, and what the Apostle Paul says is the will of God in Christ Jesus concerning us: "that we should not quench the spirit." Men are now trying with the utmost violence to quench; and, instead of trying all things and proving all things; they are judging of things they know nothing about; condemning the innocent with the guilty, and the just with the unjust.

Now I shall come to the purpose of what I intend, of bringing forward the picture of the world in all ages, and how they are acting in the same likeness in this present age *to persecute the visitation* of the LORD: for I can prove the SPIRIT of TRUTH hath visited me from ninety-two, and told me of things to come; before they sprang forth I was warned of them. And all things were brought to my remembrance from the foundation of the world; and for what ends Christ died to bear the blame man cast on him, — to suffer the just for the unjust, — to fulfil the promise made in the beginning he suffered the one, then justice demands to fulfil the other, to have the prince of this world cast out, and man to be restored to that image and likeness that he was created for at first. All things are possible with God, and all things are possible to them that believe. What says the Apostle Paul: "our conversation is in Heaven from whence also we look for the Saviour, the Lord Jesus Christ, who shall change our vile bodies, that they may be fashioned like unto his glorious body, according to the working, whereby he is able even to subdue all things unto himself; and, unto them that look for him shall he appear the SECOND TIME without sin unto salva-

tion, who gave himself a ransom for all to be testified in due time." Here from the Scriptures we are assured of the visitation of the LORD from his SPIRIT, and that he will come according to his Gospel to bring in the redemption of man and establish his kingdom in righteousness and peace. But these things men do not discern; and, therefore, they are acting like the Jews of old, who persecuted the Prophets when they saw the truth of their words fulfilled: AND THIS IS THE PICTURE OF THE PRESENT AGE; for, though the truth of the Prophecies are daily fulfilling abroad and at home, I see the devil working in men *to fill them up with all manner of lies*, as he worked on our parents at *first*, because the truth may not be believed and that men may not be looking for the COMING of the LORD. As to false Prophets, our Saviour told us to beware of them which come in, sheeps clothing, but inwardly they are ravening wolves; ye shall know them by their fruits; a good tree cannot bring forth evil fruit neither can a corrupt tree bring forth good fruit; wherefore by their fruits ye shall know them. Here our Saviour hath plainly shewn us the *difference that would be found by the fruit.* But man hath joined the good and bad together, where one came in as a ravening wolf in sheeps clothing, to deceive man, whose evil fruit hath appeared. they have unjustly placed with the good; without discerning what is said in the Gospel, and the mark our Saviour made between them; but man hath made none, which is plainly proved by the paragraphs in the newspapers, concerning a Mary Bateman, by their placing her and me together in the following extract taken from the York Herald.

"This devoted and profligate creature was a fol-
"lower of the principles of Joanna, only improving
"deception into robbery, barbarity, and murder.

"She affected the visions, the trances, the second "sight, of that wretched sect, &c."

This had appeared in most of the papers. How far the account is true of her pretending to visions I know not, but this, I answer, she never was a follower of my principles or my belief, let her pretentions be what they would; if she had, she would have shuddered at the thoughts of committing the least of her crimes, and much more at murder, which she would have held in the greatest abhorrence. If she had been a follower of my principles, then she would have acted with upright dealings towards God and man; for there is no one upon earth that can prove, from the time of my youth, up to this day, that I ever acted with art or deceit, or that ever I robbed or wronged any one: for I may say with Samuel, here I am; witness against me if I have wronged any; but this the greatest enemy I have in the world cannot come forward to testify against me; and this woman was as far from following my principles as darkness is far from the light, for I can also prove to the whole world that I always studied the happiness of those I was any ways acquainted with, and wished to do all in my power for their good; and this I can prove from my youth; for, when I lived with my parents, it is known to my brothers and sister that I studied as much their peace and happiness as I did my own. And, when I first went out to service, I lived with Mr. Brown at Honiton, and served in his shop, Mr. and Mrs. Brown both said I acted as much for their interest as though I had been their own child; and as such they always treated me. I have brought this forward to shew, how my character can be traced from my early age, and also to prove this woman could be no follower of my principles or belief. She came in

at first with false pretences to get a seal, in the manner our Saviour described, that is, like a wolf in sheeps clothing, which the believers were not aware of, before they saw the evil fruit appear in her; and this is the way our Saviour said we should know them,—by their fruits. And those that look to the Gospel, will discern in what manner our Saviour made the distinction, and how the enemy would sow the tares amongst the wheat. All this was shewn me in the beginning, how the evil fruit would appear with the good; how some would come in as thieves and robbers. And now it has plainly appeared, *which the unbelieving world can see, and have pointed out:* BUT THE OTHER TRUTHS THEY WILL NOT SEE.

Now, I wish to know what they mean by the wretched sect? do they call those wretched, whose earnest desire is, that the author of all evil may be destroyed, and that he may not have power to tempt men to do evil? Do they call these a wretched sect? for do they not say it is by the *instigation of the* DEVIL these horrid crimes are committed? Then how can they ever blame us for wishing to have that evil power taken away from off all the earth; that peace and righteousness may be established upon the earth? But if they call Mary Bateman and the man that suffered death with her, both for the same crime of murder, if they call them a wretched sect, for being guilty of such horrid crimes, I join with them. But, if they condemn the innocent with the guilty, the just with the unjust, and call the believers a wretched sect, because this woman came in as a deceiver amongst them, who could so rob both God and man, then we may condemn every sect of religion upon earth; for there is no class of people of any religion but some one or other has come in as a deceiver

amongst them, and have suffered for crimes worthy of death like her; but, I do not look upon Mary Bateman ever intended being any believer, for she artfully got a seal *under that false pretence, as some others have done.* Now, I wish the public to discern what was her crime in the beginning:—inventing lies,—forging the name of a woman; for it was afterwards proved there was no such person; so that her crimes began with *lying.* Now let the public, who are filling the newspapers with lies also against me, fear that they may give the devil advantage over them to lead *them on from one crime to another;* so let them TAKE WARNING BY HER.

There is likewise a book published, of the trial of Mary Bateman, by a Mr. Vincent, an attorney, who it seems was present at the execution.

In this book, it is said that letters were forwarded to London for books and seals by Mary Bateman, and that letters were continually passing from her to Joanna Southcott, also a letter is inserted which is said to be sent from me to a Miss Blyth, concerning a Mrs. Perigo. To this I answer: I never wrote any letter to Mary Bateman, or received one from her, neither did she ever send to London for books or seals to my knowledge, nor did I ever know she had a seal until after she was in prison, when I was informed she got the seal under pretence of reforming her life. As to the Miss Blyth, it was proved on the trial there was no such person, and the name of Perigo or Blyth, I never heard mentioned of until Mary Bateman was in prison. So the false assertions concerning me must fall upon the author of that book, who appears to possess as curious an art of inventing lies as Mary Bateman; and *let him take warning by* HER END, *and go no farther! This is my advice to him.* But these circumstances

of Mary Bateman, are so far from condemning my visitation, or proves it to proceed from the devil; are, on the contrary, strong assurances to me, that my visitation is from the LORD, because we may clearly discern when this woman came in by artful pretences to deceive, *how soon the deceiver led her on to her own destruction:* and, I am clearly convinced that if the devil had been my director, or that I had been obeying his commands, from the year ninety-two, to this day; he would surely have led me on to one sort of destruction or another. But I can trace my life through, and see how the Lord hath guided and guarded me, to keep me out of all dangers; and how he hath directed my life in a way to clear my innocence, as well as to guard me against the attacks of men and devils; whose fury, the Lord well knew would break out against me. Now this, I was warned of in the beginning; and therefore, I was ordered to get my bread in various places, and work for different families, that my character might be *publicly known* when the malice of the devil would work against me. And now I see the wisdom of the Lord in this direction, to clear me from the false accusations brought against me in Trewman's Exeter paper, where I am accused of drunkenness; a crime I ever detested, but how could I ever clear myself if I had lived privately alone? Who would believe my report? but now, from respectable witnesses, I am cleared from this false accusation, as I have sent to my friends to inquire of my character from the places where I had lived in service; and where I had worked for families in the upholstery business in Exeter. And to clear myself to the world, I shall here insert the characters given to my friend concerning me. My friend wrote as follows: — April 17th, 1809. — "I first waited on Mr. Wilcocks and asked him if he knew Joanna Southcott, or had

heard any harm of her, or whether she was a drunkard? he said no, never; for he knew her well, but never knew the least harm of her, and believed she would not hurt a worm. *But he did not think she was inspired, nor could he believe it.*"

Mrs. Wilcocks said she knew Joanna for years, who worked for her, that she never was a drunkard, but a good woman, and scarce drank any thing."

Mrs. Turner said, " she knew Joanna, and very frequently saw her, and she always believed her to be a worthy good woman, and so far from being a drunkard, would scarce drink at all."

Mrs. Hicks (a builder's wife) said, " she knew Joanna Southcott well, who worked for her many years, she never was a drunkard, but always was a sober good inoffensive woman. And she never heard any harm of her, or believed any."

I went to Mr. Wills and asked him if he ever knew Joanna Southcott to be a drunkard? He said, " no, never; for he never saw, or heard she was so, and believed she never was. (Joanna lived five years with Mr. Wills.)—Mrs. Burrows said, " Joanna Southcott lived with her between two and three years, was an honest, faithful, good, servant, and came of a good family. Never would have parted with her, but as Mrs. Burrow had a large family of her own, and Joanna wished to have more time to herself on Sundays, occasioned our separation, far, very far, from her loving drink, or being a drunkard.

The above families where I lived and worked *are not believers in my visitation;* but answered to my character from what they knew of me, which was inquired into, on account of the false accusation put in the newspapers against me. Mrs. Graves's character of me I have in her own hand writing, which I here insert.

"Joanna Southcott behaved so well in my service that I am sure I may safely pronounce her deserving of the very good character which every body who knew her will give her, and I think it my duty to respect, and serve her, on account of the experience which I have had of her integrity, honesty, and sobriety."

Signed B. GRAVES.

Exeter,
January 12, 1784.

I left Mrs. Graves on account of her going to France, and I afterwards lived with Mrs. White, in Exeter, till she died. And then, Mrs. Tremlet, Mrs. White's daughter, took me to live with her, where I lived near two years and a half; and then left my place on account of illness; but Mrs. Tremlet said afterwards *she hoped I should go to live with her again.* I mention these particulars, as Mr. and Mrs. Tremlet are both dead, and shall leave the readers to judge of my conduct there.

Here I have brought my character forth to the world; and I must leave the readers to judge what that man must be, who published to the world, that I was a compound of drunkenness and imposture. But does not this fulfil the words of the spirit in the book of the trial, page 124? for it is there said of my enemies,

> "Because from hell they must know well,
> "The malice all doth burst."

Every serious reader must know, that such malicious falsehoods could never be invented by any man, without his being filled up with rage from the devil; as it is said before, from whence it would proceed, and this paragraph in the newspaper proves it. So this is a confirmation that the spirit that visits me must be the SPIRIT OF TRUTH, who, knoweth the hearts of all men; and in what manner Satan's working would be, in such hard-

ened sinners that were at enmity against God. For years before my writings were published, it was foretold, with what malice, the devil would work in the hearts of men against me, on account of my visitation; which I read to Mrs. Taylor, when she used to answer me: "she could not tell how to believe that, for she thought every one must wish to be freed from the evils of sin, and to have peace and righteousness established in the earth." But now we see, what she thought was hard for her to believe, is come perfectly true, as *men do not wish for that happy period*, that is promised through the scriptures, and which is now publicly shewn by the great persecution against me. As to saying I am an impostor, is as false as saying I am a drunkard; and if men will as diligently search into my writings to examine them, as my friend hath searched into my character, they will find from all my conduct I can be no impostor. Let them read my first book, — see my appeal to the clergy, and the Warning to the World. And let them discern how many years I proved the truth of the Spirit *before* I ever published to the world; then, they will see I am no impostor; neither is the spirit that directs me a deceiver; *which will be proved in the* END, — little do men know what is hastening on, to fulfil the words that are spoken in my writings; for I now speak with the SPIRIT of PROPHECY, to tell them, that as my innocence is cleared in the charge laid against me of drinking, so the truth will go on that is published in my writings, to fulfil the words that are spoken; and they will find that no lying spirit, hath visited me with Prophecies, that will not be accomplished, though, they have judged the spirit to be another such as themselves; and out of their own mouths they are condemned; but all this is the true picture of the world. For, in the like manner, the devil has in

all ages worked with malice and envy, in the hearts of men, to set them against any visitation that was from the LORD; and so he will continue, and deceive the nations with his lies, until his power is taken away from off all the earth, and *the* SEAL *is set upon him*, that he may deceive the nations no more, until men have had the one thousand years to live in the knowledge of God, according to the words of the Prophets. For, as the tree of knowledge was of good and evil, and as man has suffered the evil by the fall, so he *must come* to the knowledge of the GOOD, *and be freed from the evil;* this is spoken of by the Prophet Isaiah, 25 chap. 8 verse. "He will swallow up death in victory, and the Lord God will wipe away tears from off all faces, and the rebuke of his people shall he take away from off all the earth, for the Lord hath spoken it. 40 chap. The glory of the Lord shall be revealed, and all flesh shall see it together: for the mouth of the Lord hath spoken it.

The grass withereth, the flower fadeth, but the word of our God shall stand for ever. 42 chap. Sing unto the Lord a new song, and his praise from the end of the earth: 45 chap. I have sworn by myself, the word is gone out of my mouth in righteousness, and shall not return, that unto me every knee shall bow, every tongue shall swear surely in the Lord have I righteousness and strength: 52 chap. The Lord hath made bare his holy arm in the eyes of all the nations, and all the ends of the earth shall see the salvation of our God.

65 chap. For, behold, I create new heavens and new earth: and the former shall not be remembered, nor come into mind.

But be glad and rejoice for ever in that which I create: for behold I create Jerusalem a rejoicing and her people a joy.

These scriptures, and many more, that speak of these happy times, that I am warned are at hand, I have already published in my books. But as this may fall into the hands of some that have not seen my writings, I have brought them forward again, that men may clearly see I have not believed in a visitation from a spirit contrary to the scriptures, for all stand in holy writ, that these things will be fulfilled; and my visitation is, to warn men *the time is at hand of their fulfillment.* Let them discern the 7 chap. Daniel, Micah. 4 chap. Haggai 2 chap. and the last chapter Malichi; and then they may see how all these things are spoken of by the Prophets; then let them discern the 5 chap. St. Matthew, where our Saviour said, think not that I am come to destroy the law or the Prophets. I am not come to destroy, but to fulfil.

Now these things cannot be fulfilled till the LAMB of GOD hath taken away the sin of the world. For the father sent the son to be the Saviour of the world, and for this purpose the Son of God was manifested, that he might destroy the works of the devil. But what saith the Apostle Peter: "knowing this first, that there shall come, in the last days, scoffers, walking after their own lusts.

And saying, where is the promise of his coming? for, since the fathers fell asleep, all things continue as they were from the beginning of the creation. And this is the language of men's hearts *at this present time,* forgetting the words of the same Apostle. The Lord is not slack concerning his promise, (as some men count slackness.) But as persecution hath been in all ages, the scriptures assure us it will so *continue to the* END, till the LORD cometh to destroy the adversary; therefore the Apostle says rejoice, in as much as ye are partakers of Christ's sufferings, that when his glory

shall be revealed, ye may be glad also with exceeding joy. If ye be reproached for the name of Christ, happy are ye, for the SPIRIT of GLORY, and of GOD, resteth upon you. If we search the Gospel through from the words of our Saviour and his Apostles, we shall find that great persecution *would arise in the* LAST DAYS, *concerning the coming of the* LORD JESUS CHRIST. Now, if the wisdom of man was clear in the knowledge of the Scriptures, none of this persecution would arise; but it is for want of knowing how all things went from types and shadows, in the beginning; and how from types and shadows, it will go to the ending, that this persecution will so much arise amongst the professors, as well as the prophane. The Jews did not understand from the paschal lamb being slain, the blood sprinkled on the door-posts, and the lamb being offered up as a sacrifice, was a *type* and *shadow* of the LAMB of GOD being slain, to take away the sin of the world. For, as the blood of bulls and goats was offered up, likewise these were types and shadows of the beast being destroyed *in the end*, to which the devil is compared. And, as man began to seal our Saviour's tomb, so the *shadow* of the SEALING is a *type* of the LORD'S coming in POWER to make an end of sin and seal our adversary, which is the devil, that he may have no more power over us; that death and hell may be swallowed up in victory, according to the promise made in the Gospel.

As, therefore, from types and shadows all have begun, so, from types and shadows, all will end.

As to the unbelieving world that mock the Scriptures, I shall not enter into a controversy with, but leave them to their own deceiving; but, as many professors of the Gospel have so greatly abused our petitions to the LORD, for the fulfillment of his words, — to have his kingdom esta-

blished in righteousness and peace, to free us from sin and sorrow, I wish to make this inquiry of them: why they suppose Christ gave up his life to man's petitions and request, and submitted to his enemies to fulfil *one* of the promises made in the fall; and that the Lord, should not in like manner, bruise the head of our adversary, the devil, by man's petitions and request the same? Why should he suffer shame and reproach, to submit to man's request, and not come again in Might, Majesty, and Glory, to fulfil the promise he made them in the Gospel and bring in the redemption of man, by granting them their desires and petitions? Is it not consistent with his honour to grant men their request, when it is for the honour and glory of God, and the good of mankind, that he created us in the beginning in his own likeness: and whose likeness although in our fallen state he took upon him, when he became flesh, and dwelt amongst us, and men then became his followers and did suffer death for his sake? Therefore is it not consistent with his honour to grant men their petitions, when it is to do the will of God,—to create man anew—that all which hath breath may praise his NAME? Let men look to the Scriptures I have pointed out, and behold what promises stand on record; then, let them consider what the Lord said concerning the Jews of old. I will for this be inquired of by the house of Israel. And what did our Saviour say in his Gospel? Ask and receive, that your joys may be full. Then if the Lord hath revealed to us what is his will to do for us, is it not our duty to pray for the fulfillment? So let no one mock at the sealing, which they do not understand, nor for what ends the sealing is; or why the petitions of men should be accepted by the Lord. But like as it was in the beginning, when the Lord set a command for man, the devil

in the form of a serpent tempted the woman to break the command; and so he will go on to the ending, to tempt men to break every command of the Lord and to be against his visitations; for the old serpent, called the devil, is like unto a serpent I have heard of in foreign nations, who when he sees a man coming towards him, will twist himself round, and spring at him, and if the man runs straight on he will surely overtake him, and sting him to death; and the only way to shun these serpents is, to turn a *different way* from him, for the serpent having a shell on his back, prevents him from turning out of the straight forward way he began to spring from, as he cannot turn every way like man.

Here is the perfect likeness of the devil, which we may discern from the beginning, how with envy, hatred, and malice, to be at enmity against God, was strongly in the devil, and of course against man whom the Lord had created; whose first arts were to deceive the woman with lies; next, to fill Cain full of malice, envy, and hatred, against his brother, to be his murderer. And if we trace the Scriptures through, we may see *in the same likeness*, he hath pursued *man in all ages*, always to set the evil against the good; and with deceit he hath worked in men that they might not believe in the Prophets, or in any visitation that came from the Lord. In this manner he hath gone on to this day, in the same likeness he began with, and this likeness we may see in man to this day. But now I shall come to an observation, and shew how a man may turn out of the serpent's way, as we shall find through the Scriptures, in all ages some have done. Noah turned out of his way when he *believed* in the LORD and built the ark. Abraham turned out of his way when he *relied* upon the word of God and *obeyed his command* in offering up his son;

for he was led into bye paths that he himself did not understand; and yet, *relying* on the *promise of* GOD, by the strength of his faith he shuned the serpent's spear. And this was done by his relying on the words of the Lord. And the same we may see from Moses, and all the Prophets through; how they turned out of his way by a *strong faith*, trusting and relying upon the Lord, and obeying his commands; the same, we may see from Daniel: for though the serpent worked in man, to cast Daniel into the den of lions, yet it was by faith he shunned the sting, and was preserved; because, he turned out of their way, to obey the commands of the Lord. The same we may see from Shadrach, Meshach, and Abednego; how the devil worked in men to sting their conscience, to make them rebel against God, by threatening them with a severe death; and yet, by *a strength of faith*, they turned out of the way of the serpent, and were preserved. So if men trace the records of the Bible through, they may discern, in the likeness I have compared, the serpent to, hath been the devil's working in man from the beginning; but many have turned out of his way, and shunned his spear by their FAITH in the LORD. Now I shall come to the reasoning of men: we find in Jeremiah 26. when he told the people what the Lord had said, concerning them; the priests said unto the princes, and to all the people: "this man is worthy to die, for he hath prophecied against this city."

Here the Serpent worked strong in them to put Jeremiah to death; but, his faith was strong in the LORD: and therefore he repeated to them again the words he had spoken before, which caused many to turn out of the serpent's way, for they said unto the priests, "this man is not worthy to die, for he hath spoken to us in the name of the LORD our GOD." Then rose up

certain of the elders of the land, and spake to to all the assembly of the people, saying, Micah, the Morasthite, prophecied in the days of Hezekiah, king of Judah, saying, thus saith the Lord of Hosts; Zion shall be plowed like a field, and Jerusalem shall become heaps. Did Hezekiah, king of Judah, put him at all to death? did he not fear the Lord, and besaught the Lord? and the Lord repented of the evil he had pronounced against them, thus might we procure great evil against our souls. — Here was the different reasoning of men; and, if we look to what followed, we may see their different ends: how those that wished to put Jeremiah to death went on like the beginning and despised all the words that the Lord had spoken by him, till they brought upon theirselves all the threatenings the Lord had pronounced against them. But if we look to the Prophet Daniel, we shall there see, how the Lord preserved those that feared the words of the Lord, and who wished not to put the Prophet to death; for, after they were carried into Babylon, as the Lord spake by the mouth of the Prophet, there we find the wonderous works the Lord did for them who believed, and relied upon his word, and turned out of the way that the others had followed; for these brought a heathen king to acknowledge the God of Heaven, and who made a decree, that in every dominion of his Kingdom men should tremble and fear before the God of Daniel; for he is the LIVING GOD and standeth for EVER, and his Kingdom *that* which shall not be destroyed, and his dominion shall be even unto the END. Here we see how these turned out of the serpent's way, by trusting and relying on the words of the Lord, knowing he was able and willing to save them that trusted in him. Now here the BIBLE stands as a LOOKING-GLASS for all men to look into the different

conduct of the past ages, and see what destruction followed them who did not believe the words of the Lord, and who, like Cain, were filled with envy against their Brethren—the Bible *sheweth us their end:* and the Bible sheweth us what the Lord did for them that believed in HIM and relied upon his words. And here from the past let us look to the present; and let men look into their own hearts, to see whose likeness they most resemble; whether there be that reasoning in them that was in the people I have mentioned in the 26. chap. of Jeremiah, who were afraid they might bring evil upon themselves, if they persecuted the Prophet of the Lord: and the same reasoning we may find in the 2. Chronicles, 34. chap. when king Josiah, *who was a good man*, read the Book that was found of the law given by Moses, he rent his clothes, and sent his servants to the Prophetess, that was in Jerusalem, to enquire of the Lord concerning him, and she answered: "Thus saith the Lord God of Israel, tell ye the man that sent you to me, thus saith the Lord, I will bring evil upon this place, because they have forsaken me; and as for the King of Judah, who sent you to enquire of the Lord; thus, saith the Lord God of Israel, because thine heart was tender and thou didst humble thyself before God, when thou heardest his words, thou shalt be gathered to *thy grave in peace*, neither shall thine eyes see *all the evils* that I shall bring upon this place; the same we may see of Ninevah, when Jonah was sent with threatenings to them, they believed the words of the Prophet, and repented of their evils; for which reason, the threatenings did not come in the days of those that *turned out of the way of the evil;* but afterwards, when they grew hardened, the threatened judgements came upon them. AND NOW I GIVE THIS WARNING TO THE

NATION THAT THEY MAY TAKE AN EXAMPLE FROM THE PROPHECIES THAT STAND IN THE SCRIPTURES. And let them discern from the Gospel, what our Saviour said would be his *different* answers to men when he came as the BRIDEGROOM, to welcome the wise virgins, that were waiting for his coming; and when he cometh as the Lord that returneth from his journey to reckon with his servants: let them discern the 25 chap. of St. Matthew, and see the different answers that will be given; and it is said, as the days of Noah and Lot, so will the coming of the Son of Man be; now here, let men discern how Prophecies *were mocked in their days;* then they must know Prophecies *will be mocked to the* END; but, let them discern who are those that shall be welcomed into the joy of their Lord, to inherit the Kingdom, as it was prepared for MAN at FIRST. Do not the Scriptures assure us, it is the wise that will be waiting for the Bridegroom? and the servants that are waiting for the return of their Lord? but now I shall reason with men; how could they be waiting without a warning? or how could the coming of the Lord be like the days of Noah and Lot, without prophecies be given? Noah was warned of the deluge, and ordered to build the ark; but *his* WARNING *was despised by the people till the deluge came upon them,* and their repentance came too late; and the same we may see of Sodom and Gomorrah, they were warned, and they mocked the warning till the threatened destruction came upon them. Then as these things *stand on record for the end,* I wish men to examine theirselves in whose likeness they now appear; whether they are like the Bereans whom St. Paul called noble, because they searched the Scriptures to know if they testified of the things he had been preaching unto them? or whether they are like the Jews

of old, that said, his blood be on us and our children: then let them look to the *fatal destruction of* JERUSALEM, which came perfectly to the predictions that our Blessed Saviour himself had warned them off, and *to this day* they stand as a proverb before us. There we may discern from them how they went on in the straight path their forefathers had done, who killed their Prophets, and clamoured for the blood of the Son of God, and that his blood should be upon their heads; who also persecuted his disciples, and put them to death, and brought every evil upon themselves! yet, we see, when all these threatened evils came upon them, they gave the devil every advantage over them, to sting their conscience—to harden their hearts—to blind their eyes—and to darken their understanding; that in seeing they could not see; nor in hearing they could not understand, that they must turn from the evil of their ways, and look *on* HIM *whom they had pierced* IF THEY *wished to be redeemed as a people and a nation*; but they remain to this day a people scattered, but not gathered; and, in this scattered manner they will continue while they go on in the straight line of their forefathers, who crucified the LORD of LIFE and GLORY; therefore they must turn aside out of the way, and follow HIM whom they have crucified. Here let men discern the standard of the Jews, and then let them discern what is the standard made *in the end*, when the LORD cometh in MIGHT, MAJESTY, and GLORY, to bring in the redemption of man, and to pour out his SPIRIT upon all flesh, that the ends of the earth may see his salvation and live.—When the Lord's delight will be with the sons of men, and their delight will be to walk in the light of his countenance. It is he that overcometh shall inherit all things; when the Lord Jesus shall be revealed from Heaven, with

his mighty angels, in flaming fire, taking vengeance on them that know not God, and that obey not the Gospel of our Lord Jesus Christ; who shall be punished with everlasting destruction, from the presence of the Lord, and from the Glory of his power, when he shall come to be glorified in his Saints, and to be admired in all them that believe; and unto them that look for him, shall he appear a second time without sin unto salvation. And what saith the Apostle Peter, we, according to his promise, look for new heavens and a new earth, wherein dwelleth righteousness; and he shall send Jesus Christ, which before was preached unto you, whom the heavens must receive, until the times of restitution of all things, which God hath spoken by the mouth of all his holy Prophets, since the world began. Now to understand the Scriptures aright, we must go back to the creation, and also observe what Peter saith, 2 Epistle iii. 8. "Beloved be not ignorant of this one thing, that one day is with the Lord as a thousand years, and a thousand years as one day.

This he spake of the creation of man from the six days; the seventh day the Lord rested from his labour; which alludes to the one thousand years of rest, wherein the LORD *will confine the POWER of EVIL from* MAN according to the 20. c. Rev. and bring in the one thousand years of SPIRITUAL REST, then cometh the new heavens and new earth wherein dwelleth righteousness. Now our Saviour saith in St. Matthew 24, except those days should be shortened, there should no flesh be saved, and for the elect sake, they should be shortened; which meaneth *the six thousand*, to bring in his glorious Kingdom of rest to man. In this chapter we may discern the disciples were inquiring of our Saviour, what should be the signs of his coming? and our Sa-

viour first told them of *the destruction of Jerusalem*, and *what should befall them;* but the end is not yet, for our Saviour told them of great tribulations, such as was not since the world began; and *immediately after* these tribulations, then shall appear the signs of the son of man in Heaven; and then shall all the tribes of the earth mourn; and they shall see the son of man coming in the clouds of heaven with POWER and GREAT GLORY; therefore, be ye also ready, for in such an hour as ye think not, the son of man cometh. Blessed is that servant whom his Lord when he cometh shall find so doing. In these two chapters, our Saviour left on record, those were the happy people that were looking for his coming; therefore, if men teach any other doctrine, they must err from the Gospel of Christ: and to make it clear to his disciples, he spake a parable to them, because they thought the Kingdom of God should immediately appear; but, he plainly shewed them it *was not then*, from the parable he brought forward of a nobleman going into a far country to receive for himself a Kingdom, and to return; but, at his return, he saith, those mine enemies which would not that I should reign over them, bring them hither and slay them before me. St. Luke 19. This plainly proves from the Gospel, how *the devil would work enmity in man, to be against* the COMING *of the* LORD JESUS CHRIST. Now from the signs that were spoken of in the Gospel, that would appear, prior to the second coming of Christ, they all do appear together; for our Saviour said there should arise false Christs and false Prophets; now I am witness that both of these hath risen in these days: two men told me themselves, they were the Christs; and two others have written to me in the same manner. Many false Prophets have risen, and by their fruits they have been known; but the true Prophets

must certainly appear to bring it to the likeness of the days of Noah, and to fulfill the Gospel; for our Saviour said, he that receiveth a Prophet, in the name of a Prophet, shall receive a Prophet's reward. Had there been no true Prophets to arise, this caution would not have been given, neither would our Saviour have said, the spirit of truth should come to guide us into all truths, and to tell us things to come. The SEALING *is a* TYPE *of the end*, though men have called it blasphemy, and to their words I was answered.

By the Spirit

I shall answer thee of the sealing which men hath called blasphemy; without discerning through my bible, I placed types and shadows for man, and the likeness of me I placed for man. Let them look to the brazen serpent that I ordered Moses to set up in the wilderness, for those that were stung by the living serpents, to look unto and be healed. Now let them that reprove, answer, what power or what virtue, there could be in the serpent that was made of brass and set up? in thy heart thou answerest none; yet, as it was done by my command, *by* FAITH *looking at it*, those, that were stung by the serpents, were healed; this was a type and shadow of my being condemned as a blasphemer, and as a serpent by man, for so I was lifted up on the cross, and I died to take away the sting of the serpent that he caused in the beginning, and to heal the wound that sin had made; and now the time is at hand, that every one must look to me whom they have crucified in that manner, as though I had been a serpent amongst them, and yet they must look to me to be healed, and to take away the sting of sin, and the sin of the whole world; for I died to be the Saviour of the world, *in the end to them*

that believe. Here I have shewn thee the shadow of the first.

And now I shall come to the likeness of the last, to shew them plain, it is no paper of thine, no seal of thine, that could be of any more use to mankind, *without the command being given by* ME, than the brazen serpent would have been if Moses had done it without my command; for in one likeness both stand, and as I have already told thee, I tell thee again, though I said I come to die for man, and to give up my life for man, that no man took my life from me: that I laid down my life for man; yet it was *by the petition and request of men* that I submitted to the death of the cross, to be lifted up as a serpent by man, to be counted a blasphemer as they have counted thee by the sealing; but now like the first, must be the last, and it is by man's petition, that I shall take away the sting of sin, and heal the wound the serpent hath made; therefore, let no one marvel at the sealing, because it is a sure type and shadow—a sure mark and sign to man that I shall bring in their redemption, and make them heirs of the promise at first, and joint heirs with me to inherit the kingdom I died to redeem: for I now tell thee and all men, as the brazen serpent was a type of the *first*, so the sealing is a sure and certain sign of the *last*. That I shall avenge the woman of the adversary that betrayed her, and free man of the fall. Then will my words be verified that I said in the creation "the man was not good alone," neither was my death good alone, to bring in the redemption of man, that the whole world might be saved thereby, to be reconciled unto God, *before* I come to avenge my blood on the serpent's head, that betrayed the woman; so that one promise being fulfilled, is not good alone for man's redemption, *before* the

other is fulfilled for Satan's destruction, and then cometh the TREE of LIFE that was preserved as a type and shadow, with a *flaming sword* to cut down the adversary *in the end*; for, as I was lifted up by the petitions of men, so shall the prince of this world be cast out, and his power cut off by the petitions of men, the same.

Here I have given the communication that was given to me, in answer to men's *mocking* the sealing, to shew what is the type and shadow of the sealing; which to me appears consistent with all the ways of God throughout, when we discern through the bible, how all things stand, from types and shadows, and as the SWORD *turned every way* to preserve the TREE of LIFE, so we may discern *every way* hath been the Lord's working, that he may bring in the redemption of man to inherit the tree of life. The Scriptures that I have here brought forward, I was ordered to bring forward as prophecies to men, to shew them from the Scriptures what is at hand, as they say they cannot understand the Prophecies that are given to me, they are now called to the Prophecies of the bible, that I am warned by the Spirit the Lord is now coming to fulfill.

And now I shall come to the Prophecies given to me in ninety-two, that men may discern in what likeness they stand together, and let them weigh them with the times, and what hath happened in all nations, *since my visitation began* that I was warned the visitation of the Lord would be upon all nations, and that he would go on till the second Psalm *was fulfilled.* All the wars and tumults that the Scriptures foretells there would be prior to the coming of our Lord, I was warned in ninety-two of, were hastening on to be fulfilled. Now as I have referred the readers to the Bible, I shall refer them to the Prophecies given to me at the 25th page to the 32d, (first book strange

effects of Faith;) from this book they may see the warning, and whereto (I was answered) it would end: *to the fulfillment of the Scriptures,* (53d page second book) how the Roman powers must come down. Let men discern what followed the first; and then let them discern what was said to be hastening on in 1802; *in the time of peace,* (see 109th page, third book — 180th page, fourth book — 236th page, fifth book, and in 47th page, in the Word in Season to a Sinking Kingdom, and also the 54th page of the same; let men weigh these Prophecies that were said to be hastening on; and the other Prophecies that were given in 1803, *before this war again broke out.)* What fatal wars would abound in all lands, and what power Bonaparte would have *to conquer the nations abroad*; then, they may discern, that from ONE SPIRIT came the Prophecies of the Bible, and the Prophecies that were given to me. And let them discern how the truth of these Prophecies have been fulfilled, *contrary to the judgment of men,* and contrary to the judgment of men will all go on, until the whole is fulfilled. Therefore let not the wise men boast of their wisdom, or the strong man boast of his strength: for *in the end* the French nation that hath been victorious as foretold they would be for a while; yet, *in the end their strength would be gone,* and all my Prophecies will be fulfilled; as they are now fulfilling in Spain. Here, I can prove the truth of what was before said of the war.

And now I shall come to the *persecution,* that was said would be in men *against* the visitation of the LORD when the writings went out in the world. In the 162d and the 174th pages of the fourth book, Strange Effects of Faith. In the 20th, 86th, and 87th, pages, of the first book of sealed Prophecies.

Here I shall leave the believers to refer to the

books, and see how men are worked on by the devil to act as foretold.

And, now, I shall come to the different judgment of men concerning my visitation. Some say it is from the devil, and others say the Lord hath forsaken me, and given me up to a strong delusion, that I may be for ever lost, and, instead of the Lord being my friend, HE is now become my enemy, by making me believe in a lie!!! and to their judgment, I was answered from two letters of abuse, that have been sent, one was forged in the name of an enemy to the cause, and the other was forged in the name of a friend, and believer; which hath since been proved, that neither the friend or the enemy ever wrote the letters that were sent in their names.

The answer of the Spirit.

From types and shadows I have placed all things to thee; and now I shall come to thy book, for what I worked in thy heart for the title *to be the* TRUE PICTURE *of the* WORLD *and a* LOOKING-GLASS *for all* MEN; here the true picture of the world appeareth, and the perfect likeness of what I have told thee through all thy writings, — how wrongfully men had placed all to the devil; and what in the end they could never prove, which, I shall make clear before thee from these two letters. The man thou judgest thy enemy hath denied ever writing to thee. And now I shall come to thy friend which is clearly proved to thee, no such name could be found, but the man who denied the charge, for thou well knowest the unbelievers hath nothing to do with writing thy seals, so that the letter is forged with lies in another man's name; and perfectly so all thy enemies will find in the end, that it is them, but not thee, that hath spoken in a name that is wrong;

for no more than they can prove the letter was sent by Linter, filled up with lies, saying he was paid for writing the seals, and that thou made a gain of selling them: no more than they can prove this came from him, can they prove thy writings came from the devil: both alike are the invention of men, that they cannot prove in the end. But this is the true picture of the world which hath been *in all ages*, the past, and the present, to forge lies, and place things another way that cannot be proved by truth; for I now tell thee in the like manner were my miracles placed by the Jews, saying, they were worked by the *devil, a power he had never got;* neither *was it in his power to cast out the Jews* and keep them as a standard to *this day to prove the* TRUTH of MY GOSPEL; and that, in this manner they would stand *till the end,* when I come in POWER to bring in the redemption of man. But now discern from this letter, it was sent in the name of a believer, to say that that believer now condemns thee and condemns Foley for believing in my visitation to thee; and so in the name of a believer all this was forged. But now discern, he was innocent of the charge; and as a believer he hath written, as being innocent, and ignorant of what charge is laid against him, which proves he had no knowledge of the thing they had forged in his name; and his observations are just, to say it *was worked on by the devil to forge his name* as being against thee. And now I tell thee in like manner are men forging MY NAME to say that I am against thee; but know, if I am not against thee, I must be for thee. For like the letter he hath sent to Foley all will find in the end that I shall reprove those that say I am thy enemy, but I shall prove MYSELF thy FRIEND. The type is but a shadow, the substance they will find is great, and, like his answer, they will find mine

in the end, to shew them plain *it was the devil that hath been working in the hearts of men to say that* I the LIVING LORD who laid the foundation of the earth in the beginning; and made the promise to the woman *at first*, am now become her enemy to reject her petition *at last.* This is as wrong as the letter forged in Linter's name, and yet, like them to forge false names that cannot ever be proved to be true, the world now stand against thee by the same invention, and the same deceit. But now I ask them how they will appear, when all thy Prophecies are brought before them, and see the truth of all that hath followed on the nations abroad; and how the hearts and minds of the people do so perfectly appear as I foretold? I ask them which way they will prove this knowledge did not come from me? but to say I am thy enemy and have not spoken by thee can no more be proved than they can prove their assertions in the letter that was sent to Foley. Therefore they will find it is the world at large that is speaking blasphemy and lies in MY NAME, as they spake lies in his name, and which was proved to be false when it was tried: and so in the end all men will find. Now here is a Looking-Glass for all Men to discern with what subtlety, with what arts, and with what invention *the devil is working in the hearts of men* to have my NAME blasphemed amongst them; and to have my visitation to be despised amongst them. For they will find the likeness is great, and great will be the end, because, it was a friend whose name they have forged to appear to be thy enemy, writing lies against thee. And so in like manner is all their forgery, and all their lies, to say that I am thy enemy; but they will find I am thy FRIEND: and in the end I shall confound all those that have forged MY NANE, in the like manner they have forged his name; for I

shall confound them in the end, as he would confound the author that forged the lies in his name, if he could find out the man; how would he appear? but I do not tell thee whether he will discover the man, or not; but he will be confounded to know he is foiled in what he hath done; and so shall I confound the world at large, and shame thy accusers as I told thee before. Here the type stands deep to shew mankind what they are doing. And now I shall come to the other letter, that is forged in the name of thy enemy; and this, I shall place another way, as men say it is from an enemy that all thy writings proceed, and so they are forging his name one way, as they are forging mine the other. But no more than man can prove the letter was sent by the enemy thou judged it must come from by the name that was sent to thee, no more can man prove thy visitation come from the enemy of all mankind, which is the devil, though with confidence they have affirmed it, as with confidence the letter was sent to thee. But no more than they can prove what was said in the letter against thee in the name of an enemy, no more can man prove all the knowledge that hath been revealed to thee could come from your adversary the devil. Therefore these two letters shew the perfect likeness of mankind, what wrong judgments, and false assertions, they are making of my visitation to thee, and it is known to thee, and to all, whoever sent the letter, no man can prove it true, because, it is malice kindled from the devil, full of lies like himself. And in this manner he is working in the hearts of men to fill them up with lies that the truth may not be believed; because, the truth of my words is daily fulfilling before them. All hearts are open to my view and Satan's working I well knew; therefore I told thee before, how strong he would work in the hearts

of sinners; and what mockery believers had first to go through. And now thou seest it is rising high; here, let all men discern the TRUTH of MY WORDS, how they are plainly proved. And where is there an upright man, or a just man, that will so greatly dishonour MY NAME, as to say these lies, and forging men's names could ever come from my spirit? all must know it came from the devil to forge the lies at first, and then to forge an author that was innocent of the crime. Here these letters stand two ways; and two ways do men go on, and both alike, they will find are wrong. The one, to say thy visitation come from an enemy; the other, to say I am become thy enemy. Here, let men discern in what likeness the letters are both placed, and how they are proved to be false, and so *in the end they will find all is false that thy enemies have said of thee;* and the guilt will turn back on their own heads. So here is a LOOKING-GLASS for all men to discern, and clearly to see, from whence thy enemies spring, and where the malice do all proceed; so do not grieve at what is done to have thy name slandered with lies, for their lies will turn back on their own heads to *their own shame and their own confusion.*

That the readers may understand the sense of the above communication, I shall give an explanation of the two letters alluded to. After I had demanded of Mr. Trewman the author of the paragraph put in his paper concerning me, I received a letter in the name of Wm. Searle, of Exeter, saying he was the author of the paragraph, and was ready to prove the truth of it. But when an enquiry was made to him, he affirmed he knew nothing of the paragraph that was put in the paper; neither did he ever write to me in his life: and who ever had wrote it they had forged his name; but as this man had formerly been an ene-

my, and against my visitation, for which reason I suppose they wrote the letter in his name, which he hath denied.

The other was a letter sent to the Rev. Mr. Foley, in the name of J. Linter a believer, to support the false assertions which was put in Trewman's paper concerning selling the seals, blaming Mr. Foley for believing in my visitation, and saying "*the seals are notoriously sold at Kener, Kenton, and Exon, at 2s. 6d. each, as regularly as you eat your food; and I have wrote several for her at my house, at threepence per piece, and she has received the profits for them.*" *viz. 2s. 3d.*

From your respectful, &c.

(Signed) *John Linter.*

Direct to John Linter,
Kenton, Devon.

The Rev. T. P. Foley's answer to the above.

Old Swimford, May 17, 1809.

Sir,

The next time you take up your pen to address me, I hope you will make TRUTH *the standard; and not fill your letter with such folly and wicked lies, as you have done in the one I have received.*

I am, &c. &c.

Thomas P. Foley.

For Mr. Linter,
Kenton, Devon.

Mr. Linter's answer to the Rev. T. P. Foley.

Powderham, May 21, 1809.

Rev. Sir,

The receipt of your letter astonishes me greatly; I never before this had

the honour of addressing you; nor could I have had the least suspicion of the result of what I am therein accused, but being (as I hope and trust in the Almighty who knows all hearts a true sealed brother and consequently thereby a believer in Mrs. Southcott's divine mission, have and are continually hearing of you, though I much regret that I had not the opportunity of being personally acquainted with you when in Devonshire) the letter you have received in my name I should much wish to see, hoping thereby some time or other to be able to trace out its infamous author, no other than one of Satan's strong agents could have been guilty of so infamous a deed. I very much wish to hear from you again, &c. &c.

I am,
Rev. Sir, with true respect,
Your most obedient and humble servant,
J. Linter.

P. S. *I have left Kenton, there could be no mistake as there is not another that bears my resemblance of the name in this country.*

These letters I was ordered to bring forward, to shew the infamous conduct of my enemies; and what false assertions they have made in another man's name. I have no doubt but the writer of this letter knew that Mr. Linter was a believer, and by forging his name to the letter, saying, he had wrote the seals, and that I sold them, was in their opinion a confirmation to what they had put in the newspaper, without considering Mr. Foley knew better. He well knew no one could be writing seals for me in Devonshire, *as I am not there either to sign or seal them*, and without that being done there can be no seals; and he likewise knew, I never paid any one for writing the seals, neither did I ever sell one in my life, and the sealing hath been stopped ever since Sep-

tember 2, 1808. And therefore, Mr. Foley knew the whole to be false. So they could not impose upon him that way, and therefore, it was, that he returned such an answer to the letter. But whoever wrote that letter, has proved himself as regular in loving to make lies, as he is in eating his food, or else such false inventions could not have entered his head; for not one word of truth was there in it. So then let him consider the sentence passed on them that loveth to make lies. But all this proves the truth of my writings, that my enemies must be worked on by the devil by the false assertions they are making.

And now I shall come to the observation of another man, who answered Mr. Foley in the Birmingham paper, and at the conclusion made the following inquiry of him.

Sir,

Do pray tell us when we may look for this blessed consummation of sin and misery. Joanna is old, and hitherto we have found none of the happy effects of her divine mission. On the contrary, we unbelievers think there has been more wickedness and wretchedness, that is to say, more corruption, injustice, and libertinism, on the one hand, and more oppression, bloodshed, and desolation, on the other, since "the angels rejoiced at the birth of Joanna Southcott," than there was before that important era.

I am,

May 4, 1809. *Rev. Sir, &c.*

One of the Public.

To his words I was answered,—out of his own mouth will I condemn him, for he hath freely owned the sins of all nations hath abounded more than before, since the time of thy birth. And know in my visitation to thee at first, I told thee the sins of the nations had provoked me to anger, that my visitation would be from nation to nation

to punish them in mine anger, and therefore he hath owned my sentence just, and my words true, that sin was abounding more and more; for which reason I warned of judgments to punish for their crimes. But now I will tell thee when the happy period will commence that he hath inquired of Foley to know.

When the DESIRE of ALL NATIONS are longing for MY COMING as Foley is—I do not mean all men, in every nation to have this desire; but there are *some* of *all* NATIONS WILL HAVE THIS DESIRE, and *then* the DESIRE of NATIONS will come and put an end to all these evils he hath complained of, and which I am weary to see the burdens and the oppression; the sin and cruelty that is daily committed.

But now I will tell thee why the angels rejoiced at thy birth.

Knowing the TIME *was at hand* of the PROMISE *being* FULFILLED to avenge the woman of her adversary that betrayed her. Now, let them look to my Gospel, and see, how the angels rejoiced at my birth; and for what ends they said I was born, to bring PEACE on EARTH, *and* GOOD WILL TOWARDS MEN. And yet, from the *unbelief of men* greater destruction came upon them at that time which followed soon after my death, than they had ever seen before, because their destruction came, to be scattered into all nations, which have not been gathered to this day. And this observation is in the Jews, perfectly like the observation sent to Foley; and for which reason they are not convinced that the glad tidings brought of my birth could be true, because, they did not discern how the PROMISE *stood in the beginning*; that I must first suffer for the transgression of man, *before* I come to bruise the head of the adversary that betrayed the woman. Neither did they discern, they must look

upon ME *whom they had* PIERCED *before* their deliverance can come. This was the blindness of the Jews. And now in the like blindness, this man hath made an inquiry of Foley, to know *when* this happy period will commence? he hath not discerned from my Gospel, how these wars and tumults must *first* take place, how distresses and perplexities, men's hearts failing them for fear of what was coming upon them, would be *before* MY COMING. And how I said sin and iniquity would abound, — that if the days were not shortened no flesh would be saved. These things I said in my Gospel, would be when the END *drew near;* and like the days of Noah and Lot, thousands would be hardened in every sin, and every cruelty. This, I told thee in the beginning, was the state of all nations, when I warned thee in ninety-two, that my visitation would be upon them. Now as he hath discerned the one, let him have wisdom to discern the other; for I tell thee his observation is just, with the unbelieving world, that he saith joins with him that all manner of sin is daily increasing. But now, if men will learn wisdom, they must *discern their* BIBLES; as I have worked in thy heart to bring it forward to man, and to see in what likeness came the beginning, that it went on from age to age; and how I said in my Gospel that that likeness *would go on to the* END *before* I come in Might, Majesty and Glory, to establish my kingdom in righteousness and peace; and redeem man from sin and sorrow. Then, I told them the scenes would be changed; and those that were like the servants who were good and faithful, waiting for their lord, should *then* enter into the joy of their LORD; for then, they will overcome the world by their stedfast faith; relying and believing in the fulfillment of MY words and promises, knowing I died to overcome all things and they that

believed in the fulfilment of my words, must believe I shall overcome for them, and give them the kingdom as it was designed for man at first. But men *must* come to *believe* in ME and my Gospel, that I shall fulfil all my sayings *before* they will believe in any visitation of my spirit. Therefore, I told thee in the beginning, if they believed my sayings, they would believe thy sayings; because, thy sayings came from ME. But if they do not believe my sayings, how shall they believe thine, that I am coming to FULFIL MY GOSPEL; if they do not believe in the words I said at *first*, that I should send you the comforter at the *last*, and come, and fulfil the words I had spoken, to cast out the prince of this world? and *then* will the COMFORTER *come to* ALL, and my SPIRIT will be abiding with ALL *to the* END. Then will men's joys abound, when they are filled with MY SPIRIT, and all evil is taken away from them. But I now tell thee in the perfect likeness of this man's discernment of thee, saying, the world had been worse since the angels rejoiced at thy birth: so, is the discernment of thousands besides the Jews. For which reason thousands are departed from my Gospel, which is known to all from the Arians, the Atheists, the Deists, and various sects, and parties of people, that are now publicly known in your land. The Arians have discerned, like him, that, instead of peace coming with my birth, wars and tumults, and fatal scenes of misery hath followed ever since. So that they cannot see the truth of my words, or the glad tidings the angels brought, because they have not seen the end, for what cause I was born, nor for what cause I came into the world; neither have they discerned, that if I did not come, according to the promise, to have my heel bruised for the transgression of man, divine justice could not come to bruise the head of the adversary that betrayed the woman. This,

they have not discerned, that I came according to the promise, that I might establish peace on the earth when I come in POWER *in the* END. But this let men discern, how long the promise was made *before* I came to suffer the first; then, they must discern, I shall come again in POWER to *fulfil* the SECOND: and then will all men own the TRUTH of the angels words, that I come in good will to man to destroy their adversary, and establish peace and righteousness in the earth. Then will they discern that according to my Gospel, I said they must ask to receive, that their joys might be full:—it must be revealed what to ask, to have your joys made complete. And as the woman was betrayed, her betrayer must be cast, *before* your happiness can be made complete. Did men discern my Bible through, how, in all ages, I worked by instruments, and dealt with men after the manner of men, and gave up my life by the laws of men; then they would discern, that, after the manner of men, I should act in the end: and according to the laws of men, I should fulfil my words to complete the happiness of man. For know, according to the laws of man, a man is condemned to death for the person he hath murdered, when the murder is brought to light, and the justice of the law is applied unto. Here, if men have wisdom to discern in what manner, I gave up my life upon the cross, they would have wisdom to discern in what manner I shall bring in your redemption, and cast out the prince of this world, which is the author of all these evils of sin and sorrow that the unbelieving world have so clearly discerned are ripening fast.

This is the answer given me to the man's inquiry and to his observations. And now I shall insert part of a communication on the 19th chap. of Revelations (given me in February, 1805,) 2d verse. "He hath judged the great whore, which did corrupt the earth with her fornication, and hath

avenged the blood of his servants at her hand." This great whore is the Roman powers, who put the martyrs to death. Therefore it is written, in the 6th chap. 10th verse, and they cried with a loud voice, saying, how long, O Lord, holy and true, dost thou not judge and avenge our blood on them that dwell on the earth? These were the souls of them that were slain for the word of God, and for the testimony which they held.

Now those that were slain after the Prophets and Apostles, were the martyrs, by the cruelty of the Roman powers: therefore, they are called the great whore, that made themselves drunk in the blood of the martyrs, 18th chap. 8th verse. Therefore shall her plagues come in one day, death, and mourning, and famine.

Now mark the Roman nations; what hath happened to France, and what hath happened to Spain. These are the shadows, but the end is not yet; as these shadows were foretold to thee that hath come, and *more fatal judgments that are yet to come.* Now begin to see your Bible and the revelations fulfilling before you; these are the beginning of sorrows, but the *end is not yet.* Now from this chapter, let all men understand what shadows are begun, what appeareth in all nations. What hath happened to the Romans and weigh all deep with the Revelations; 19th chap. 10th verse. The testimony of Jesus is the spirit of Prophecy. Now let the learned men appear; let all their books and writings appear, and their judgment of the Bible, and see, if they can bring forward so clear a testimony of my Bible, or of the COMING of their LORD to prove the Bible by their judgment so clear as thou hast done by the spirit of Prophecy. Therefore it must be known unto all men; the spirit that hath visited thee by Prophecies to bring all to the standard of the Bible, is the SPIRIT of JESUS *whom they persecuted* in the body! and now, they are acting the *same again in the* SPIRIT.

Now come to the 11th verse, "In righteousness he doth judge and make war." Let it be observed to all men—the War as the *first thing* I shewed thee,—the heavens opening, the horses appearing, and MY GLORY was seen in the air. Know, I told thee the time was come, that I should kindle war with all nations; for the 2D PSALM should be fulfilled; and I would have the heathens for mine inheritance, and the uttermost parts of the earth for my possession. Now let them remember this was in the year ninety-two; weigh deep what hath followed, what years hath rolled on, and what shadows hath appeared already; then how can this be done by man to be brought round in such a mystery? Now come to thy vision: when thou sawest the two men standing in the air, with crowns of gold upon their heads, and drawn swords in their hands; thou sawest the armies which were in heaven followed them on horses (compare this with the 14th verse.) Now, I shall explain to thee the meaning of the two men; it is the law and Gospel joined together; the PROMISE that was *made in the fall*, and the PROMISE that must *follow my death and sufferings:* this, is the meaning of the two men thou sawest in the vision: and these are the two swords thou sawest in their hands: the sword of the promise, to be fulfilled by my death; therefore, it is written, out of his mouth goeth a sharp sword. That meaneth out of my mouth goeth the SWORD that shall be fulfilled, to smite the nations, that worship the beast, and will not turn to the Gospel, and *rely* on the PROMISE that was made in the fall; for, if men believe that promise, they must believe, that, as one sword came to bruise my heel, the other sword must come to bruise Satan's head. And now the rod of iron must come upon the nations to destroy them, if they will not believe the rod of my word; for, as iron is strong, so is my word strong, but, as iron will break, so will my word break in two pieces;

the one as powerful to protect the believers on one side: but, on the other, it must break to their destruction who now mock the fulfillment of the Bible, and the coming of their Lord. But this will never be believed by any nation before the iron begins to break upon them, and they begin to feel the rod which is already gone forth, to smite the nations with the rod of affliction. Therefore it is written, he treadeth the wine-press of the fierceness, and wrath of Almighty God: that meaneth as men were ready to bruise my heel; and when the word of God is gone forth, will be for Satan's head to be bruised likewise. Man was ready to fullfil the first, but now they deny the last! and will not have the serpent's head bruised; but, by denying the promise, they kindle the wrath of Almighty God: therefore, his wrath is treading against them. And now it is written, he hath on his vesture, and on his thigh, a name written, king of kings, and lord of lords. Then let it be known unto all men to fulfil this prophecy he must be lord over all and like a king to govern all. Here I shall leave the remainder of the explanation of this chapter and come to the last chapter 16th v. I am the root and offspring of David, and the bright and morning star. Then know, if I am the root, the root must bring in the branches and the morning star bring in the day-light. Now come to the words of David, 24th Psalm, lift up your heads, O ye gates, and be lifted up ye everlasting doors, and the KING of GLORY shall come in. All the ends of the world shall remember aud turn unto the Lord, and all the kindreds of the nations shall worship before thee. Here are the words of David; who prophecied of the king of glory. The king of glory is the LORD who bowed the heavens to come down to man; and whose THRONE *shall be established* among men: for the kingdom shall be the Lords, and he is the governor among the nations. Now discern, ye sons of men, from the words of David,

lift up ye everlasting doors and the king of glory shall come in. Now, from these words of David, he did not mean that the king of glory wanted to come into heaven by opening the gates; but he meant the KING of GLORY *to* COME *into your* HEARTS, that ye may lift them unto the LORD and be waiting for his coming. The king of glory is the LORD of HOSTS *whom all the earth should worship and praise:* then know, from David, that he prophecied of ME through the Psalms. And from the Prophets that followed after; and from the Apostles to the end, there have always been men found to speak of the kingdom of God—to exalt the kingdom of God, and to establish David's word: this hath been in the ages that are past, and this is the throne of David, that I said should be established for EVER: the throne that he prophecied of, prayed for that that his eye was directed to. Then let men weigh the Psalmist deep, and mark the words of David. Now, let men open the eyes of their understanding, and see, what king, and what throne, David's eye was directed to to be established; then how shall I fail David? or how shall a man be wanting to be set upon the throne his eye was to? He hath shewn you through the Psalms his eye was to my kingdom, to be established amongst men: this, is the throne, he prayed for, and this is the kingdom I am going to establish; therefore, I said, I will never fail David, but now will I establish the *covenant* of *peace* that was made to him. And now mark the words of David. The king shall joy in thy strength, O Lord, in thy salvation. Here is the meaning of his words; David had an eye to MY COMING *in the* BODY and so he had an eye to my coming to bring in my KINGDOM of PEACE, *when all hearts were* LIFTED UP to long for the KING of GLORY to come in, and dwell amongst them: for, then, the kingdom of heaven will be with them whose hearts are open to receive him: for though the world, the flesh, and

the devil, are now *as gates* to shut him out, yet those whose hearts are open to receive him will not suffer those to be as gates to stand before them, but they will SEE the everlasting doors that must be opened in the end for man; and this David rejoiced to see. Know what I said of Abraham, he saw MY DAYS, and was glad. And David in spirit called me Lord, and therefore he saith the king shall rejoice in thy strength, O Lord; and in thy salvation shall he rejoice; thou hast given him his heart's desire, and hast not withholden the request of his lips; and therefore, he shall rejoice when he seeth his words fulfilled. And now I shall bring it plainer to thee, though I have told thee thou wilt never live to see thy Prophecies fulfilled in this world, and yet, I tell the no one will rejoice more than thou wilt rejoice to see the end, when all thy Prophecies are accomplished, and all thy prayers, and petitions are answered and fulfilled; then, wilt thou rejoice with joy unspeakable, and full of glory with Saints above; and rejoice to see the happiness thou has longed for amongst mankind to be established here below. And now to see the words clear of my saying I will never fail David, and his throne shall be established for ever; I answer I will never fail thee, for the THRONE and the KINGDOM *thou hast* PRAYED *for* SHALL be ESTABLISHED in PEACE and RIGHTEOUSNESS: as I have already told thee I now tell the again, however strong unbelief may reign among thousands; yet, there will not be a man wanting to enjoy my kingdom whose hearts are prepared to be longing for it. And those that sleep before in the grave will awake with JOY to see the fulfillment, as it will be seen by thee. Therefore, marvel not at the words spoken by David, nor at the promise made to him, for I have shewn thee, from thy own Prophecies and the words of David, what Throne shall be established for ever. Mark his words; let the words of my mouth

and the meditation of my heart be acceptable in thy sight, O Lord, my strength and my redeemer; save Lord, let the king hear us when we call: then now discern who he calleth king and whose kingdom his eye was to. The Lord sitteth a king for ever; the Lord will give strength and bless his people with peace. Thou has ascended on high, thou hast received GIFTS for men, yea, for the rebellious also, that the Lord God might dwell amongst them. Here he speaks of my ascension after my death for man, that the gift of their redemption must come for me to dwell amongst men. So, if you discern the words of David, he prophecieth of my peaceable kingdom, and calls me his God and king, saying: all the earth shall worship thee, and shall sing to thy Name. Mark the words of David through the Psalms, what king, and what kingdom, he spoke of? then what have men to marvel that I have said the throne of David shall be established for EVER, and there shall not be a man wanting to set upon the throne of David, because it is my Kingdom and my Throne that he speaks of, that is to be exalted. And therefore it is said, by the mouth of the Prophets, the THRONE of DAVID shall be ESTABLISHED for EVER; but is it said so by any other king? Did I not tell Solomon the house he had built to my name should be destroyed, *if he departed from me?* but know, I said of David, I will never fail him: then let men see where the promise lay.

The contents of this book taken from Joanna Southcott's mouth, by me ANN UNDERWOOD.

Witness JANE TOWNLEY.

LONDON.

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[ENTERED AT STATIONERS HALL.]

LETTERS,

AND OBSERVATIONS,

TO MINISTERS,

BY JOHN CROSSLEY:

First, a Letter to the Rev. Mr. Cockin,

At the Independant Chapel, at Halifax;

ALSO ONE

RECEIVED FROM JOANNA SOUTHCOTT,

Shewing what is the Doctrine of Devils.

THE THIRD EDITION, WITH THE FORMER ADDITIONS, NAMELY,

A Letter to the Rev. Mr. Pollard, at Booth Chapel,

NEAR HALIFAX;

A Letter to a Methodist, near Bradford, by Joshua Haley;

A LETTER TO THE

Rev. Messrs. JACKSON, SYKES, & WILLIAMSON,

Baptist Ministers, near Bradford;

AND OBSERVATIONS,

Addressed to the Rev. Mr. Vint, Master of the Academy, at Idle; to the Rev. Mr. Hardy, of the Established Church, at Bradford; to the Rev. Messrs. Manners and Scott, Methodist Ministers, at Ashton Under Line; also to the Rev. Messrs. Worral and Midgley, Methodist Ministers, at Colne; concluded by a Communication given to Joanna in Answer to the Mockery of Men against the Visitation.

"*The Lord knoweth the Thoughts of the Wise that they are vain.*"
1 Cor. iii. 20.

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TO THE READER.

IN the affairs of human life, numerous occurrences very justly arrest our attention; these, exclusive of the many trifles which attract us, and the follies to which we stand exposed, generally produce a continued scene of action: notwithstanding, the important concerns of religion ought by no means to be neglected; our duty to our ever blessed Creator and Redeemer ought to be the first in every grateful heart. Our kind Saviour struggled through the sorrows of human life, part thereof without having where to lay his head, and at the end suffered death as a criminal for our sakes, that he might destroy our adversary the Devil, Heb. ii. 14. and deliver us. This we are assured he will perform at his second coming, when his enemies will be made his footstool; for till then he must sit at his Father's right hand, Heb. x. 12, 13. Now as nothing less than the purchase of our dear Redeemer's blood can ever satisfy him, it behoves every man and woman upon earth where the glorious news of redemption through Christ is heard and believed, to improve every event which has a tendency to prove his SECOND COMING at hand.

The awful aspect now presented to our view, the distresses and perplexities of nations, and the seeming impossibility of restoring peace to the world, evidently proclaim in our ears the coming of our Lord to take the kingdoms to himself, to bind down his enemy the Devil, that he may see of the travail of his soul and be satisfied. Isa. liii. 11. In matters of small consequence mankind are not satisfied with any thing less than their agreement, and the promise of the Father to him, is to give him the heathen for his inheritance, and the uttermost parts of the earth for his possession, (see the second Psalm and eighth verse) which the Devil is now the God of. See 2 Cor. iv. 4. Other incontrovertible signs of our Lord's appearance have now taken place, which any one may discern from a strict examination of Joanna Southcott's prophecies. Here let me propose one serious question; Except a man be influenced by the Devil himself, can be harbour an objection to Christ's coming and destroying the power of the Devil, and taking the kingdom, who gave his life to reconcile all things unto God, whether they be things in earth of things in heaven? Beware, gentle reader, of being united with the powers of darkness, who will now most assuredly cast out floods of persecution by such men as he may be able to make use of as instruments against the Woman and her seed.* See Rev. xii. three last verses; because they are seeking his destruction, having that enmity placed in them against him promised in Gen. iii. 15. that he may no longer work disobedience in man, but that the will of God may be done on earth as it is done in heaven, which every sincere and obedient Christian prays for; when every thing that hath breath shall praise the Lord, according to the last psalm; and when the Lord alone shall be exalted and all nations flow to the Lord's house to worship. See Isaiah ii.

* *It is not here designed to be understood, that the seed of the woman mentioned in Gen. iii.* 15, *entirely belongs to man, but that the Lord Jesus Christ is the first seed; but by the last verse of this xii. of Revelations it is plainly shewn, that those who join with the woman in the war against Satan, and possess the same enmity against him which the first seed, Jesus Christ, possessed, when he suffered death that he might destroy him, and which is now conspicuous again in the woman, as may be clearly seen in Joanna Southcott's Books, are denominated the woman's seed, and are said to keep the commandments of God, and have the testimony of Jesus Christ.*

Surely the animating prospect of our Lord's exaltation might stir up every one who seeks his honour, to be anxious for the hasty accomplishment of these things, and prompt them to accept the news thereof, even in a manner contrary to the wisdom of man, if it can be proved (as it clearly may) to be consistent with the wisdom of God, Yet it is clear from many parts of Scripture, that those who thus give themselves up to seek the honour of God, the good of mankind, and the destruction of the Devil, must suffer persecution; it is already begun, or otherwise this publication would never have made its appearance. If we could persuade people to examine before they persecute, there certainly would be less; but where we cannot persuade, we must do our duty by warning of the fatal consequences of standing in opposition to the determination of the Lord at such a time as this, when the day is very near that he shall appear in flaming fire, taking vengeance on them that know not God and obey not the gospel! But though persecution is begun, and though our enemies seem enraged, yet we have the consolation to see them generally flee after the first attack. Has not this conduct of our opposers a tendency to increase our faith? When we see the learned enter the field and quit it again at the first onset, though only withstood by the ignorant, does it not strengthen our belief that, "No weapon that is formed against thee shall prosper," &c. Isa. liv. This has generally been the case throughout the kingdom where an attempt has been made. Many there are also who believe the cause in which we are engaged, too insignificant to be noticed, and yet it is generally believed to be from the Devil; why the works of the Devil are judged of so little consequence, by men who pretend to be commissioned by the Lord himself to maintain a constant warfare with him, and to point out to mankind the way whereby they may overcome him, I shall leave for all such to answer. The man to whom the following letter was sent, told us in his sermon, that "he did not know whether he could clear his conscience if he was silent in these matters." Whether the letter has convinced him that the cause is not so bad, and given him ease of conscience, I cannot tell, only say, we have waited near two months and have received no answer; if he have concealed himself in ambush he has now an opportunity to arise and come behind us.

Here I shall introduce the Letter, with these requests:---Let prejudice and partiality be entirely laid aside; judge for thyself as a man or woman who must answer to God himself for all thy ways, and who must know, if thou attentively read thy Bible, that *The Second Coming of Christ* (of which the present visitation is a warning) is one of the most important things contained in the Bible:---then permit not the wisdom of men to influence thee either to oppose or disregard these things, but "Prove all things, hold fast that which is good." 2 Thess. v. 21.

LETTERS, &c.

TO THE REV. MR. COCKIN.

Rev. Sir,

IT is probable you will be much surprised to receive a letter on such a subject as is here designed. When I reflect on my inferiority in point of age, rank, and learning, and that even from my infancy your eminent qualifications as a Preacher of the Gospel were impressed upon my mind, it makes the attempt appear surprising. Notwithstanding, prompted, I hope, with an honest zeal for the truth of God, I surmount every obstacle, and introduce myself to you on that invaluable subject with which you have been so long conversant, namely, Christianity.

On the 24th of July, hearing that you was going to preach not far from my house, I determined to go and hear you. I soon perceived that your design was to speak against such things as have for some time occupied my attention, and which, in the soundest state of mind hitherto attainable by me, have gained my assent. As to the Lord Jesus Christ being the Ransomer of man, we freely own, having found no other Name whereby we can be saved; but your applications of the return of the ransomed, are sufficiently overturned by the words themselves and the connection.* However, if I have gone beyond the bounds by this assertion, it only remains for you to prove it. Think not it is beneath your notice; if you are influenced by that love of which you spoke, you will be so far clothed with humility, as to stand in defence of truth, when only attacked by the ignorant, who are oft capable of deceiving such as themselves. But it is not my intention to dwell upon your text, or your manner of treating it, but come to your animadversions upon us, which you endeavoured to interweave into your sermon.

You did not "come to threaten with judgments," you told us, for "if the judgments that were now threatened should all come, it was of very little consequence to us." In such a state of mind, can

* His Text was Isaiah xxxv. 10. "And the ransomed of the Lord shall return and come to Zion with songs, and everlasting joy upon their heads; they shall obtain joy and gladness, and sorrow and sighing shall flee away." The return of the ransomed he applied four different ways:---1. The return of the Jews from Babylon. 2. A Sabbath-breaker's return to attend a place of worship. 3. His joining the church. 4. His arrival in heaven; and described the joys felt in all these different circumstances as a fulfilment of the passage.

you shew any reason why a great part of the Scriptures are threatenings of judgments? Did the Lord need counsel of man? Or was it because there was not a man found in those days able to give that sage counsel, and therefore the Lord was left to act in that manner which is now deemed insignificant? No; on examination we shall find there was no want of these wise characters, for when the prophets of God threatened with judgments, the false prophets cried Peace! Peace! and told those who rejected the warning, and walked after the imagination of their own hearts, no evil should come upon them. They imagined they knew better than the messengers whom the Lord had sent, and in this state of security their false prophets wrapped them up. This ought to lessen the surprise of those who seriously attend to the warnings at present, and also to be a warning to them to "cease from man, whose breath is in his nostrils, for wherein is he to be accounted of" You then exclaimed against believing that there would be any further Revelation or Prophecy to the end of time; and with great assurance informed us, that "you would never believe such a thing except the Lord by his Spirit convinced you of it." Take your Bible and read the Evangelists through, there you will find the Jews required a sign, but never once demanded the influence of the Lord's Spirit, or any visitation to themselves in order to prove our Lord's; but this argument against Divine Revelation has been laid before the world in these our days, by one of the greatest opposers of Christianity, namely, THOMAS PAINE. But judge my surprise to hear it flow from the mouth of a learned divine, when, the last time I heard you preach, (till the present) those who use this argument, were by you pronounced, "*Bantering, hectoring, brazen Infidels, Slaves and Fools!!*"

But did you ever read in the Scriptures that the Lord called upon his people to resist every pretence to Prophecy or Revelation, till he by the power of his Spirit assured them of its truth? Why then does he warn us against false prophets? or why does he tell us we are to know them by their fruits, if we be to receive none till he by his Spirit convince us? Have you in the present case proved the tree by its fruits? Or have you brought folly and shame upon yourself by answering before you have heard? The Lord gives his Holy Spirit to them that ask, and wisdom also, and that without upbraiding. But are we audaciously to demand it, as the only favourites of heaven? Are we not also with humility to attend to the command in his word, to prove all things? If we do not obey his commands, can we expect wisdom when we have asked it? Doth not God resist the proud and give grace to the humble? Did not the apostle write to the Corinthians, that if any man thought himself a prophet, or spiritual, he must acknowledge the things he wrote were the commandments of the Lord? or did he, in your language, bid them resist till the Spirit told them they were such?

But further, with great vociferation you pressed it upon us, that if we did receive any more prophecy, we "*despised God, and ruined ourselves!!!*" Your reason for this assertion was, because Jesus Christ himself was the Prophet of his church. But are we not told

that the testimony of Jesus is the Spirit of Prophecy? And did not Paul, long after our Lord ascended on high, declare that the Spirit spoke expressly, that in the latter times some should depart from the faith? &c. Is not this prophesying? And yet, (strange to tell) to the writings of this very man did you refer us, as the word of God. You shewed us that Jesus Christ became the Priest and the Prophet when he became the Mediator, and that if we believed a Prophet since, we took ourselves from him, and yet you yourself believe Paul, who prophesied after. *Why will you thus despise God, and ruin yourself?*"

Again, did not Peter tell us, that in the last days there should come scoffers? &c. And was not John shewn things which should shortly come to pass? Did there not come Prophets from Jerusalem unto Antioch, and one named Agabus, signified by the Spirit, that there should be great dearth throughout all the world? *Why will you despise God and ruin yourself by believing these things?* Where now is the denunciation you pronounced against us, for adding to the words of the Prophecy of this Book, since, according to your own words, we can pay no credit to any of the New Testament but the Four Evangelists, except we mean to *despise God and ruin ourselves?* If I had found you entirely consistent on this point, I should not so much have wondered to find you despising Prophesyings; but when I find you still urging the writings of the Apostles as the word of God, my astonishment increases, and I must leave the developement of the mystery to yourself, freely owning my own incapacity.

But with respect to modern Prophecy and further Revelation, can the words of our Lord Jesus Christ be fulfilled, where he promises to send the Comforter to guide us into all truth, without a visitation by his Spirit? If it be asserted, that this was accomplished at the day of Pentecost, when the Holy Ghost was poured upon the disciples, Why is it that Peter, the principal speaker at that time, afterwards declares, that an "inheritance which was incorruptible, &c. was to be revealed in the last time;" and that the Word of Prophecy was then as "a light shining in a dark place?" And why does Paul say, "We know in part, and prophesy in part, but when that which is perfect is come, then that which is in part will be done away," if the Comforter had already guided them into all truth? If this is not accomplished, must not the Spirit of Prophecy be given at the accomplishment, to shew us things to come? Or, can he shew us things to come without Prophesying? And is it not also "in the ages to come, that God will shew the exceeding riches of his grace," &c. Now, if you have received the Comforter, and are guided into all truth, all knowledge being complete, as you represented to us, you will very easily answer all these enquiries; but if you should not be able to clear up these things, *Am I despising God, and ruining myself by believing that he himself will make them plain by fulfilling them?* Is it not by faith we are saved? Then shall faith in the Word of God ruin us? Is not God a God of truth, hath he said it, and shall he not do it? Then do we despise him by believing that he will do it?

The Spirit that is now come into the world, and which styles itself the Comforter, hath already shewn us many things which were to

come, and which have come accordingly; I shall not at present swell my letter to enumerate them, but shall only say, that five years since, it foretold how men would foam and froth with fury when the Living Waters begun to flow. Is it not because these LIVING WATERS have begun to flow towards Halifax, that we have now been eye and ear witnesses to the truth of this prediction? Is there no other way of convincing us of our errors in adhering to Prophecies but by fulfilling them? I hope we shall never bring a disgrace upon the human species by deserting a cause because our enemies prove it true; although our enemies may disgrace themselves, by standing against something while they are at the same time *proofs of its truth.*

You afterwards told us, that the Lord Jesus Christ had redeemed us from "*Sin, Satan, Death, Hell, and the Grave;* that he destroyed him who had the power of death, which is the Devil, when he was lifted up on the cross." You then followed it with "and he now worketh in the children of disobedience." This you may reconcile at your leisure, while I ask, why the followers of Christ were so exceedingly more cautioned to guard against the Devil after his death than the people of God were before? Should a man walk daily where a devouring lion, (to which the Devil is compared) was let loose with very little notice of his strength and ferocity, till a stronger had destroyed him, and then to warn the man of the power and craft of this destroyed lion? Is it not also said that when the accuser of the brethren is cast down, that salvation and strength is come, and the Kingdom of our God and the power of his Christ? And when the power of Christ comes, does not his saints live and reign with him a thousand years? But who else lives at that time? Does not the Prophet Malachi assure us, that when the Sun of Righteousness arises with healing in his wings, the wicked shall be burnt up root and branch?

Again, you brought a simile for us to measure ourselves by, of a man who said, "He had no time to die."——But have you ever heard us thus make a jest of death? Is a number of people who believe the Word of the Lord that he who hath the power of death shall be destroyed, and death swallowed up in victory, to be ranked among those who make a jest of death? Was the Lord jesting when he spoke this word? Will he not send Jesus Christ again at the restitution of all things? Or, will you say that he will not send him till the destruction of all things? When he comes, will he not change our vile body that it may be fashioned like unto his glorious body? If I recollect right, it was when you was speaking upon this point that you declared that "the Devil never put such notions into people's heads before," and that "*even the devils laughed at us for believing them.*" Did the Devil also put these notions in the Scriptures? If things which are so plainly recorded in the Scriptures come from the Devil, why do you preach? Is your object to turn the itching ears of mankind from the truth, that they may be turned unto fables?

Again, do you suppose that mankind beginning to pray for vengeance upon their adversary, according as we are commanded to do

when the Son of Man cometh, and believing the promise that the Lord will avenge his own elect who thus cry day and night unto him, in faith, for vengeance, are subjects of laughter for the Devil? Is not Satan's destruction, and death being swallowed up in victory inseparably connected? and has Satan so far forgotten the mighty power of God in driving him out of heaven, as to laugh at the prospect of being drove from earth to hell? If the Devil did not know better what his destruction was, than those who maintain that it took place at Christ's death, and left him still the "God of this world," he might laugh; but if Satan do laugh and rejoice at the thought of man's deliverance, it proves the truth of another Preacher's words, who lately said, "that his heart was worse than the Devil;" for I plainly see that mankind will not lift up their heads in hopes thereof.

After this, the Sealing became the object of your censure. You represented us as feeding the hopes of the immoral and irreligious, with promises of protection in consequence of receiving a Seal. Are you a witness to this? Thousands are witnesses to the contrary: neither do we set them an immoral example, by eating the fat and clothing ourselves with the wool. Why then will you make lies your refuge, and hide yourself under falsehood? You added in your comments upon the Sealing, that "it was a shame to Bedlam!!!" The Scriptures assure us, that when the time cometh for the judgments of God to be poured upon the earth, (which you say are of so little consequence) that the servants of God must be sealed in their forehead. *Is it a shame to Bedlam to believe this?* Perhaps you will say it means in the heart. But is the heart in the forehead? If you can prove that the sealing is said to be in the forehead, for any reason but the following, namely, to give our names for the establishment of Christ's Kingdom, and the destruction of Satan's, which is man's Redemption to which we are to be sealed, and afterwards to have our names sealed which we receive in our foreheads in Baptism, we shall peruse it with care; but assertions without proof will pass for nothing with us: however, as you hinted to us that conscience was rather urgent upon you in coming forward against these shameful doctrines, and as we can assure you that they are gaining credit among mankind, we shall expect that two such powerful motives will not be stifled by a man like you, from whom we ought to look for the greatest attention to duty both towards God and man.

But to return; not content with what you had said at the beginning respecting the judgments which are threatened, you accosted us at the ending with a repetition thereof; telling us that we "*would make Christianity into a Gaping Goose.*" I suppose you meant we should do this by speaking of judgments without foundation. The Scriptures speak of these things as before observed, and the signs of the times bespeak their accomplishment; but if you believe their accomplishment to be of such little consequence; *What do you make of Christianity but a Gaping Goose,* to threaten such dreadful evils, and command us to "watch and pray that we may be counted worthy to escape them," when they are things of no importance. As to your saying that we knew no more of what was coming on than the man in the moon, I

shall leave till a future day, when both you and I may better understand the comparison.—You several times mentioned next May and June, as times fixed for some great event; I trust you will permit me here to inform you, that Joanna Southcott professes to have no information which enables her to certify what particular event shall take place at that time: but tells us that we may all draw our own judgment from the communications given to her: therefore if you mean to attack us on that point, you must first read what is said, or otherwise you will only be striving against the judgment of your fellow-creatures, while the cause in which we are engaged will sustain no harm. It was ever the case with those who attended to the word of the Lord, that they failed in their judgment; and if the Lord has spoken now, can it be expected to be different? Did not Peter rebuke our Lord when he told them how he should be killed, &c. and said it should not be? And after this does he not declare, that those things which God before had shewed by the mouth of all his prophets that Christ should suffer he hath so fulfilled?

We, like Peter, are yet fallible, neither do we wish any man or woman to believe us to be otherwise. But although Peter erred in his judgment, yet it was impossible for him to be wrong in his belief in our Lord: So do we believe that though we may err in our judgment of what is given us through the Lord's appointed Instrument, yet it is impossible for us to err in judging the cause to be of God, and if you think this to be a shift you may make your attack upon it; for we shall expect you coming forward to prove your assertions, or make your acknowledgements; and if we do not soon hear of one or the other, you may expect this letter being made public.

I remain your well Wisher,

July 30, 1806. JOHN CROSSLEY.

PART OF A LETTER

From Joanna Southcott to John Crossley.

Dear Friends, *August* 26, 1806.

ON receiving your letter I was somewhat astonished, to think a man who professes to preach the gospel should be so ignorant as to the sense and meaning of the Scriptures, and wrest them in such a manner as to give room for the Atheists to plead, from such doctrine as his, saying, our redemption had taken place, and the power of Satan was destroyed; that "he destroyed him that had the power of death, which is the Devil, when he was lifted up on the cross." This doctrine gives every room for the Atheists to plead there is no Devil, but sin, is in ourselves: and if he say we are redeemed from sin, they may inquire what kind of redemption it means, seeing the abominable sins of every kind that is universal every where: so they cannot believe that we are redeemed from sin by the power of God; and as he says, Satan's power is destroyed, then he gives room for them to

plead. But this shocking doctrine has been lately proved *visible* to come from the Devil. I shall give you an instance of a man in London, who publicly announces himself to be under a strong visitation of the Devil, and has lately published against me. He says in the title page of his book:—

Satan's Power Extraordinary Detected; or, the strong Delusions of JOANNA SOUTHCOTT *discovered, by the Author of an awful Visitation of Satan and the Powers of Darkness.* (He says) Joanna Southcott denieth in her writings, that Christ is the seed of the Woman. This is known unto all is a lie to begin with, as it is said through my writings, Christ is the seed of the Woman that bore the transgression man cast on him in the fall, and had his heel bruised for the transgression of man, to come again in might, majesty and power, to bruise the Serpent's head that betrayed the woman,

"For 'tis the Woman's conquering Seed,
"Must break and bruise the Serpent's head."

Is universally said through my writings; but my adversaries can by no means come forward with the truth, but make lies their refuge throughout, like this man who owned he wrote the book, and acknowledged he is under an awful visitation of Satan. He goes on in his book to condemn me for saying the Serpent's head is not yet bruised, and desires the readers, whoever they are, to be assured, "that my writings are false—the great end of Christ's mission was, "to take upon him our nature, to recover lost man—to reinstate "him in his paradisaical purity—to crush or bruise the head of prin- "cipalites and powers, and to open the door of free grace to all men; "and this was effectually done by the blood of atonement, and seal- "ed in power upon his descension into hell, when he totally defeat- "ed the enemy in that dominion which he held in the soul, and "casting him thereout and bound him down in his own place where- "by he effectually freed the same from its captivity and bondage of "him."

A few lines after he adds:—"Lay your attention seriously to the "power of Satan in the following extract, which is no vain thing, "being taken from one of the greatest visitations, allowed by all "who have seen his state, that has appeared upon man." Then, to contradict himself he goes an in the following lines to condemn "my writings; saying, that "I have declared that the Serpent's "head is not yet bruised;" but he says, "Awake, O reader, and "receive not this testimony as truth; suffer it further therefore to "be observed, that when Christ offered himself as a sacrifice for our "sins, he not only opened the door of free grace, as hath been writ- "ten, but likewise brought the enemy of our souls to submit to the "cross, and fully completed the same upon his descension into "hell, whereby the power and dominion of Satan was effectually de- "stroyed therein, the which he before held in captivity and bon "dage; thus having overcome and sealed in power, (the enemy) "not leaving his work incomplete. By this victory over death, hell,

" and the enemy, every soul, from the fall of Adam in the garden, " to the end of time, is relieved from the power and dominion of " Satan."

After going on in this manner, full of contradictions, when he came to the end of the book, he says: "Here followeth a brief extract from a work entitled the Visitation of Satan and the Powers of Darkness, whom," he says, "agreeable to Scripture, his power is truly great, being of an omnipotent and divine offspring, he retains this in his fallen state; and has power to raise in the soul a false complexion of light upon the word, the movement and power of Satan over the different passions of the human frame; he has power to move the mind to doubt, to fear, to despair: Satan has power to transform himself into an angel of light, as hath been manifested to me; so he can personate in appearance and language, to an angel, an apostle, or saint whatever, and even assume the voice of God himself, as I have found, being wonderfully high, pointed, and great; for in such case, he holds the key of the soul as it were in full power."

Here I have given you a short extract of this man that hath written against me. In the first part of his book he affirms, all Satan's power was totally destroyed, and the fall of man is perfectly freed; and at the end he says, Satan hath every power, which I have enumerated in a few of his words, that you may see the contradiction there is in a man who writes under the influence of Satan. After the book was brought to me, it was answered me of his saying Satan's power was destroyed, it was answered from a parable of mankind, as follows:

The Answer of the Spirit.

Is it not common among mankind, if a man have an evil heart, and oweth a debt to his neighbour, if he hath it in his power, to destroy the bond and prove the debt is paid? Have not these arts been practised by wicked men, where they had it in their power to destroy the bond, that it might not appear against them? Now, perfectly so is the working of Satan, if he can work in the minds and hearts of men, to believe that the bond that was made in the fall, of bruising the Serpent's head, which is the Devil, if he can persuade them it is already cancelled, and that his head is already bruised; that Divine Justice is already satisfied; then there is no promise to claim, and no faith for man to believe or to rely on the power of his God, that he will destroy the Powers of Darkness if he can darken the eyes of their understanding to believe it is already done; then he leaves man without help, and without hope, as will be proved from a further part of his book, when he tells you Satan hath every power to be as a God—to be as an Apostle—to be as an Angel to deceive mankind. This he tells you is Satan's power, still remaining over mankind, after he told you his power was destroyed; this is the contradiction in Satan, and this contradiction he hath worked in the man. First to persuade him that his head was bruised, his power destroyed, when my heel was bruised on the cross, so that all was finished

together; then he tells you how great his power is at this present time, that you may be without hope, that help is laid upon one that is mighty ever to come and destroy his power, and make the earth at peace and rest. This is Satan's working, who now appeareth visible in the man, to shew you all who is thy adversary that worketh strong in the sons of men, to be against thee and the visitation of my Spirit, to warn you all the time is at hand, the promise shall be fulfilled that was made in the fall to bruise the head of your adversary the devil, who he allows himself is now full of power: So let all men discern from Satan's visitation in this man, by whom thy writings are denied; and let them discern how they are denied by lying wonders, in the manner his book stands full of contradiction. In like manner stands all the contradictions in men that are blinded on by Satan's arts, and various ways is his working; but though he appeareth as an angel of light at first, he appears in his true colours at last.

Now let men discern in what manner Satan is come to work in the man, and shew his enmity that hath been invisibly working in the minds and hearts of men; Satan's enmity, where he hath power, hath visibly appeared in mankind, yet this working, that it was from Satan, could not appear so visible to be proved, if it had not come from a man that is clearly proved by all to be under a visitation of Satan, and under the powers of darkness, having complete power over him; and this proves that it is the doctrine of devils that he hath brought forward to mankind, to say Satan's power was destroyed when I expired on the cross, when he had power to work on the hearts of men to go on in the most hardened sin against my followers after my death; so if he can persuade men to believe this doctrine, then he must persuade them to believe that every evil is in man, that it is not Satan tempting them to evil if his power was destroyed; then the whole evil must be in man, and man must be totally destroyed if all the evils that have been committed since my death to this day, is from the perverseness of the hearts of men, being at enmity against me, without any Devil to tempt them, or any evil power to work in their hearts; then the whole must be in man, and this is the doctrine of Devils, which they want to plead to clear themselves. But how could this so plainly appear, if the working of Satan did not appear to be plainly in the man? Now, consider from my gospel, when the evil spirits were in the men, these evil spirits had full power and possession over them, so that the men had no power over themselves before these evil spirits were cast out; and perfectly so I tell thee it is with this man, Satan hath full power over him, so the man of sin is clearly revealed, and Satan's working is clearly proved: then let them know it is fatal for men to believe this doctrine of Devils, that Satan's power shall still remain, and that I have no more power over him than what I executed when I arose from the dead; from his own confession that was none, only subdued the power he had over me, that I should no more appear as a man to be crucified by his malice: but I shall come again, and my coming shall be as a God, in might, majesty, and in power, to take the key out of his hand, and destroy the power Satan hath over the souls of

men, and have the key of death, hell, and the grave, in my own power; so if he hath had it first, and continued to this day to have the key of the souls of men in his power, he shall know my lot is at last, to have the power in my own hand, that the souls of men may serve me, and the time is at hand that I shall hold the keys in my own possession.

Here I have given you part of a communication that was given to me in answer to his book, which was brought me Aug. 13th. I was then ordered to write him a letter, demanding to know by what spirit he wrote that book, whether from a spirit invisible, or from a spirit of his own, and to demand an answer to the letter I sent. On Monday the 18th of August, Mr. Wilson, Colonel Harwood, and Mr. Tozer, went with Underwood to carry the letter and see the man.

Here I (Underwood) shall give you an account of this man. I carried the letter from Joanna; the countenance of the man appeared to us be to envious, subtile, and crafty; easily irritated to passion at the least contradiction: positive in his assertions, though when asked how he would prove them, he evaded any explanation. He hath a great flow of words, going on from one thing to another, respecting a work he says he hath got to publish, with apparent plausibility to those who have no knowledge of Joanna's mission; but by which knowledge the artifice of Satan is easily discovered in this man. He is in a deplorable situation, being unable to move from his seat. He said the departed spirit of a woman that he knew in the West-Indies, and two other spirits attended him frequently; one an angel of light, and the other an angel of darkness; formerly he said, the evil spirits stood before him as well as the good, with a thin veil of light between them, of late the spirit of darkness hath moved behind him; he says it is the spirit of the woman that hath afflicted him, and incapacitated him from walking. He said he had seen the Devil, and conversed with him, but his good attendant spirit was sent to protect him; but said, when he receives his communications he has always the two spirits to attend him, the good and the bad, but he received his communications from the spirit of light, which he calleth divine.

He evaded for a long time to answer our demand, by what spirit he wrote against Joanna; he acknowledged he had never read her writings, but he had heard many say what her doctrine was, and that he had no need of reading books; but at last he acknowledged to Mr. Wilson, he wrote against her by the Revelation of his Divine Attendant Spirit. He positively denies the Millennium, and Christ's Second Coming; but that Satan's head is already bruised, and his power over the inner man is destroyed, he positively asserts. He says Joanna's doctrine is false in every respect, and her Seal he says is blasphemy. When he complained of the dreadful affliction he was under from the evil spirit, I asked him if he did not feel a sensation of joy and happiness to have that evil power destroyed; but he made me no answer. During the time I was reading Joanna's letter to him, *he appeared in agonies of rage and passion,* and interrupted me several times, crying out *stuff! stuff!* but I was deter-

mined he should hear the whole, and then we left him. Others have been to see him since, and he continues in the same spirit as when we were there.

ANN UNDERWOOD.

From this man you may clearly see from what spirit he writes, and now I shall give you part of the communication that was given me after their return.

The Answer of the Spirit.

Now let them all discern from the man, from his words, and his appearance :—Every one must be assured, however, Satan appeared as an angel of light to him, there was no angel from heaven, from the God of Life and Light that appeared to him in this manner, to shew Satan visible before him, surrounding him with great power; and, at the same time, to affirm that his power is destroyed; that Satan is chained down while he hath power to appear visible before him, and this the man would discern himself if he had not done as I have told thee, been a willing servant of sin and Satan, freely giving himself up to be led by him in all things, and it is in the inward man that Satan hath got the full possession, or the afflictions in his body, as the outward man, would have led him to repentance, and wishing to be delivered from these evil spirits that attend him. When afflictions cometh in the outward man, and the horrors of Satan begin to appear, if the inward man be not tainted with the same, it will but bring the man to flee from the dangers that he is surrounded with, and cry out, like the trembling jailor, "What shall I do to be saved?" Fears would alarm the inward man to be thus surrounded with evil, if Satan had no possession there; therefore I tell thee, it is the inward man that Satan hath full possession of in this man, whom they saw in that situation, and who acknowledged he wrote the book by the influence of the spirit that attended him.

And now mark the words that he told Wilson :—It was from the spirit whom he called an angel of light, that gave him that wrong information concerning thy writings, and by this he must know his angel of light is the angel of darkness: But this working of Satan shews mankind in what manner he deceives man; for, like his working in this man, by the doctrine he hath brought forth, is his working in the hearts of thousands, as an angel of light, under a false pretence of religion, to make my Bible appear as false to men as he made thy writings appear, by a false insinuation of Satan's arts. So from this man let all men discern what a strong visitation from Satan is, and what the doctrine of devils is, when they come as angels of light to influence the mind and heart.

And now I ask thee, Where is the man, endowed with reason or religion, that can go and see the man and believe his report, that an angel of light, coming from heaven, should stand by him, and Satan present, and tell him that Satan is chained down and his

power totally destroyed? This every man of reason must know it is Satan's working in different shapes and forms in him, let them all discern his doctrine and the contradiction in the work that he hath brought forward to the world; then let them discern the contradiction there is in mankind to pretend to prove my Bible true, while their contradictions prove it false; and let them discern in what manner I have permitted every thing to appear, that they may discern between good and evil, of what is right and what is wrong; to open the blind eyes, and unstop the deaf ears, that they may discern between truth and errors, between light and darkness. I have suffered light and darkness to appear, and truth and errors before mankind; from this man I have plainly shewed you how wrong the Scriptures are placed, to say that all my work is finished, and all the power I had over Satan was finished at my death; this is proved from the man to be the doctrine of devils, that men may not look forward to the glorious hope that is set before them, that the time is at hand when my power shall appear to destroy the works of the Devil; then they will find no such scenes appear as they have seen in this man, and all these miseries will be done away when your God is all in all, and my gospel is fulfilled. But perfect, like that man, that owns he is under a visitation of the devil, refusing to listen to reason, crying out all is stuff! perfect so it stands with thousands of professing Christians in your land, as well as with the wicked and profane: Arguments like his are publicly brought forward, but from this man all men may see from what influence these arguments appear, and from him all men may see why the Sealing is called blasphemy, *because Satan hath called it so, as it is blasphemy against himself to wish to have his power destroyed, and have your God be all in all, which Satan cannot bear.*

Now, to have them clear judges of Satan's working, I have worked a desire in all their hearts that they might go and judge of the truth, to prove to mankind how much the unbelieving world and this man are alike in words and doctrine; then let them judge for themselves by what spirit they are misled, and this thing of the man must be made public wherever thy works are made known, and his book must appear as a witness against them that follow on in his spirit, his words and his doctrine.—So let them discern what false doctrine is brought forward by mankind; but how could the eyes of your understanding be opened to see the error that is in man without a Visitation from my Spirit to point out the errors they do not discern; neither do they discern any more how contradictory they make my Bible, than he discerned how contradictory his book stands.

Here I have given you a similar account of a man who owns he is under a strong visitation of the Devil; and you may clearly see the truth of the communications, in what manner Satan works upon the minds and hearts invisible, to darken their understanding, as he worked in this man, visible, that owned he wrote against me from the words of an angel of light and Satan with him. In this manner St. Paul said Satan would transform himself.

As you write to me for advice concerning publishing your Letter, I should think it very prudent to shew the folly in men that speak of

things they know nothing about, and make their pulpit a place of ridicule to deceive simple and weak minds. So if your friends with you, wish to publish your letter to the minister, you are at full liberty to take what part of this letter, concerning the man in London, that you think proper, and put it in print likewise, to prove to mankind from what influence this false doctrine is brought forward. And if we trace back the records of the Bible, we shall find in every age of the world whenever a Visitation of the Lord came to man, it always was rejected by man; and this will continue as long as Satan hath any influence over the minds and hearts of men.

I remain yours, &c.

JOANNA SOUTHCOTT.

The above taken from Joanna Southcott's mouth by me,

ANN UNDERWOOD.

Witness, JANE TOWNLEY.

COPY OF A LETTER

SENT TO THE REVEREND JOSEPH POLLARD,

At Booth, near Halifax.

Rev. Sir,

IT was my lot on the 6th of January, to attend the funeral of a sister at your chapel; like myself she had professed a belief in the near approach of Christ's Kingdom, and the overthrow of Satan's; likewise that the Lord had visited a certain female, whose name is *Joanna Southcott*, and authorised her to warn the world thereof, and to point out by his directions, what is his will concerning mankind in general; also what part we ought to take relative to this most important event, all founded on Scripture promises and prophecies; this profession, Sir, one might suppose, would ensure to us the approbation and respect of all Christians, but more especially of ministers: your conduct, however, on the occasion, gave ample proof to the contrary. After reading a portion of Scripture, and saying a few words respecting death with some propriety, you begun to inform us, that certain applications had been made to prevent death, but that all was in vain, as the providence before us sufficiently testified, that there were no writings either by man or woman, which could secure us therefrom. Not content with this, you then addressed yourself to a single individual, a near relation to the deceased, and with very unbecoming emphasis told him, that he might puff himself up with the idea that he should not die, but he was as sure to die as he was a man standing there before you.* Upon such a solemn occasion, the

* All this, with more which I cannot exactly charge my memory with, was from the pulpit.

minds of some of your audience, were not very well prepared for such censorious treatment. After you had finished and was going away, you will no doubt recollect, that I stepped up to you, and told you, that I thought your conduct on the present solemn and feeling occasion was very uncivil; but if you would be so kind as to point out our errors, we should esteem it a favour, to which in anger you replied, '*You know them! You know them! A single word is sufficient to do it!*' Upon this I retired to the grave side, feeling it a very improper time to enter into dispute with a person, who was already in a passion, but you called aloud after me and said, *Her writings are nothing but lies.* I had afterwards a little conversation with your grave-digger, whom I requested to tell you, that I was as ready to discuss our sentiments with you, as I was when I wrote to you about ten years ago, and that I was willing either to do it by writing, or by a personal meeting, when it would be my inclination to have the dispute conducted in a cool and dispassionate manner, free from virulence and abuse, the Scriptures being our touch-stone, whereby every part of our sentiments should be proved, or disproved, and if you refused this fair offer, you might read your character by our Lord, in the third chapter of John's gospel, and the twentieth verse. *For every one that doeth evil, hateth the light, neither cometh to light, lest his deeds should be reproved.* This message he promised to deliver, yet you are altogether silent, or otherwise you take care to speak where there is no possibility of receiving a reply, evidently testifying how much you dread the light, though to the light you must come, for I shall here take a little notice of your behaviour both past and present.

When I sent a letter of information concerning *Joanna Southcott's Mission* to your church in general, about ten years since, you undertook to preach from the twelfth chapter of Revelations, and the first verse; and as I was present at the time, I sent you a letter on the occasion, which to this day you have never answered, either public or private; and if I be not greatly mistaken, your conscience testifies that *A single word is not sufficient to do it.* But, however, as I read no man's inward thoughts, I shall leave this with yourself, but if either one word, or one thousand would discover wherein we err, in adhering to the teachings of the Spirit which has now visited the woman, how will you justify yourself in not using them for that purpose; when he that knoweth to do good and doeth it not, to him it is sin? James iv, 17. I know from the testimony of people who are quite averse to our sentiments, that it has been your practice for a long while, both in your own pulpit and others to condemn; but *a single word is sufficient to prove* that condemnation without reason or evidence, is not worthy the notice of a man. It may pass where people give their understanding into the possession of the preacher, for him to turn them which way his caprice, or *more commonly his interest* dictates; yet those who judge themselves responsible to their Creator, for the manner in which they use their reason, will not venture it out of their own possession. Whoever understands a very little of what is handed to the world by the woman, you so confidently affirm

tells us *nothing but lies*, knows very well, that no application can be made either to her or her writings, to prevent death, and therefore if you mean to screen yourself from the imputation of having told wilful lies in the pulpit, you must make known who it was that made the application, and to whom it was made, and if you cannot prove it was made to *Joanna Southcott*, there was no sense or reason in it at that time; but must be intended to prejudice the minds of the ignorant, against something which neither you nor them knew any thing about; except from that accumulated heap of falsehood, which both yourself and other preachers are endeavouring to disseminate, and that without any apparent object, but that of preventing Satan's destruction, and Christ's exaltation. Perhaps you may labour under an apprehension, that such an event would be dangerous to your highly dignified office, if there be no more reason to say one to another, *Know the Lord*. Jer. xxxi. If these should be your fears, you may take warning by the conduct of the Jews, who said, *If we let this man alone, all men will believe on him, and the Romans shall come and take away both our place and nation*. John xi. 48. Therefore they seized the first opportunity of stopping the miracles wrought by Jesus Christ, and then the Romans came and took away both their place and nation. Thus the enemies of the truth of God, bring upon themselves the very things by their opposition to it, which they fear may be the consequence of receiving it; and so the shepherds, who thrust with side and shoulder, shall according to Ezekiel xxxiv. cease from feeding the flock, and though they have eaten the fat, and clothed themselves with the wool, yet they shall feed themselves no more.

The individual whom you addressed, does not puff himself up with an idea that he shall not die, but believes himself exposed to death every day, and every hour, nor have we any authority from the woman's writings to believe otherwise, *for death is not yet swallowed up in victory*; nevertheless, when the Lord Jesus Christ shall appear the second time, he will perform this, and those who are looking for him, shall, if the Scriptures are true, experience a change of their vile bodies, which shall be fashioned like his glorious body. If it be within the limits of your power to prove, that no man now living shall see that glorious event in the body, then you will have given the death blow to our expectations. When we first begun to sign our names for Satan's destruction, and Christ's Kingdom, the spirit informed Joanna, that part, and only part, would die before the time, but that no one must know, whether he or she, should make one of the living, or the dying. Then what proof could the death of a believer be, that there was no possibility of escaping death? It is the practice of our enemies, to propagate prophecies as well as doctrines, and say they are ours, and when they fail, they say it is proof against us, and *Her writings are nothing but lies*; but the truth is, their forgeries are nothing but lies, and they themselves actuated by the root of all evil, *who is a liar and* the father of it. John viii. 44. and who wishes to prolong his reign in this world, by the instrumentality of such as he can make dupes to his subtility, many of whom he now finds amongst those, who from their profession of love to Christ, &c.

better things might be expected; however Sir, if you can prove that *Joanna's writings are nothing but lies,* I pledge myself to spare no pains, or exertions which I am capable of making, to pull down that fabric of imposition, which I have done all in my power, to assist in building up; though at present it is very evident to me, that in doing it, you must prove the sacred records of scripture, from the beginning to the end, *to be nothing but lies also.* Can you take away all those parts relative to Christ's second appearing, without invalidating the whole Book? Can you take away the promises, of all things on earth being restored, at that appearance, without destroying all the prophets, as Peter says they all spoke of those things, Acts iii. 21. and following verses? These Scriptures, including all the Old Testament, on which the new is built, are the things which are contained *in her writings, which are nothing but lies,* but which you are pleased, from motives which I shall leave you to explain, constantly to hold forth to your congregation, as the Oracles of Divine Truth. I will not say to you, as you said to me, *that you know your errors, and unwarantable inconsistences,* though they are certainly so glaring, as to give encouragement to the idea, that you have judged us by yourself; and I think it a certain fact, that the most innocent, are the least suspicious, and as we can never forget our own crimes, we are ready to charge them upon others. If our outward conduct must have any share in determining, whether you or us are more guilty in this respect, the decision will be in our favour. Our expectations of advantage are at the end, and if we know that end will never come, what are our views in continuing to sacrifice our characters, and temporal advantage for the sake thereof? When I began to look for the coming of the Lord, I gave up all my former intentions, of placing myself in a more comfortable situation in life, which according to outward appearance, I had the chance of doing; but in which I might have been placed, under some restraint in my sentiments. Was this the case with you? Has not your profession raised you in the estimation of the world? Have you not obtained thereby a respectable name, and a comfortable livelihood for yourself and family? These are things which may induce a person to persist in what he knows to be error; but if any one should do it, in order to get a greater share of slavery and disgrace *he must hate his own flesh,* which Paul says *no man ever yet did.* Ephesians v. 29. Having said much more than I intended, I shall here conclude, by informing you, that as I am about to send several other things of this kind to the press. it is my present intention, for this to go with them, and then you may say *that single word, which is sufficient to point out our errors.*

I remain your well wisher,

Delves, Northowram, Feb. 4th. 1814. JOHN CROSSLEY.

The following Letter was sent to a Methodist, near Bradford, in consequence of some conversation he had with the writer; wherein, like many others, he ventured boldly to condemn the woman's Mission. The writer sent him a short Letter, wishing to meet him, that they might have a fair opportunity of discussing the subject, which he declined, but returned a long answer; trying to give some reasons for condemning the visitation, at the same time declaring himself ignorant concerning it. Now, as this is the practice of their preachers, to condemn they know not what, and then refuse a fair discussion; the Letter is designed for them; and not published on his account. He being only one of the sheep, his name also is omitted; had he been a shepherd, it would have been inserted. A principal reason why he opposes, is according to his Letter, because popular opinion opposes us; and as their preachers, with others, are at the head of this popular opinion, and as he appears to have borrowed other arguments from them, they are now left to rescue him, and if they do not do it, by proving this Letter unscriptural, they must be considered as wanting in love to their sheep, or otherwise deficient in their knowledge of the scriptures.

BRADFORD, January 29th, 1814.

SIR,

I received yours, and must confess that I also am surprised with the contents thereof; insomuch, that it is with great reluctance I attempt to reply. I can assure you, I have neither leisure, nor inclination for useless correspondence, or unprofitable controversy, and from your denial of the favour I asked, as well as the whole tenor of your Letter, I feel apprehensive, that a continued intercourse would not be attended with any beneficial result.—You acknowledge the Letter you received to be wrote in a Christian like manner, and at the same time, you charge me with writing ironically; I must leave it for you to reconcile Christianity, and irony to be one and the same thing. I know there was no *Ironical insinuation, of an eternal whirl* in my Letter.* Neither could I treat things of such weighty moment, in so trifling a manner; or speak of them in language so sportive. Had I been in possession of that knowledge which your letter communicates, you might have remained undisturbed in the practice of abuse, against the things which you had no knowledge of whatever; but from the character you bear as a Christian professor, I had a right to presume, that you must have some substantial grounds for the opposition you manifested against us, but by the acknowledgement of your entire ignorance of the things you condemn, you necessarily, and unavoidably, bring upon yourself the application of the tenth verse of St. Jude's prophecy, and of course all its connection. When St. Jude has mentioned common salvation, he then introduces the faith once delivered to the saints, which is to be contended for, and at that time, some shall come in, as professors of religion, who shall speak evil, (as you say you have done,) of things they know nothing about; this you have declared to be fulfilled in yourself, and therefore, cannot separate from yourself, all its import and application. St. Jude is speaking of Christ's second coming, when, according to his prediction, he will execute judgment upon *mockers,* who will then be found, using hard speeches,

* Alluding to a charge in his Letter.

and speaking great swelling words against things they know nothing about, for whom he says, " is reserved the blackness of darkness for ever." As you have brought yourself as a proof of the truth of his prediction, you must without repentance, expect to be fulfilled upon you the judgments threatened.* And while we thus see in you the fulfilment of St. Jude's prophecy, it helps to build us up in our most holy faith, and most confidently to be looking for, the mercy of our Lord Jesus Christ unto eternal life. But how you will feel, in your present predicament, is not for me to determine; but I think, if the mind was truly awakened to a sense of its awful situation, the language of St. Jude, without " the eloquence of Demosthenes," would produce a similar effect, to that of St. Paul upon Felix, Acts, xxiv. 25. In the endeavour to extricate yourself from the awkward situation in which you are placed, you only become the more entangled; you say, you have rashly condemned our tenets, as heterodox, heretical, and unscriptural, because, " *popular opinion was against us,*" Rashly indeed! Is *popular opinion* then become the test, whereby divine visitations from God are to be tried? Noah was divinely warned of an approaching deluge; *popular opinion* was against both Noah and his warning! Had you been there, and been carried away by the stream of *popular opinion,* you would have perished in the flood, along with *popular opinion;* while Noah, with his despised singularity, was safely floating in the Ark. St. Paul, in the eleventh chapter to the Hebrews, mentions some worthies, who had trial of cruel mockings, scourgings, &c. They wandered about in sheep skins, and goat skins, being destitute, afflicted, tormented. Was it not on account of their singularity, and *popular opinion* being against them, that they had all these sufferings to endure? If you had been with St. Paul, when he was recording them as worthies, you might have informed him, he was mistaken, *popular opinion* had been against them, and therefore their tenets must have been heretical. When our Saviour appeared in the flesh, was not he generally considered as a deceiver? Were not the great body of professors of religion, headed by their priests against him? But did even that invalidate the Mission of our blessed Saviour? Had you been witness to all this, and acting upon your present principle, you must have joined the crowd in their *popular opinion,* and pronounced Jesus Christ an heretic.

You say, from what you have heard some of us advance, you have been led to pronounce our tenets heterodox, &c. but what we have advanced which is objectionable, you do not say. From the last conference Jesus Christ had with his disciples, before his ascension, they understood, and reported the same; that one of them should not die, the death of that disciple proved, they had in this instance misunderstood their Lord's words; but that mistake did not prove their

* The judgments threatened by Jude, must have their accomplishment on all who continue to mock till Christ appear with ten thousand of his saints, prior to which time, he will have given demonstrative proof of the truth of his word.

tenets false. I think this may, perhaps, prove an answer to this part of your Letter. You also say, from your observation, you have concluded our tenets heterodox, &c. But what observation you have made, you do not say. Had you been an observer of Peter, when he was swearing, cursing, and lying, his conduct would not have justified you in condemning the doctrine which he had received from Jesus Christ to be heretical. I think this also will prove an answer to this part of your Letter.*

As if designedly further to expose yourself, you rehearse the articles of your belief, but before you do it, you say, that God has revealed unto me, that some part of your creed is false. Then, pray Sir, why do you adopt *as your creed*, what God has revealed to be false? But if you say, you do not believe God has made the above revelation unto me, how dared you to assert a thing as a truth, when at the same time you believed it to be a falsehood? In the fourth page, you request me to give you the system of our doctrine, in order that you may be made wise unto salvation thereby; and in the seventh page, you say this knowledge, is not at all essential to your salvation. I think stuff like this, is not at all becoming, or consistent with, the Christian character; neither would it proceed from such a heart, as I think you wish me to understand you have got, viz. "A heart purified from all the remains of corrupt nature." You may here wish to relieve yourself, by saying you only meant such a state of purification was attainable, by the sincere believer, not that you already enjoyed it; but if you believe such a state of grace attainable, and you not in the possession of it, you condemn yourself, as wanting in religious sincerity, or not estimating it, at so high a value, as to think it worth the efforts necessary to be made in obtaining it.

You will excuse me, in declining to join with you in your prayers, for "Devils to be taken with you to glory." Until you have produced me scripture authority for so doing. What is not of faith is sin, and if you have not scripture authority to offer prayers in their behalf, you cannot offer them in faith, and of course, such prayers must be sinful. I admit your prayers in their behalf, must prove your good will towards them; but I declare myself to be at enmity against Satan, and his host of fallen angels. I particularly abhor and detest him, as the head, and am praying for his speedy destruction, as that adversary mentioned by St. Peter, First Epistle, v. 8, and Jesus Christ says, they are his Elect, who cry day and night for vengeance upon this adversary, *and he promises he will speedily avenge his Elect, who thus cry unto him.* This is my authority in praying for, and expecting Satan's downfal; where you find authority to pray for him, (or his angels,) I must remain ignorant, until you be pleased to inform me. Joanna has such an hatred

* This remark is by no means designed to encourage, or even sanction any thing that is bad. The love of God manifested in Christ Jesus, ought to draw every mind that believes the same, to adorn the doctrine of God their Saviour in all things.

against him, that I am sure she would be very unwilling to accompany you with him into another world.

Here I might have concluded, without a compliance with the request contained in your Letter; but lest you should take occasion thereby to accuse, either to your own hurt, or that of any other, I shall bring forward a few points, of which you express your entire ignorance. You say a glorious epoch is to be ushered in, but *when*, or *how*, or by *whom*, is *Heaven's impenetrable secret*; neither is it essential for you to know. But we may see *by whom* this great work is to be performed; if we refer to the words of St. Peter, in the third chapter of the Acts of the Apostles: he there says; "and he shall send Jesus Christ, who before was preached unto you, whom the heavens must receive, until the times of restitution of all things." Hence, restitution takes place at the second coming of Jesus Christ, and the prophet Isaiah calls him, the repairer of the breach. These, without quoting similar passages of scripture, proves that the Lord himself is the character, who ushers in and accomplishes this great event of restitution, or man's redemption, by healing the breach occasioned by the transgression in Paradise; and this he must perform at his second advent; therefore, if you admit the truth of the scriptures, you must now see *by whom it must be done*. Then if this great event must be accomplished by, and at the second coming of Jesus Christ, he himself says in his gospel, it shall be at his coming, or when he is revealed, as it was in the days of Noah; or, as it was in the days of Lot; and we know that in those days, there was a warning given, prior to the execution of the threatened judgments; consequently, prior to our Lord's second coming, the world must be warned thereof; otherwise the words of our Saviour must be false; neither could he be the same, in giving the people an equal trial and privilege. A further proof that a warning must be given prior to the ushering in of this most important period, is to be found in the prophecy by Amos, iii. 7. He there says; "Surely the Lord God will do nothing, but he revealeth his secrets unto his servants, the prophets." Then surely he will not make his second advent, and bring into the world all its concomitant circumstanses, before he hath given a warning thereof. Now if we admit the words of our Saviour to be faithful; viz. that it shall be at his second coming, as it was in the days of Noah, or of Lot; or if the words of the Lord by Amos have any truth in them, that the Lord will do nothing without first revealing it to his servants, the prophets; if there is any truth in these authorities, we must conclude, that prior to this important event of our Lord's second coming, a warning must be given, or, a special message sent to announce the great and glorious epoch.—Here, then, we have divine authority and assurance, *how* this glorious time shall be introduced, that it must be by a special message of information, announcing its approach. Having adduced scripture evidence *how*, and *by whom* this great work is to be introduced, and accomplished; I shall proceed to answer an inquiry which would naturally be suggested, by the upright enquirer after truth, which is this; What reason have we

to believe, that any one is now authorised, to give the warning above stated ? In the 19th chapter of the Revelation, we are informed that *the testimony of Jesus is the Spirit of prophecy;* whoever gives an open attestation, or testimony of Christ's second coming, must be endowed with the spirit of prophecy; they must be thus gifted, to prove they are raised up for the ends and purposes they declare. In the 16th Chapter of St. John's gospel, we are told, that when the Spirit of truth comes, to " guide us into all truth, it shall shew us things to come," Therefore, that which foretelleth future events, is the Spirit of truth, and whoever possesses this Spirit of truth, and of prophecy, and testifies of our Lord's approach, must be entitled to public credit. But it must also be allowed, that such as assume the character, or messenger of the Lord, must have the things they foretel revealed unto them, according to the manner mentioned in Numbers xii. 6. where it is said by the Lord, " Hear now my words, if there be a prophet among you, I the Lord will make myself known to him in a vision, and will speak unto him in a dream." Hence, any one coming in the name of the Lord, bearing testimony of his near approach, and possessing the spirit of truth, which gives a knowledge of future events, which have been revealed by dreams and visions, must so far possess the real characteristics of the Messenger of the most High. But one thing more is necessary, fully to confirm and establish the pretensions of any such character, that is, the fulfilment of the predictions given. When Jesus Christ speaks of prophets, he says, " By their fruits ye shall know them." In the 18th Chapter of Deuteronomy, we have an enquiry how the words must be known which the Lord hath not spoken; and the answer is, If the thing come not to pass, that is, the thing which the Lord hath not spoken. In the 41st Chapter of Isaiah, we are shewn that if the thing foretold come to pass, that is, the word which the Lord hath spoken : He says, "Shew us things to come, that we may know that ye are gods." In the 44th Chapter, it is said, " I am the Lord, behold, new things do I declare, before they spring forth I tell you of them. Thus saith the Lord thy Redeemer, I am the Lord that frustrateth the tokens of liars, and maketh diviners mad, that turneth wise men backward, and maketh their wisdom foolishness, that confirmeth the word of his servant, and performeth the counsel of his messengers. " Again, Jesus Christ saith in the 14th Chapter of St. John, " Now, I tell you before it come, that when it is come to pass ye might believe." In these parts of Scripture we have a plain and certain criterion, whereby we can distinguish the true prophets from the false, and this is the only rule I know of, given by the Almighty, whereby we are to try the spirits, that we may prove whether they proceed from God or not; for if the words and truth of the prophecy follow not, that is, the word the Lord hath not spoken; but on the contrary, if the things foretold are confirmed, by their fulfilment having been made known before they sprung forth, also made known by dreams and visions, then we are as sure the thing is of God, as we are sure the Bible is true; and no man can deny the divine origin of such a visitation, unless he first

deny the truth of the Scriptures. These facts then being ascertained, we must conclude such characters are sent of God, for the ends and purposes they declare, and when any one bears the above marks, and thus announces the Saviour's approach, we have authority from the unerring Book of God the Bible, to say that must be the very time when the glorious Epoch shall be ushered in.

What now remains is, to prove that such a character has at present appeared, possessing all the above mentioned qualifications. Joanna Southcott comes forward with these pretensions, and wishes to be tried, and stand or fall by the above rules of God's word. She comes in the name of the Lord, testifying to mankind that their blessed Saviour's second coming is at hand; that he is about to destroy by the brightness of his coming, all the works, the power, and influence of the devil, and to bring in everlasting righteousness, and redemption, to such as are found in obedience to this his call; also to remove all that stand in opposition thereto. He who suffered upon the cross shall now come to establish his promised and purchased kingdom of happiness and peace, and deliver man from all the burthen of evil, consequent on the fall, and restore to him every blessing which was lost thereby; then shall all nations, kindreds, and tongues, harmoniously join in the delightful and animating song of redeeming love.

To prove then she is sent of God to publish these tidings, she is endowed with the gift of prophecy. She has foretold events, when there was no likeness or appearance of such things taking place, and the truth hath followed. She has been warned by dreams and visions, what has been hastening on upon the different kingdoms of Europe, from 1792 to this day, and her predictions have been regularly fulfilled from that day to this; hence she has all the testimonials necessary to render valid her mission, and which proves her beyond a doubt to be a true messenger of the Lord.

She foretold the war before it first broke out between England and France, with its continuance and consequent distresses. The bad harvest of 1799 and 1800, and that the one would be damaged by rain, and the other by sun, as well as the fate of other harvests since, were foretold by her. She was informed by the spirit which visits her, of the year of peace, which took place; and while the bells were ringing, in token of joy for that peace; she was informed, that the peace itself would lead to the commencement of another war, which would take place the following year; and that the former war was but a shadow in its calamities and distresses to what the approaching war would be. This was accomplished, for the present war was not occasioned by any new matter of contention, but by the articles of that peace; and as to the distresses already produced by it, I shall leave you to your own judgment. She was also informed, that gold would disappear in this land; and more severe judgments have long been threatened against England, but before they were to be executed it was said, that the nation would be raised to a very high pitch of boasting. Another prophecy published in the year 1801, says of the unbelievers in this visitation:—

> "The reasons all, are none at all,
> "Of those that wont believe."

You may render this prophecy false if you can, and then much credit will be your due, as being the first who has done it since it was given. A cloud more witnesses might be summoned on the present occasion, but I think it is already proved, she possesses every mark, every evidence, and every qualification which is requisite to establish her mission beyond a doubt to be of *Divine Origin*.

The principal men amongst the professing flocks of this day, asserted, that these, and all Joanna's prophecies were false, and in opposition thereto, hazarded their predictions. They prophesied out of their own hearts, that there would be no war between France and England, for the French would destroy themselves. When this their prophecy failed, by the war breaking out as foretold by the spirit to her, then they prophesied that it would be over in a few months, and we were going to see better days than ever. As to distress arising from bad harvests, no such affliction would visit this religious land. When the peace was made, the song in the different religious assemblies was,

"Peace, peace is the word, and war is no more."

These false prophets declared, that England and France were so well satisfied with the late struggle, that we should be no more troubled on that account in our days. Thus have these Ahab's smooth prophets, persisted in their deceptions, while the divine calling of the true Micaiah, has been certified and established as clear as the noon day's sun.

It is now proved, that Jesus Christ at his second advent, accomplishes the great work himself, and that it shall be preceded by a warning thereof; also that the person now warning, is gifted with the spirit of prophecy, and of course this is the time, when the glorious epoch shall be realized. You may now see *by whom*, the manner *how*, and the time *when* this great work is to be performed, and if we reject the message, we reject him that sent it, and such as do must abide the consequences, which according to the Scriptures will be most fatal. Having given then a sketch of the evidences of our faith, I must leave you to your own reflections and conclusions, wishing you may act consistent with, and agreeable to your own declarations, where you say, you will do as the Lord's people of old did, when they were about to engage in any great enterprize. Then verify your words, go and do likewise. You well know, those who feared the Lord, applied to, and acted under the direction and counsel of their prophets, and that alone insured their success, then act according to the practice of those good men in ancient times, and bear in view, the circumstance of Ahab's disobedience, and fatal consequences, that you may escape in the day of the Lord's anger. Be warned also by the fate of the Samaritan Lord, who was trodden to death, as the effects of his unbelief in Elisha's prophecy. 2 Book of Kings, chap. vii. You have already engaged in one of the most momentous enterprizes, that ever was undertaken by man; you have commenced hostilities against the deity; but your efforts and struggle against him, in the present visitation, will be ineffectual, and will most assuredly terminate in your own discomfiture; you will find you have a most

important interest at stake, which ought to stimulate you to prudence and caution. Weigh the subject candidly over. Give it a fair investigation. Put it in the balance of God's word. Weigh it in those scales of truth. If you then conclude it inconsistent therewith, you will be fully justified in rejecting it as heretical, &c.

Our present and future happiness arises entirely from the meritorious undertaking of the ever blessed and precious Redeemer; but this does not render obedience unnecessary. Obedience is still better than sacrifice, and to hearken than the fat of rams. If ye love me, keep my sayings. Despise not prophesyings. Prove all things, hold fast that which is good. Try the spirits, &c. These are divine commands, whether we obey them or not, and are as obligatory as any injunction in the Bible; therefore the violaters thereof cannot escape with impunity. When you obey these divine commands, and act according to your own declaration, in copying after the Lord's people in old times,

I shall then be yours in Christian practice and fellowship,

JOSHUA HALEY.

The next is a copy of a letter sent to three Baptist preachers, at the Rev. Mr. Steadman's Academy at Little Horton, near Bradford, who boldly challenged any of the believers in Joanna Southcott's visitation, to meet them at the house of one of their friends in Bradford, on the 2d of December, 1813, to dispute whether she was visited by the Lord or not. We took the challenge, and met them accordingly. They had the lead in the dispute, and they continued on every point as long as they found it agreeable to themselves, as the Scriptures evidently bore them down in every thing they took in hand; yet there was one point, which time had not allowed us to touch upon, which they consented to have discussed on a future night; and which was by themselves, afterwards fixed to be on the 16th. of the same month. The point to be discussed at this second meeting was, whether the power of the Lord had been manifested in behalf of this woman's visitation, as it was in behalf of the prophets of old. The question was stated, and the discussion agreed upon, in the presence of a great number of people, who had come in, to hear the contest; but prior to the time appointed we received the following Note, which though it was only signed by one, was found on application being made to them, to contain the intentions of all.

To Mr. Rusher,

Sir,

As you and your friends have entirely altered the design of our proposed conference, in making it so public, I therefore decline having any thing more to do in the business.

Yours, &c.

Little Horton, Dec. 14th. 1813. JOHN JACKSON.

TO THIS WE RETURNED THE FOLLOWING ANSWER:

To Messrs. Jackson, Sykes, and Williamson,

Sirs,

In Mr. Jackson's note to Mr. Rusher, wherein you decline having any thing more to do in the contest you had entered into with us,

relative to Joanna Southcott's visitation, you attempt to cover your retreat, by a charge against us, of altering the design, by making it public; had you withdrawn without this charge, perhaps we might never have troubled you further about it, but we cannot do justice to ourselves except we repel it, and prove, that it is not the reason, why you have given up the dispute, which you so boldly, and confidently engaged in. At the beginning you gave the challenge, and after a long discussion upon some of the leading topics of our faith, all of which were proposed by yourselves, a second meeting was proposed by your friend Mr. Illingworth, and agreed to by you, in the presence of, perhaps thirty, or forty people; some of whom were your friends, some were ours, and some might be separate from both. When you had made your proposals in this manner, how could publicity possibly be avoided? But you may say the time was not fixed. We grant it; but it was afterwards appointed by you, when you thus knew that it was a matter, with which the town of Bradford would ring; and of course publicity cannot be the cause. When we proposed to discuss the matter further by writing, or otherwise to have our next meeting publicly in our meeting place, you opposed it, on the ground that Mr. Steadman was not acquainted with it, and therefore it might be injurious to you, we then gave every thing up of that sort, and agreed to have it again at your friend's house, with a limited number on each side; and it was not our intention to break this agreement, but both our friends and yours, were engaged in circulating a knowledge thereof. But to view the case on another side: If you could prove Joanna Southcott an imposter, ought the inhabitants of this town and neighbourhood to be kept ignorant of it, when many of them are greedily drinking in the delusion? And on the other hand, if we could prove her the messenger of the Lord, sent to warn the world of the near approach of their Saviour, ought not every means to be taken to make this public? Is it consistent either with the example of the Lord's servants of old, or with the precepts and commands contained in the scriptures? Was our Lord and Saviour ashamed to have it known, that he both conversed and disputed with the Jews? Did he not even dispute with the devil himself, and permitted it to be published? And did not Paul dispute in the Synagogues and Market places? And were not those he disputed with opposing the gospel of Christ? Now if we are doing the same, as is generally believed, how comes it to be a scandal to Christian ministers to dispute with us? Have they forgotten that he who converteth a sinner, from the error of his way, shall save a soul from death, and hide a multitude of sins? Do not the preachers also constantly inform their hearers, that it is the love of souls, which prompts them to preach? But we cannot ascertain the truth of this, because preaching is at this day both honourable and beneficial; but if any one would endure scandal, in order that he might be instrumental in saving souls, it would be an argument in his favour. If we had proved Joanna's visitation from the Lord, though we had never discussed your sentiments, yet it would have been a proof, that part of them would soon tumble to the ground; perhaps

you might fear this; but if you did, you could not believe yourselves of the church which our Lord says, the gates of hell shall not prevail against. We believe that the Lord will now completely fulfil that promise, and will overthrow every attempt made by the powers of darkness, against the church he is building upon the visitation of his spirit to the woman, and therefore, we fear no attacks either from the wise or learned; yet if we should be mistaken, we still do not fear the most minute and strict investigation, for the discovery of our errors would be our advantage; but as long as the learned manifest a fear, and dread the light that is come into the world, our faith must necessarily be strengthened.

Before you declined the contest, Mr. Steadman was informed of it; therefore, that could not be a reason for privacy, but as you fixed the numbers that were to be present yourselves, you might have brought him at your head, as he would have been met with as much gladness and candour as another. From the above we think it plainly proved, that privacy is neither according to reason nor scripture; and also, that the publicity of the intended meeting, was not the cause of your declining it; and therefore, we are willing for our own advantage, as well as the country in general, (and yours not excepted) to transfer the contest from a private house into the columns of a Newspaper; where we shall meet any one, or any number, provided there be a proper signature, we mean the name of any one of the persons engaged, and we fear not the issue thereof, believing it to be an easy matter to prove, that Joanna Southcott's visitation is absolutely necessary to fulfil the scriptures, and that without it, not a preacher in Christendom can prove his Bible true, but armed with the advantages and information received thereby, not an infidel in the world can prove the Bible false. You may, perhaps, begin to think, that your precipitate retreat hath filled us with arrogancy; but it is not the case, we have tried the ground we tread, and have often before now, made these fair and honest proposals, and that in a more public manner than we are doing now. If you consider to enter into controversy as proposed above, please to inform us what Newspaper you pitch upon, a litle beforehand, that we may put ourselves in possession of it; but if you remain silent, you may depend upon it, the populace will continue their opinion, which is at present rapidly spreading, that it is not publicity, but fear, and fear alone, which has induced you to discontinue the contest.

Here it was our intention to conclude, had not certain false reports reached our ears, respecting our late conference, which are circulated by your friends, and we have reason to believe by yourselves also, which will render it necesaary to address you again, provided the offer in this Letter is not embraced; but as the vacation is at hand, we must defer it till that is over.

Bradford, Dec. 20th, 1813. Yours, &c.

By order. JOHN CROSSLEY.

P. S. Any thing directed for Mr. Rusher, or left with him, will be duly attended to.

This Letter was kept about two days, and then contemptuously returned, though only designed to encourage a continuance of that fair investigation of the truth, which they challenged us to, and which every reasonable man must say, they would have persisted in, if they had not found that we were in the preponderating scale. The Letter, notwithstanding, is not published so much on their account, as those who have laboured to justify them, by representing us as a contemptible, and deluded people, totally unworthy of their notice. The preachers in, and about Bradford, have not been inactive on this point. The respectable characters of these three men, must be rescued from infamy, at the expence of ours. They seem almost anxious to bring on their own heads, and the heads of one another, the WOE pronounced by our Lord, in the sixth chapter of Luke's gospel, ver. 26. by causing all men to speak well of them. Indeed it is highly necessary, that those who intend to live upon the public, should endeavour to procure to themselves public esteem; but while they are thus seeking the applause of the world, they are unconscious, that they are honouring us with the badge of our blessed Lord and Saviour, and holding us forth as heirs to the blessings promised by him to those who suffer persecution for his sake.

Before I enter upon a few remarks, on the unscriptural conduct of such professed ministers of the gospel, it may be necessary just to notice the false reports circulated, and referred to in the above Letter; they amounted to a denial, either wholly or in part, of the fettered and confounded state, into which they were brought by the irresistible force and power of the word of God, contained in the scriptures, in behalf of Joanna Southcott's mission; and which they had not the assurance to deny in our presence, but we are now before the public, and are not contending for the mastery, but for the truth. I only mention it, to satisfy the mind of the reader. Our proposal of writing to them again, after the Christmas Vacation, was prevented by the Letter being returned.

Whether the writings now published to the world, under the profession of a visitation from the Lord, be in reality so or not, is a question of the first importance. Men of learning and talents may tell us they carry with them their own refutation; but even the ignorant in some cases, require a reason, as well as an assertion, from their superiors; and this they have a right to do, from the information communicated to us in the word of God. By St. Paul we learn, that the wisdom of this world is foolishness with God. It is probable I may here be answered, that the men who are foremost in condemning this visitation, without assigning their reasons, are such as have renounced the wisdom of the world, and received the wisdom that cometh from God. If this be true, how happens it, that the world which is going on without any regard for the knowledge of God should join with them? Is the world also whose wisdom is foolishness with God, become so wise, that they can determine without examination, what is from him, and what is not? Or are they watching the conclusions of these learned Divines, and making Gods of them, by carelessly pursuing their footsteps? If

the latter should be the case, it is no wonder that their wisdom should be foolishness with God; but if the former, the scriptures cannot be proved true. The Apostle Peter strictly commands us, to be clothed with humility. 1. Epistle v. 5. But where is the proof of this humility, in those who consider themselves so far perfect in the knowledge of God, that he either cannot, or otherwise sees it altogether unnecessary, to give them any more?

Again: in the same chapter he exhorts the Elders to feed the flock of God and to be ensamples to them. Now the pattern set by these men, who profess to be feeding the Lord's flock, ought to be such as the Scriptures point out, and with respect to prophecy, our Lord has bid us try the tree by its fruits. Matt. vii 15. and following verses, assuring us, that a bad tree cannot bring forth good fruit, nor a good tree bad fruit. What is the answer now given to this rule laid down by our Saviour? We have no need to try the tree by its fruits, for we know if any one pretends to prophesy, that tree must be a bad one. A most serious reflection presents itself here; Jesus Christ, by whom the Apostle to the Colossians says, all things were created, whether in heaven or earth, knowing our weak, and limited capacities, and how much we are exposed to deception, has directed us how to avoid the false prophets, and know and receive the true ones; but the creature, as if better acquainted with his own powers than he who gave them, can condemn the tree without a trial of the fruit. Is this the example which Peter bid them set to their flocks? If the tree that has now appeared, should prove a good one, and the fruit the real word of God, are they not famishing their flocks by their untried condemnation, rather than feeding them with that bread, which the Lord in mercy hath provided for them? Despise not prophesyings. Prove all things; hold fast that which is good, is likewise the injunction given by Paul to the Thessalonians. What kind of food then do the ministers feed their flocks with, who tell them, if they hear of prophesy, they must despise, as unworthy their notice, both the prophecy, the prophet, or prophetess, and every one of their fellow creatures, who prove all things, in order that they may refuse the bad fruit, and hold fast that which is good? I have found no command between the backs of the Bible, to feed the Lord's flock with such food as this, and as this spiritual bread, as it is termed, which they deal out to their congregations, is advancing in price, as fast, or faster, than the food which keeps our bodies alive; I think it highly adviseable, for the poor sheep to insist upon having it unadulterated.

The present visitation is enticing to the minds of such as are weary of sin, and all its bitter consequences; and therefore if it be a delusion, there is so much more need of our Divines stepping forward, to investigate and fully disprove it From age to age it has been the employment of this body of men, to warn the people in general, of the dangerous state in which they stood, being exposed to the wiles, and deceptions of the Devil; who, as Peter observes, is like a roaring Lion going about, seeking whom he may devour. 1. Eph. 5. 8. And after delivering these faithful warnings from the pulpit, they have

caused their hearers solemnly to worship God, by singing a Hymn suited to their discourse, such as the following by Dr. Watts;

I hate the tempter and his charms,
I hate his flattering breath;
The serpent takes a thousand forms,
To cheat our souls to death.

Almighty God, cut short his pow'r,
Let him in darkness dwell!
And that he vex the earth no more,
Confine him down to hell.

The spirit now gives testimony to these truths, and announces to all the world, that this deceiver of the whole world shall be cast down, and chained in the bottomless pit. I ask then, if it be not well calculated, to draw the minds of such as hate deception? But if any one should teach a congregation, to offer up their prayers in singing to almighty God, to cut short his power, and confine him in hell, and at the same time not expecting, or desiring such a glorious event to take place; he cannot be one of those who hate deception; because he is a practitioner in it, and there is not much danger of him being led astray, by any spirit, which proclaims satan's downfal.

The mind which is weary of evil and its author, is easily led by the spirit which visits the woman, because on examining her Books, it finds demonstrative proof, from the light which is thrown on the Scriptures, that such a visitation must appear, before the serpent can be separated from this world; for our Lord says in the 16. Chap. of John's Gospel, that when the Comforter is come, he will reprove the world of judgment because the Prince of this world is judged. We do not find any such work performed, by the Holy Ghost, when it fell on the disciples at the day of Pentecost, or afterwards; hence the Spirit of truth, which can by no means acknowledge any notion, which invalidates the words of the Son, in whose name it comes, assures us, that he must be judged, prior to his being cast out, and by our Lord saying he would reprove the world concerning it, we are induced to believe, that the world must have the chance of joining with the Spirit, in concluding the sentence just which is foretold in Rev. xx. namely, that he shall be chained down in the bottomless pit, for a thousand years. I am well aware of the opposition I shall meet with here; especially from such, as are not disposed to seek for an end to be put to evil; for they well know, if he stands a trial, and is judged, he must certainly fall. But perhaps many who are enemies to him, may think it a matter, in which no human being must take a part. I should wish all such, seriously to ask themselves, why the world must be reproved concerning the judgment, of the Prince of this world, if the Lord does not permit them, to take a part therein, To give the reader a fair chance of forming his judgment right, on this important subject, I shall divide it into four parts.

1. The promise that our Lord should have his heel bruised. Gen. iii. 15.

2. The promise that satan's head should be bruised in the same verse.

3. The crucifixion of Christ, to fulfil the first.

4. The bruising of satan's head, or his being chained down to fulfil the second.

With respect to the first then I ask ; Did the Lord pass sentence upon his Son, before the man Adam, had charged him with being the cause of his fall, by giving him the woman ? The answer must be, NO. The man in the xiith verse said, The woman whom THOU gavest to be with me, she gave me and I did eat. With respect to the second then I ask ; did he pronounce sentence on the serpent, to have his head bruised, before he had been charged by the woman, with having beguiled her ? The answer must again be, NO. Then the man and woman had a part in the beginning, relating both to the death of our Saviour, and the destruction of the adversary, and without them, the Lord did not declare his intentions. It is highly probable then, that he will pursue the same plan in the execution thereof, and that man must be allowed to take a part therein. But we live in an age when we can speak positively on this point, the death of our Lord having put it beyond a doubt, that the Lord will no more execute at last, without man's interference, than he pronounced sentence at first without it. When he appeared on earth to die for man, if it had not been the Lord's will for man to give his voice in it, he might have died a natural death ; for he could both lay down his life, and take it again. But it may be said, the power was given to the devil in the fall, to bruise his heel. This I freely grant ; but if the devil had had power to effect this any other way, than by working in man to kill him, he might have cast him down from the pinnacle of the temple, where he had placed him, and killed him in the fall. From these and such like considerations, it is very evident, that there was no other way, to execute the sentence on Jesus Christ, but by Satan working in the minds of such, as had already suffered themselves to be blinded, and infatuated by his subtilty. A further corroboration whereof may be found by Peter, in the second chapter of the Acts of the Apostles : where he says, he was delivered by the determinate counsel, and fore-knowledge of God ; that is, he was delivered up to the judgment of men, who had concluded that it was not fit, that such a fellow should live, and therefore, there was a general cry of, Crucify him ! Crucify him !

The chaining down of that vile fountain of all disobedience, and rebellion against God, which is the fourth part, only now remains to be done ; and is it reasonable to suppose, after the unchangeable God has pursued the same plan thus far, that he should now deviate from it ? NO. The Comforter forbids it, and warmly reproves the world, because they are more cold and indifferent now, in joining in judgment against the Prince of this world, than they were against the Lord of Life and Glory : Nevertheless, there are a few, and their number is increasing, who join with the Comforter, which hath visited the woman, in judging, and condemning that wicked adversary of God and man ; and for their sakes, the fountain of all good-

ness hath promised, to remove him, if their number should not be more than fifty.

Those who hate evil, are further encouraged to receive the teachings of this heavenly visitor, because it lays open to us, certain things which are necessary for us to know, to enable us to judge the Prince of this world aright; and which we find are founded on the Spriptures but which the human mind, beclouded by the fall, could not comprehend, until they were revealed by the Spirit, which searcheth the deep things of God. This revelation so needful at present, is promised by St. Paul, in the second chapter of his second Epistle to the Thessalonians, where, after having exhorted them, not to expect the day of Christ at that time, he says, *it shall not come, except there come a falling away first, and that man of sin be revealed, the son of perdition.* I suppose this is generally understood to signify the Pope, though it is certain, that neither the Pope, nor any other human being, ever did, or could perform, what is said of the *man of sin*; but if applied to the devil, it proves beyond all doubt, that we must receive certain information from the Lord, concerning him, the way he must be caught at last, by the wisdom of the WONDERFUL COUNSELLOR, working his will in the human race, to come forward against him, as he (Satan) wrought his will in the Jews, when they nailed their Lord and Master to the tree. The first argument I shall offer, in behalf of its being that infernal author of all evil, is his being called, *The man of sin*, an appellation which seems to me, to be neither properly, nor scripturally applied to a human being. In the twelfth chapter of the Revelations, verse ninth, it is said, *that the old dragon, which is called the devil and satan, deceiveth the whole world.* Now, if he deceiveth the whole world, he deceives the Pope; and if the Pope is deceived, he is not all sin; but in this *man of sin*, there appears to be nothing else. This remark is not designed to justify the Pope in the blasphemous titles he has assumed, for though the devil is the great deceiver of all, yet the duty of man, is to watch and guard, and by faith in Christ Jesus, to shun all his deceptions, so far as is possible in our present state and condition. If we take the Bible in our hand, and search from the beginning to the end, we shall not find any thing bnt sin, or evil, in the devil. The difference between man and him, is clearly seen in the death of Christ; for when he hung on the cross, he said of men, *Father forgive them for they know not what they do.* This was not the case with him, for the devils had at different times, during our Lord's ministry on earth, acknowledged him to be the Son of God; and said they knew him, yet the very first opportunity, when the restraining hand of God had ceased, was seized upon, by that hellish influence, to put an end to his life; so he is a complete *man of sin*, without the least mixture of any thing that is good.

Again; Paul says, *He who now letteth will let, until he be taken out of the way.* That is, he who now letteth, or hindereth the way of Christ, will hinder it, till his removal. He who prevents Christ's

dwelling with men, will continue to prevent that happy union, till he be banished from this world. Can the Pope perform this? If he can, who was it that prevented it, when there was no Pope? The complete union between God and man, was put an end to by the *man of sin*, in the garden of Eden, and he hath stood in the way, and hindered a re-union from that day to this. The Lord can never dwell with man so long as sin dwells in him, and sin will dwell in him, till the *man of sin* be taken out of the way; therefore, it is said, in the twelfth chapter of the Revelations, when he is cast down; now is come salvation and strength, and the kingdom of our God, and the power of his Christ. He whom Paul says now letteth, and he whom John there says is cast down, are evidently both one; because his removal in both places, makes way for Christ; consequently, if we say the *man of sin* is the Pope, we must say the old serpent, which is the devil and satan, is the Pope likewise; which I think is too absurd for any one to receive. It is also said, that he exalteth himself, above all that is called God, or that is worshipped; and that he sitteth in the temple of God, shewing himself that he is God. The arrogant titles, and professions of the Pope, are astonishing I freely grant; but whoever will candidly read, a book published by Joanna Southcott, called "*A Dispute between the Woman and the Powers of Darkness*;" will see this blasphemous exaltation, much clearer, in Satan's account of his own greatness; and the want of power, wisdom, justice, and truth with which he charges God. Paul to the Corinthians also tells us, that he transforms himself, into an angel of light; and in this transformation, working upon the mind of man, he certainly professes to be God himself. Thus the passage evidently proves, that a revelation of the devil, must be given by the Lord, before the day of Christ can come; and when this revelation is complete, and he has had his full time, to work with all signs, and lying wonders, and with all deceiveableness of unrighteousness, in them that perish; then as is said in the eighth and ninth verses, there comes one after, who destroys him with the brightness of his coming. My limits will not allow me to enter any further, into the nature of the revelation of this *man of sin*; but must refer the reader to Joanna Southcott's writings, where he will find a fulfilment of the prophecy, by his deeds from first to last, being laid open, and the justice of God, in all his dealings with him made manifest; as well as all necessary instructions for us, in consequence of being called upon, to join with the Spirit of truth, in judgment against him.

That this revelation should come to a woman, sounds as dissonant in the ears of mankind now, as Christ's coming out of Galilee did to the Jews; and is at the same time, as weak an objection. If the object of man's creation could be ascertained, it would be a key to this mystery; but this hath never been done, by the wisdom of the wise, in any age of the world; and I should think, that every man who would seriously consider, that there was a time, when we

had no existence, as animated beings; but that it pleased Infinite Wisdom, to commence a work upon the inanimate dust of the ground, to form and fashion it into a man, and then to breathe into his nostrils the breath of life, that he might become a living soul; after this to subject him, with all his unborn race, to the power of an enemy, and consequently entail upon us all, a heap of misery and wretchedness, must decisively conclude, that some design which hath hitherto been wrapt in secrecy from man, must have actuated an unerring being in this great work. If those who object to a revelation of the Divine Will, through the channel of a female, would give these mysteries which relate to their own existence, a mature consideration, perhaps another important question might arise, namely, If I cannot discover the design of God in the creation of man, may I not equally be lost in endeavouring to fathom his intentions in forming the woman, especially when I recollect she was promised for man's good, but handed to him the evil? But provided it should be proved that a woman should be able to unfold these hidden things to us, and by the knowledge communicated to her by the Spirit, make plain the purposes of God, when he created man; then it must be granted, that the same Spirit is most likely to communicate to the same instrument, the reason why he afterwards divided him into two parts, by taking one of his ribs and making thereof a woman. The reason then given to her, why the Creator brought man into being, was that he might be an instrument in his hands, to prove his justice, in consigning Satan and his angels to the place appointed for them. This we must take and try by the law and the testimony; for the Lord may have concealed this information in his word, that the truth may be demonstrated when the Spirit opens it. In the fifty-third chapter of Isaiah, and the tenth verse, after the prophet has been clearly setting forth the sufferings of Christ, he says, "*The pleasure of the Lord shall prosper in his hand.*" If we compare this with the promise made in the third of Genesis, we shall find the reason why Christ should suffer; or in the Lord's own words, the reason why *the seed of the woman should have his heel bruised*, which was, that he might bruise the serpent's head; hence the pleasure of God in the sufferings of his Son, is the destruction of Satan; for he took upon him flesh and blood, that through death he might destroy him, who had the power of death, which is the Devil. Heb. ii. 14. This is the pleasure of the Lord, which shall prosper in the hands of our Redeemer; and if man had never been created, and subjected to Satan's temptations and cruelties, the necessity of the complete annihilation of his power, could not have been made visibly manifest. In order to make it still more clear, John tells us in the fourth chapter of the Revelation, that the four and twenty elders fell down before him that sat upon the throne, saying, *Thou art worthy, O Lord, to receive glory, and honour, and power; for thou hast created all things, and for thy pleasure* THEY ARE AND WERE CREATED. If the pleasure of the Lord, which was to prosper in the hands of Jesus Christ, be the bruising of Satan's head, which is the destruction of his power, or his being chained down in the bottomless pit; then for that plea-

sure, the four and twenty elders say—*We were created.* Now if this was the end for which *we were created,* do the four and twenty elders exclude the woman, in that great plan of Jehovah? The man at first was created, but the unerring wisdom of his Creator, (who had brought him into existence for his own pleasure, which pleasure was to prosper in the hands of Jesus Christ, by suffering death for Satan's destruction,) said, in the second chapter of Genesis, *It was not good that he should be alone, therefore he would make him an help-meet for him.* He then made a woman to be an assistant to him, that the pleasure of the Lord might be complete. This information is come by the woman. It is now proved to be consistent with the Scriptures, and the great end the Lord had in view in the creation of man is ascertained. The usefulness of the woman is demonstrative in three cases. First, in condemning the serpent, as having beguiled her; second, in bringing forth the Son of God in the flesh, who was born for Satan's overthrow; and third, in claiming the promise, that he should suffer the curse pronounced upon him, which evinces the necessity of a helpmate being made for man, as he either could not, or would not, do any of these things: so we conclude with the apostle, *that the man was not made for the woman, but the woman for man,* and both were made, and suffered to fall under the power of evil, to prove that the wicked one was not fit to be endowed with that power, which he claimed in the realms above. Here I must again cut short my subject, and again refer the reader to Joanna Southcott's books for further information.

From the above perhaps it may be judged, that the happiness of man is excluded in the sufferings of Christ. Certainly not. The promises of God, throughout the Scriptures, are great to all those who obey and serve him, and many of them consist in the downfall of the adversary; consequently that same blood of the Lamb, which falls with vengeance on the serpent's head, shall purify and cleanse all those from iniquity, who now join with him, and freely yield themselves up, as instruments in his hands, for the accomplishment of his purposes. In the eighth chapter of Proverbs, where Solomon is speaking of wisdom, which is generally understood to represent Christ, he says, *I was his delight, rejoicing always before him, rejoicing in the habitable parts of his earth, and my delights were with the sons of men.* The reason now is evident, because it is the sons of men who must be workers together with him, in completely bringing to naught all the hellish devices of that infernal fiend, who sought to dethrone him in heaven, and took away his life when he appeared on earth. When he sees men begin to partake of the same mind which was in him, he begins to see of the travail of his soul and be satisfied, as is said of him in Isaiah liii. 11. These words immediately follow those which have been before quoted from that chapter, namely, *that the pleasure of the Lord should prosper in his hand,* and as that is clearly explained and substantiated, it will necessarily follow, that it is the same inclination, to have the enemy confined in that place which is appointed for him, which will give satisfaction to him who died for it, and his delight will be with such, as delight to see justice done to

him. He will therefore hear and answer their prayers, which are now made in faith, saying, *Thy kingdom come, thy will be done on earth, as it is done in heaven; also deliver us from evil, for thine is the kingdom*, &c. This prayer is repeated perhaps some hundred thousands of times every day in England; yet with no expectation or desire to be heard or answered; but in a customary manner, sound the words with their tongues, with as little knowledge what they are asking for, as the Jews had when they offered sacrifices of the typical representation of the death of Christ. So they expected the types of the Mosaic law ever to continue, and just the same do Christians expect, that they are always to pray to be delivered from evil, that they may do God's will on earth, as it is done in heaven, but never receive that deliverance. This is not the case with those, who have believed the visitation of the Spirit, they are taught to understand that the Lord is faithful, and will not deceive the children of men, by bidding them ask what he never intends to give; but will cleanse and purify them from all iniquity; for while his blood calls in vengeance on Satan's head, it will fall in love on all those who are faithfully looking for his coming, and though their sins are as scarlet they shall be as white as snow, though they be red like crimson, they shall be as wool *a* A complete new creation shall take place, and *the kingdoms of this world shall become the kingdoms of our Lord and his Christ.b* For he shall judge among the heathen and rebuke many countries, and they shall beat their swords into ploughshares, and their spears into pruning hooks; nation shall not lift up sword against nation, neither shall they learn war any more.*c* And all the ends of the world shall remember and turn unto the Lord, and all the kindreds of the nations shall worship before him. *For the kingdom will be the Lord's*, and he will be the governor among the nations.*d* In his days shall the righteous flourish, and abundance of PEACE so long as the moon endureth. He shall have dominion also from sea to sea, and from the river even to the ends of the earth.*e* And then will he turn to the people a pure language, that they may all call upon the name of the Lord, to serve him with one consent. The King of Israel, even the Lord, shall be in the midst of them, and they shall see evil no more. For the Lord in the midst of them is mighty, he will save, he will rejoice over them with joy, he will rest in his love, *he will joy over them with singing.f* *And their soul shall be as a watered garden, they shall not sorrow any more at all.g*

These Scriptures and many others, describe the glories and happiness of that kingdom, which God according to his determinate counsel, will bestow on man here below, even on those, who obediently seek his honour and glory, and the overthrow of his foe; for his delight shall be with such sons of men, and their delight is with him, for like the four and twenty elders, they judge he is worthy to receive glory, and honour, and power, but they have discovered no worth in the enemy, and therefore are at a loss to know why so many reli-

a Isaiah i. 18. *b* Rev. xi. 15. *c* Isaiah ii. 4. *d* Psalm xxii. 27, 28.
e Psalm lxxii. 7, 8. *f* Zephaniah iii. 9, 15, 17. *g* Jer. xxxi. 12.

gious people are now pleading for him. These promises, however, being held forth in the visitation to the woman, must have a tendency to draw the minds of such as delight in happiness, and also delight to see others enjoy it as well as themselves, which, I think, every impartial reader of the New Testament must allow to be a true Christian spirit; and hence, if the cause is a delusion, it is high time for the shepherds to inquire how they will stand, who either gaze in sullen silence, or condemn without examination; and thereby strengthen the faith of those who are led astray by a deception, so fully calculated to beguile the most upright mind.

I wish to ask the preachers now, who represent both us, and the cause we have espoused, as too contemptible to be noticed; what there is still wanting to complete the deception, and beguile the faithful followers of Christ? Do not they themselves profess to believe, that Christianity is comprehended in these three things, namely; a hatred to evil, a desire to promote the honour and glory of God, and the universal happiness of mankind? This is what we call religion, and those who think it contemptible, had best give us a sketch of theirs. But it so happens, that many preachers only find out, that silent contempt is best, when they have already fettered themselves, by some kind of malignant observations, without being able to vindicate them. We have been informed, and apparently on good authority, that the Rev. Mr. Vint, Minister of the Independent Chapel, and Master of the Academy at Idle, being in conversation on our dispute with the Baptist Preachers, said; *It was beneath any man of* PARTS, *to have any thing to do with us.* Had the scriptures borne us down in the contest, I cannot suppose that he would have come to any such conclusions; but it is a shift which remains when all others are gone; and there is more deception in it, than in any other; because thereby, they think to keep their impotence covered up; however, we are become so far captivated by the visitation of the Spirit, that we cannot remain silent. We are persuaded that the Lord is now waiting to be gracious to man, and that an incorruptible, and undefiled inheritance, is in reserve for those *that wait for him.* A man who is persuaded, that he is heir to a large estate, will not easily be prevailed upon to treat the person who prevents him taking possession of it, with silent contempt; he will take such measures, as he believes will be effectual, in recovering his rights; so neither can we, treat with silent contempt, the attempts which are made to prolong satan's reign, and to prevent man from seeking his destruction, and of course, to deprive him of the enjoyment of that kingdom, which was prepared for him from the foundation of the world. But what can be Mr. Vint's reasons for considering us *beneath the notice of any man of* PARTS? We are either the little flock mentioned by our Lord, Luke's gospel, xii. 32. to whom he says he will give the kingdom, or we are deceiving the people; and there are some in his own neighbourhood, who are active in propagating the deception. What kind of PARTS then, can such a man have got, who exalts himself to such a height, that either the kingdom of Christ, or a deception which may prove fatal

to multitudes around him, is beneath his notice? Is it the example set by our Lord, who came to seek and to save that which was lost? Did not Paul also exhort Timothy, in meekness to instruct those that oppose themselves? It is well known that both Joanna Southcott, and those who believe the spirit that visits her, wish for nothing but real and substantial proof that it is not of God; and they will trouble the country in general, and the ministers in particular no more. If they are in possession of that knowledge, which will perform this, why do they not bestow it upon us? The Lord hath bid us ask that we may receive, and seek that we may find; but when we only ask of these men, the very things which they profess to be commissioned from heaven to communicate to their fellow creatures, they say we are beneath their notice; because they are men of PARTS. It would be unfortunate for us indeed, if the Lord possessed such PARTS; for we might then use all the efforts we were capable of, and afterwards eternally languish under the weight of his displeasure. But it is evident he does not possess them, nor did the apostles, as they were ready to hand out to all descriptions of men, the truths which were made known to them, and to point out the errors, and delusions that were in the world. I cannot avoid believing, that Mr. Vint well knows that we are most of us in very humble situations in life, from whom of course, little could be expected, even if convinced. This may have some weight with men of PARTS; while such as make the Scriptures their rule, will recollect the words of St. James, who says, *Hath not God chosen the poor of this world, rich in faith, and heirs of the kingdom which he hath promised to them that love him?* We therefore are not unworthy the notice of our Maker, *he not being a God of* PARTS. Perhaps, if Mr. Vint would so far condescend to lay aside his PARTS, as to give his reasons why he judged us so contemptible, a principal one might be, because we were illiterate, and even foolish; though St. Paul to the Corinthians says, *God hath chosen the foolish things of this world, to confound the wise:* And again, *If any man among you seemeth to be wise in this world, let him become a fool that he may be wise.* We have reason, therefore, in the midst of our folly, to be thankful to our kind, and merciful Father, because he hath not permitted any evil Spirit, to bestow on us these ungodly and inhuman PARTS. If the report, though apparently authentic, should not be in reality so, we hope Mr. Vint, for his own credit, as a Christian minister, will contradict it.

The clergy of the Established Church seem disposed also, along with the others, to condemn us without examination, and when called upon, to treat us with silent contempt. The Rev. Mr. Hardy of Bradford, lately cautioned his audience to beware of, and avoid certain false doctrines, which were in the neighbourhood; and which he said, was a belief in the redemption of devils: his hearers charged it upon us, as being the people whom he meant, and who were propagating these false doctrines; nor could we suppose he meant any others; for which reason, our friend Maud sent him a note, wishing him to speak plainly, and inform him who this dangerous people were, that his advice might be attended to: He re-

ceived the note but made no reply to the request; thereby proving, he either did not know that such a people were in the neighbourhood, or otherwise he did not judge the doctrine of the redemption of devils, so dangerous as he represented in the pulpit; but whatever knowledge he has of us, or our sentiments, I shall here answer to the charge; and if we, together with his congregation, be wrong in making the application, he may have another opportunity of informing us who he did mean.

According to Joanna Southcott's writings, when man has answered the end for which he was created, by being an instrument in God's hand to prove his justice clear, in condemning and punishing these fallen angels; then the faithful shall be exalted to those seats of bliss which they had occupied before their fall; and as we hope by the grace of God, through Christ Jesus, to be a part of them, we feel very unwilling to resign those blessed abodes at any future time into their possession; but we do not know of any passage in the scripture, or in the visitation of the Spirit, which lays any foundation for fear on that account. According to the best conclusion I am hitherto able to draw, Satan and his angels will be separated at the day of judgment, and that finally from the society of men, or the angels who stood. When that separation takes place, it is said in the book called, *The answer of the Lord to the Powers of Darkness,* that the Lord will sit, and judge in righteousness; and pass a just sentence,

> And to eternity it must endure,
> Firm as the heavens, and never alter more.

Hence I cannot suppose, that they will evermore enjoy an union, with God's other creatures; nor do I think it my duty at present, to seek for their recovery, for I do not find any reason to believe, that they have sought for mine. We comfort ourselves with a hope, that we shall soon be delivered from them for a thousand years; and we believe, if the Lord spares us to enjoy that rest here below, we shall not be permitted to fall a prey to his deceptions at the end; then, after he has had a little season, he is said to be cast into the lake of fire and brimstone, which to the best of my knowledge, is the last account we have of him, so here I shall leave him, to the management of his own cause. But why should Mr. Hardy charge us, with harbouring sentiments favourable to devils, when a principal charge brought against us by religious people is, that we are too severe upon them? The ministers of most denominations liberally proclaim to their hearers, that Satan must remain in his present situation, as Prince and God of this world, until the final day of judgment; at which time, by far the greatest part of the human race, will be eternally consigned to his rage and malice. Supposing this to be true, what greater pleasure could he wish for, except the Lord would leave his throne and place him there? Does he not want power over the creatures of God, together also with an opportunity of exercising his cruelty over them? And would not they gratify him, by committing millions of millions of those creatures into his hands, on

purpose to be tormented by him? Those who preach this doctrine, need not cry out about others being favourable to devils? We have abandoned these notions, on purpose to join with the Spirit of truth, to vindicate the justice of God, in pouring his vengeance upon him? But what ground could a minister of the Established Church have to complain against us, if we were propagating false doctrines? The cause which we have espoused, has laid at their feet eighteen years, with a promise, that whenever they would give themselves the trouble, to try it fairly, it should be relinquished, provided it could not be proved to come from God; and the offer has lately been made in the public papers, that if the bishops and the Rev. Mr. Pomeroy, would come forward they should soon be convinced of its truth. Now if they should come and not be convinced, then the cause must fall. And how can any man suppose, that a woman could convince them, except the power and wisdom of the Lord enabled her? Again, Joanna now says to all the clergy who condemn her, as she said in a Letter to the Rev. Chancellor Nutcombe, of Exeter, in 1799, and which is lately published; that if they will condemn her writings, when they have seen them, she will give up to their superior judgment; hence we must conclude, that if the clergy will not take so easy a method, to deliver the people from false doctrine, they ought never to caution them to beware of it. It is rather singular to hear them call upon their congregations to join with them in prayer, saying, *good Lord deliver us from all false doctrine, heresy and schism;* and at the same time, suffer false doctrine to spread around them, when it is given wholly into their power, to be instruments in the hands of that God, to whom they pray, to put a final end to it. Whether this can spring from ignorance, or insincerity I shall leave the reader to judge. If it springs from the former, I should think it could not be amiss to propose, as the Church Bible Society is in the habit of distributing Common Prayer Books also, that one should be given to each of them, to be used as a private companion, till they have better learnt the nature of the supplications, which they both use themselves, and teach others; but if it springs from the latter, I know no remedy, only, that they truly repent, and unfeignedly believe the gospel, and that the rest of their lives hereafter may be pure and holy.

I shall next turn my attention to the Methodist Preachers; but as my book is nearly at an end, I must be brief with them. One of our friends at Ashton Under Line, in Lancashire, being solicited by an old acquaintance in their connexion, to give up her faith, and join their society again, put a book, called *The long-wished for Revelation,* published by Joanna Southcott, into her hands; saying, *if the Methodists could prove that book was not agreeable to the Scriptures, she would return to them again* The Methodist says, she carried it to the itinerant preachers of that circuit, the Rev. Messrs. Manners and Scott, and it was returned with abusive scribblings at the sides and bottom of the pages, though I do not hear that they produced any law of our land, which authorizes them to spoil another person's property; but if they are as ignorant of our civil code, as they would

make themselves appear, respecting the contents of the book, it is not at all marvellous, that they should never consider that there was any difference between their own property and that of others. Their remarks which charge the Lord's messenger with foolishness, presumption, and fabrication, with being a shameful liar, destitute of common sense, an impostor, a bedlamite, &c. are principally grounded upon parts of sentences, as if they had never seen a book before in their lives, and of course had no knowledge of any connexion. They accuse her of refuting herself, because in some places, she speaks of Jesus Christ as the Redeemer; and in others says, man is not yet redeemed. In the sixty-second page she quotes a part of the fifth chapter of the Revelations, where the four beasts and four and twenty elders fall down before the Lamb, saying, Thou art worthy to take the book, and to open the seals thereof, for thou wast slain, and hast redeemed us to God by thy blood; *and hast made us unto our God, kings and priests, and we shall reign on the earth.* Surely if they had been wholly free from that bedlamitish state of mind, which they charge her with, they might have discovered that these beasts and elders joined the redemption, with being made kings and priests, and beginning to reign on the earth. Have they ever made their appearance as kings and priests? If they have not, where is their evidence that they are redeemed? Nothing is more clear from Scripture than this, namely, that the blood of Christ was shed, that he might redeem us from all iniquity, and raise us from the fall of Adam; and it will be accomplished, when he makes his people *kings and priests unto God,* which according to Daniel in the seventh chapter, will be at his second coming; *as the kingdom, and dominion, and the greatness of the kingdom, under the whole heaven, shall be given to the people of the saints of the Most High.* Again; our Lord says, when he is describing the dreadful evils, which shall precede and attend his second coming, in the twenty-first chapter of Luke's Gospel; *and when these things begin to come to pass, then look up, and lift up your heads, for your redemption draweth nigh.* If redemption took place when he died upon the cross, it drew near when he spoke these words; and consequently there could neither be sense, nor truth in them; for if it was so near at that time, it could not draw near again at a time so distant as is prophesied of in that chapter. Paul also proves to us, that redemption had not taken place in his day, for he says, they who had received the first fruits of the Spirit, grounded within themselves, waiting for the adoption, to wit the redemption of their body, Romans viii. 23. And to the Ephesians he speaks of being sealed to the day of redemption; and likewise until the redemption of the purchased possession. All these passages prove, that the redemption of man, has not yet been accomplished. They quote Peter's first Epistle, first chapter, 18th and 19th verses; but they have not noticed, that the apostle is there speaking of being redeemed from the vain conversation, received by tradition from their fathers. How near this approaches to a redemption from the fall, may perhaps be a question, which neither them nor me are capable of answering. But I suppose they mean to insist upon it, that it

could not be said, *ye were redeemed*, except it had already been done. Upon this point, professors of christianity seem to be more ignorant than the Jews; as it must be allowed, that very many things, relating to Jesus Christ, were spoke of by the prophets, as being already done; yet the Jews believed them to be prophetic. The New Testament is evidently the same, as is demonstrative, by the following passages, Colossians, i. 13. *Who* HATH *delivered us from the power of darkness.* First Epistle by Peter, v. 8. *Be sober, be vigilant, because your adversary the devil, as a roaring lion, walketh about, seeking whom he may devour.* How are Paul and Peter to be reconciled in these apparent contradictions? Not by such arguments, as made use of by Messrs. Manners, and Scott; but by allowing Paul's words to be prophetic, and Peter's descriptive of the present state of man, exposed to satan's wiles and temptations; though Paul spoke as if it had been already done; but if they had been delivered from the power of darkness, they could not afterwards have to resist him as a roaring lion; hence it appears, that if these great and learned divines, who assert in their notes, on the 43d page, that the way the redemption would be brought in, and the Scriptures fulfilled, is plainly written in the New Testament, and has been explained a thousand, and a thousand times, were only so far acquainted with the Lord's method of communicating his will to man, as the Jews were, when they were both blind and deaf, they would not accuse the harbinger of Christ's second coming, with refuting herself, and telling a shameful lie, in declaring to us the truth of God in Christ Jesus our Lord.

They seem to be much opposed to the Lord setting bounds for satan, by giving him a command, and then removing him from the earth, for breaking that command. Perhaps they may think it impossible to do without him. But why is it said the Prince of this world should be judged, if there be no bounds set, or law made, whereby he must be judged? Does not Paul to the Romans say, *where no law is there is no transgression!* Then if no law is made, or bounds fixed for satan, how is he to be cast down, and the sentence executed upon him? Again; Paul says, *The law worketh wrath.* But how is the wrath of God to be wrought against satan, except there be first a law made for him, and broken by him? They say this is the production of Joanna's vain imagination. I cannot retort this upon themselves, for I do not believe, that their opposition to it, is the production of their vain imagination; but the effect of satan's working upon their minds, who is very angry at the thought of having his bounds fixed, for he never intends to keep them, and therefore is jealous, lest it should terminate in his being cast into that everlasting fire, which is prepared for him, and his angels. We are happy however, under a persuasion, that all the Christian ministers in the world cannot keep him out.

In answer to Joanna's speaking of the accomplishment of the prophecies, which had been given her, in the forty-second page, they say, What things has she foretold? They have heard of her assertions proving utterly false, &c. To this I answer, it was fore-

told in her writings in 1801, as I myself am a witness, that satan would stir man up against her. If this be not fulfilled, how happened the same Mr. Scott, when he was preaching near Huddersfield, about two or three years since, to say, "that the best of us, would both swear, and curse, and lie, and break the Sabbath." I know very well, from the acquaintance he has had with some of our friends, that he knew he was telling a lie when he said it. And can we suppose that any man can stand up, and profess to teach people the ways of God, and maliciously break out in wilful falsehood against his neighbour, if his heart was not set on fire from hell? Our Lord says, the devil is a liar, and the father of it; so I have heard of an assertion of hers, which has come true, and if he denies this statement, I have a witness ready who heard him. I think it would be adviseable for our enemies to hold a general consultation, and try if they can find out a way to come against the woman, without fulfilling her prophecies; for their method of attacking us, has hitherto been a support to us. In the sixty-first page she is again speaking on the same subject; and arguing, that her writings could not come from the devil, because a liar could not foretel every truth. Here they remark, *that if she pretend it, it is usurping the prerogative of God.* I wish to refer all my readers, who have an opportunity of seeing the book called, *The long wished for Revolution,* &c. particularly to this page, and they will find she is pleading, that a foreknowledge of all things, is in God alone. What then can they mean, by insinuating, that she professes of herself, to foretel every truth? They must either be devoted to the father of lies, or they have read the Book with that degree of passion, which has disabled them from knowing scarce any thing of its contents; and in either case, we may discern, that vile and corrupt fountain of all evil, who is at enmity both against God and man, but who is at present, come down in great wrath, because he knows his time is short.

In the seventy-seventh page, she has quoted Daniel ix, 24. *Seventy weeks are determined upon thy people, to finish the transgression, and to make an end of sin, and to bring in everlasting righteousness, &c.* And because she says, this is not yet fulfilled, they say, *she is out of her depth; for it was fulfilled when Christ expired upon the cross.* I ask if he made an end of sin at that time, how it happens, that we both swear, and curse, and lie, and break the Sabbath? And if we are not guilty of these heinous sins, how happened Mr. Scott, to LIE when he was preaching? Either he or us, must be great sinners, and I suppose he never means to deny this; because he gets his bread by telling people what great sinners they are; but I would not tell them at the same time, that Christ had made an end of sin near eighteen centuries since; except I intended them to understand, that I also was a Bedlamite. How long is it possible, for such as consider these men as their spiritual guides, not to be convinced, that they are most egregiously out of their depth, when they endeavour to explain the scriptures themselves, and to oppose the explanation, which the Lord is giving to his chosen instrument! ! !

In the eighteenth page, she mentions the promise made to her in 1792, of an addition of fifteen years to her life, which they say, must expire in 1807, therefore, say they, it was a false invention of her own, though neither they, nor her knew, at the time the Book was published, when those years began. I shall not here attempt a reply to this, because my bounds will not allow it ; but refer my readers to a Book called, "*The Master and Scholar refuted.*" Where objections of this kind are answered, on scriptural grounds, but if they think proper, to make another attack upon that part, or any other, which I have not noticed, it may serve for further discussion.

I shall now briefly reply to the itinerant preachers, in the Methodist connexion at Colne ; one of whom, the Rev. Mr. Worral, boldly affirms, that there are amongst us, who make it their constant practice to sell seals, whilst the other, the Rev. Mr Midgley, stands up in the pulpit, and addresses his hearers, concerning Jezebel, and after some comments says, I MEAN JOANNA. Hearing these accounts on the best authority when I was at Colne, on the 28th February, I sent them a note, wishing to hear their reasons for their assertions, and acknowledging, that if either could be proved, the cause could not be of God. I informed them where I was, and offered either to receive their reasons there, or wait upon them at any other place ; or otherwise, to enter into a correspondence with them by writing. They received the note, and Mr. Worral gave the answer, which was, *that he believed it a work from hell, but they had something else to do than meddle with it.* This seemed strange indeed to me, because I always understood, that they went out, into the country, on purpose to prevent mankind, first, from being led by hell, and then from being led to hell; but now I am at a loss to know, how any reasonable excuse can be given, for their traversing almost the whole world as they do. I had that morning, and the day before, received thirty names in the neighbourhood of Colne; consequently there was thirty added to satan's number, and who may perhaps be the means of drawing many more after them, and though the preachers represented themselves, as being in possession of such information, as would discover the infernal plan, yet they had something else to do than give it. I should be glad to know both from them, and all others, who are like them, how it happens, that they have nothing to do, but hold forth their neighbours as the emissaries of hell, yet have something else to do than give their reasons for it. A false witness never likes to be asked for his reasons ; but if Mr. Worral cannot spare time to signify to us who it is, whose business consists in selling Joanna Southcott's seals, he must be considered as another evidence of the truth of her prophecies, that satan would raise up men, to cast out floods of lies, and persecution against her. I ask Mr. Midgley also, wherein the likeness consists between her and Jezebel ? Has she stole a Naboth's vineyard ? The rectitude of her moral character, though traduced by numbers of people professing godliness, is acknowledged, and vindicated by those who have known her from her youth, and who are not believers in her visitation. I have not yet heard of one single individual, whether friend or foe, who has had an opportunity of judging by an acquaintance with her, that

has any thing immoral to lay to her charge. Has she then sought the lives of the Lord's servants as Jezebel did? No; instead thereof, she has constantly solicited clerical aid, and humbly pleaded her own ignorance and inability. Has she seduced the Lord's servants? If she has it is by leading the infidel to a belief in the scriptures, and faith in the merits of Christ. It is by leading the careless, unthoughtful, and wicked to forsake the evil of their way, to return unto the Lord, who has promised to have mercy upon them, and to our God who will abundantly pardon. It is by leading the professor, who was accustomed to put too much trust in his preacher, or commentator, to the true light of the gospel, and the patient waiting for Christ. Hence I think it behoves him, to take care, lest he should be found acting the part of Jezebel, who made it her study, to bring evil on the chosen servant and instrument of God.

Here I must draw to a conclusion, by requesting all who wish to contend against the visitation, to weigh the arguments in this Book with impartiality, and if they can be proved futile, or unscriptural, then let their pens be taken up against them, but I feel it necessary at the same time, to caution all men, to beware of anonymous scribblers, who prove to the world, that they are either afraid, or ashamed to own their own productions. Very few people are afraid to have it known, that they do good, but many wish to conceal themselves, when their actions are bad. Beware also of such as the Rev. Mr. Taylor, at Queen's Head, who took the New Testament in his hand in the pulpit, last Lord's day, and said, *If this Book holds forth a further revelation it deserves to be burnt!!* The Lord has promised, that all the earth shall be filled with the knowledge of him, and with his glory, which all the world cannot perform, but which he has promised to perform by further revelation, and his own Almighty power, and such men are so opposed to this mighty display of his goodness and power, that they would sooner consign his promises to the flames, than suffer it to be done, and if they had power they would also consign their author to the flames, or nail him once more to the cross.

Here I shall abruptly break off, to insert a communication given to Joanna, concerning men's mockery, and leave the reader to wonder!!!

The following communication was given February 4, 1814, in answer to the mockery of men against the visitation. The first was a letter we received from Sheffield, January 19, written as though it came from one of the friends, saying, they were all in the greatest sorrow; for while they were worshipping Almighty God, at the chapel in the park, some incendiaries who were wrought up to madness by the Devil, set fire to the chapel in two places: in a moment all was confusion, some leaped from the gallery windows to the ground, and were dreadfully bruised; but the greater part rushed toward the door, the passage was stopped, and four were trodden to death, three perished in the flames, endeavouring to save the books. When the engines came, and water was got, some villains cut the pipes, the flames raged with great fury, and the whole of the building was burnt to the ground.

This was an invented fabrication by the enemies; and from a letter we received from a friend at Totness, in Devonshire, he says, The weather has furnished them with the means of a new kind of mockery, for there is placed on a wall opposite to his house, a large figure of a woman about six feet high, formed with the snow, and said to represent Joanna, and men, women, and children from different parts of the town, have been to see it, saying, "There is Joanna Southcott."

The following texts of Scripture Joanna was ordered to bring together: Psalm lxviii. 14. When the Almighty scattered kings for their sake, then were they as white as snow in Salmon.

Psalm li. 7. Thou shalt wash me, and I shall be whiter than snow.

Proverbs xxxi. 21. She is not afraid of the snow for her household, for all her household are clothed with scarlet.

Psalm cxlviii. 8. Fire and hail, snow and vapours, wind and storms, fulfilling his word.

Lamentations iv. 7. Her Nazarites were purer than snow, they were whiter than milk.

Daniel vii. 9. I beheld till the thrones were cast down, and the Ancient of days did sit, whose garments were white as snow.

Matthew xxviii. 3. His countenance was like lightning, and his raiment white as snow.

Mark ix. 3. His raiment became shining, exceeding white as snow.

Revelation i. 14. His head and his hair was white like wool, as white as snow.

Isaiah lv. 10. For as the rain cometh down, and the snow from heaven, and returneth not thither, but watereth the earth, and maketh it bring forth and bud, that it may give seed to the sower and bread to the eater.

The Answer of the Spirit.

I shall answer thee from the following verse, the eleventh. As they have set up thee for a way mark, and formed the figure of a woman of the snow, that came down from heaven, to say there is Joanna, so shall my word be, that goeth forth out of my mouth, it shall not return unto me void, but it shall accomplish that which I please, and it shall prosper in the thing whereto I send it; for as the snow cometh down from heaven, so have my word come down from heaven to thee, and formed thee in heart and mind, in word and work, that my will may be done in thee and by thee; and thy enemies which have mocked thee, by mocking thy image of the snow, let them look to the Scriptures I have ordered thee to bring forward, and let them see what they have compared thee to; therefore thou canst not be afraid of the snow, because it is compared to the purifying of the soul. Come to the words of the prophet Isaiah, i. 18, *Now let us reason together saith the Lord, though your sins be as scarlet, they shall be as white as snow; if ye be willing and obedient, ye shall eat the good of the land.* Here let them see this comparison of snow, to be made white like it, is through willingness and obedience; but if ye refuse and rebel, then let them see what followeth but destruction.

Then now let them look to the standard that they have set up: I have said, the woman clothed with the sun, is for the Sun of Righteousness to arise with healing in his wings, to heal the fall of the woman, to cast out the adversary that betrayed her, and bring in the redemption of man; and this I have warned thee is near at hand, that I shall come down to do, and now thy very enemies have set up thy likeness, as they have called it, of a woman pure and white, like the snow of Salmon, at the same time they see the kings are scattering abroad, and at a time that I have said, *I and my flock must stand together white as the wool.* Here is the wool and the snow, both mentioned by the prophet; and to the whiteness of snow, they have compared thee. Now let thy enemies be thy judges, from what they have made thee, and what they look at; snow is compared to spotless purity if men discern the Scriptures aright, and this thy enemies have compared thee to. Now out of their own mouths will I condemn them; and from the works of their own hands will I shame them, because they have made thee a form of snow, that cometh down from heaven, and I have said thou art visited from heaven, then let them see how their hands have joined with my word, without discerning what they are doing.

Now come to the words of thy other enemies, *who said the flames were occasioned by some incendiaries, wrought up to madness by the devil, that arose in persecution against thy friends,* and out of their own mouths they have condemned themselves, to acknowledge the devil is stirring them up, with madness and fury against the visitation of my spirit. Here the truth was spoken by thy foes, to say the devil was stirring them up, for in heart they would rejoice, to see their lies fulfilled, for thy friends to be destroyed; and therefore the devil filled them up with lies, thinking to frighten thee. Here was truth and falsehood mixed together, it was truth to say thy enemies were from the devil, worked on by madness, but lies to say they had accomplished their ends, and this they will surely feel and know in the end, that all thy enemies are set on by the rage and malice of the devil; but they will no more be able to prove the truth of their words in the end, that they shall conquer thee, or prove thy writing came from the devil, any more than they could prove the house was burnt, and thy friends destroyed in it.

Here I have shewn thee from thy enemies, how they are their own accusers and the truth of their own words, they will prove in the end, that their malice is from the devil, and they are fulfilling the Revelations, and what I said to thee of the rage of hell, that would rise up against thee; for thy enemies are casting out floods of lies, to prove they are worked on by the devil, which is the dragon, that is wrath with the woman; therefore say not in thy heart, *how can I bear it,* for this I warned thee of in the beginning, what persecution thou hadst to go through for my sake. And now let them compare these two letters together, and then out of their own mouths they condemn one another, like the two false witnesses thou hast had before; for under a pretence to deceive, they called thy enemies incendiaries, wrought up to madness by the devil, and to madness they are going on, and their own tongues condemn them. But now I shall return

to the snow. See at what time this image is made, that they came to look upon, calling it Joanna. This is the first month in the year that I warned thee awful judgments would take place in, and how that mockery would abound, like the people of Sodom and Gomorrah, when by the angels they were struck with blindness; yet they still went on hardened, and so I told thee hardened sinners would go on, till they were cut off by death.

But now I shall come to the purpose; snow will melt and turn to water-floods, and so will my words melt this year, and turn to water-floods against mankind, if they go on as they have begun; and as they see the snow dissolve, they will find my words will dissolve, till I shall rise the floods in the hearts of men. Let them discern in what manner they have placed the woman, as a spectacle to mankind, and let them look to Sodom and Gomorrah, how Lot's wife was turned into a pillar of salt, for disobedience; therefore I said, *ye must have salt in yourselves;* for I shall make the woman salt for all, to bring her back to true obedience, and now they have made her a pillar of snow, and so all old things must melt away, and new things must now appear, for the shadow will dissolve of the snow, that they have compared to thy likeness, yet let them know, the substance will remain; because the substance is in thee, and my word shall remain as a substance to true believers, but turn to water floods, to the unbelieving world; because various ways they will find floods of sorrow will come on.

In mocking thee, they're mocking me,
And that they all shall find;
From their own hands, they may command,
That mysteries lie behind.
The shadow see, they have liken'd thee,
Unto the snow that's white,
Then how with hell, can this agree?
Vain men you've lost your sight.
You ne'er discern'd what you have done,
The snow came down from heav'n;
And so I've said, my spirit's come,
That to mankind is given:
So from their hand, behold the land,
What likeness men hath plac'd;
That now in mockery strong doth stand,
But ne'er discern'd their jest;
How both alike, began to fight,
To say thy foes from hell,
The others form'd thee all in white,
Though great their rage did swell.
To answer here, could they appear,
To stand before thy face?
No! soon the mysteries I shall clear,
How they theirselves disgrac'd;
Back on their heads I'd turn the whole,
And bid them answer me,

How that a woman led by hell,
White as the snow could be ?
Can they make clear, their Bibles here,
The way the snow is nam'd ?
In innocence 'tis known to all,
Then how can they thee shame ?
To place that way, I now do say,
They know not what they've done :
And now come to thy other foes,
For they no more discern'd ;
The rage of hell, they said did dwell,
In madness to go on,
Against thy friends, they did contend,
Then now discern the man ;
Against himself, and all mankind,
He surely must appear,
To say thy foes from hell were found,
As his hand writing's here !
And white as snow, thou well dost know,
They say thy foes plac'd thee !
Then now together this compare,
See what these judges be ;
That think to mock, and think to joke,
Of things they do not know ;
They ne'er discern'd, what they had done,
But I shall turn the blow,
On both their heads, as I have said,
Let men their folly see :
But I'll end here, and say no more,
For deep these types now be,
If men discern, the way I warn,
And how I've plac'd the two,
For in the end, 'tis my intend,
To bring all to their view ;
When I've went on to shew them plain,
Their sayings I'll fulfil,
And prove from hell, where darkness dwell,
Their hearts with rage are fill'd ;
And white as snow, they all shall know,
I'll make thee in the end,
And prove from heaven, the lines were given,
That I to man have sent ;
Though spoke by thee, to man they be,
To warn your nation all,
And as the snow, begins to melt,
Just so your hearts will fail.

The above taken from Joanna Southcott's mouth, by me,

ANN UNDERWOOD.

March 26, 1814.

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